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CATALOGUE

OF

THE TURKISH MANUSCRIPTS

IN

THE BRITISH MUSEUM.

British Museum. Dept. of Oriental Printed Books & Mss.

CATALOGUE

OF

THE TURKISH MANUSCRIPTS

IN

THE BRITISH MUSEUM.

BY

CHARLES RIEU, PH. D.

KEEPER OF THE ORIENTAL MSS.

PRINTED BY ORDER OF THE TRUSTEES.

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PREFACE.

The Present Catalogue embraces all the Turkish MSS. now extant in the British Museum. They are 483 in number, viz., 444 in Western,. or Osmanli, Turkish, and 39 in Eastern Turkish, or Chaghatai, for which the more comprehensive native term of Turki has been adopted. Although belonging to the same family of speech, these two branches are sufficiently wide apart to be treated as separate languages, and the literatures to which they gave rise run in quite distinct channels. It has therefore been thought best to deal with the Turki MSS. in a separate division at the end of the Catalogue.

The Turkish of Āzerbāijān, on the other hand, is more closely allied to the Western than to the Eastern branch. As MSS. in that dialect contain exclusively poetical works, they have been grouped together at the end of the section of Turkish poetry.

In the classification and description of MSS. the same plan has been followed as in the Persian Catalogue. The same attention has been given to the chronological sequence of works in each class, and comparatively few have been left without the determination of a precise or approximate date of composition. If less development has been given to the biographical notices of authors, the reason is that the ground was found better prepared. In many cases a simple reference to Baron von Hammer's classical writings rendered any further statement superfluous. Hammer's colossal work supplies an inexhaustible fund of information on Turkish history and literature, and, although it may occasionally require control in matters of detail, it still is, and will long remain, an indispensable guide for whosoever enters upon that study. References to his two standard works, "Geschichte des Osmanischen Reiches," Pesth, 1827—35, and "Geschichte der Osmanischen Dichtkunst," Pesth, 1836—38, will be found on every page.

What has been stated in the preface to the third volume of the Persian Catalogue respecting the origin of the Persian collection, applies, in a great measure, also to the Turkish collection. Most of the private collections there mentioned comprised some Turkish MSS. Here, as there, the most important contribution is due to the collecting zeal of Claudius James Rich, whose name will be found attached to no fewer than 124 of the MSS. described. These include our earliest Turki text, the Ḳiṣaṣ i Rabghuzi,

composed A.H. 710 (p. 269), a valuable collection of Chaghatā'i poems, with dates ranging from A.H. 754 to 914 (p. 284); notices of contemporary poets, by Mīr ʿAli Shīr (p. 273); the Khamseh, or five narrative poems, of the same author (p. 292); the Dīvans of Sulṭān Ḥuseiu Beiḳara (p. 256), and of ʿObeid Khān Uzbek (p. 300); a hitherto unnoticed Turkish history, written under Bāyezīd II. by Bihishti (p. 44); the authentic record of the great Suleimān's reign, by Jelāl Zādeh Muṣṭafa (p. 49); the rare life of Selīm I., by the same writer (p. 50); early copies of Ḥamdi's Iskender Nāmeh (p. 164), and of Sheikhi's Khusrev u Shīrīn (p. 165); lastly, the biographies of poets by ʿAhdi, brought down to A.H. 1001 (p. 76).

Next in point of numbers is a collection of 106 Oriental MSS. formed by M. Alexandre Jaba, late Russian Consul at Erzerum, the only one in which Turkish forms a preponderating element, amounting to forty-nine volumes. One of the most curious is a Shahnāmeh translated from Firdausi for Sulṭān Ḳanṣauh Ghauri, the last of the Memlūk kings of Egypt, A.H. 913 (p. 152). The following are also worthy of notice:—A Turkish history, written under Murad III. by Seyyid Loḳman (p. 54); the Khamseh, or five Mesnevi poems, of Yaḥya Beg, the Albanian (p. 180); the rare Divans of Mesīḥi (p. 171), Isḥāḳ Chelebi (p. 176), Gharāmi and Raḥīmi (p. 179); and a history of the Kurds, translated from the Persian of Sheref Khān, for a descendant of the author (p. 70).

Twenty-nine MSS., brought from Egypt in the year 1801 by Col. Hilgrove Turner, comprise an early copy of the Ḥulviyyāt i Sulṭāni, a work composed about A.H. 850 by Ismā'īl Beg, prince of Kastamuni (p. 11); a Turkish history by Jemāli, the original of Hans Lewenklau's "Neuwe Chronica" (p. 46); and an otherwise unknown translation of the Arabic biography of Turkish ʿUlemā (p. 72).

The collection formed by Col. Robert Taylor, Rich's successor in Baghdad, although prominently Arabic, includes twelve Turkish MSS., among which the following are especially valuable:—A detailed history of Bāyezīd II. and Selīm I., written by an anonymous dependant of the latter Sultan (p. 45); a history of religious sects, translated, with additions, from Shehrestani (p. 35); two copies of Nazmi Zādeh's history of Baghdad (p. 41); and the geographical dictionary of Sipāhi Zādeh (p. 110).

Eight MSS. brought from India by the late Col. George Wm. Hamilton are mostly in Eastern Turkish. They include the rare lives of saints and sufis by Mīr ʿAli Shīr (p. 274), four Mesnevis of the same author (p. 293), and an early copy of his Divan (p. 294).

To William Erskine, the learned translator of the Memoirs of Baber, the Museum is indebted for a copy of the original Turki text (p. 280), and for the Ferhād u Shīrīn of Mir ʿAli Shīr (p. 294). Two choice copies of the Divan of the last-named poet (p. 295) were brought from Persia by Sir Charles A. Murray, and from the same country came, through the Rev. T. H. Sternschuss, a life of Sheikh Ṣafi ud-Dīn, the ancestor of the Ṣafevis (p. 281), and a translation of the Sheref Nāmeh, with curious additions (p. 71).

The value of the collection of Baron Alfred von Kremer, acquired since the publication of the Persian Catalogue, rests chiefly in its Arabic contents; but it comprises also fifteen Turkish MSS., among which may be mentioned, as of especial interest, early versions of the Futūḥ ush-Shām (p. 38), and of the Ḳābūs Nāmeh (p. 116); a history of the Turkish conquest of Egypt, translated, with additions, from Ibn Zenbel (p. 59); and Sudi's commentary upon the Divan of Ḥāfiz (p. 158).

Among many valuable Oriental MSS. secured for the Museum in the years 1885—87 by Sidney Churchill, Esq., Persian Secretary to the British Legation at the Court of Teheran, are nine Turkish MSS., first of which in importance is the famous Senglakh, or Turki-Persian dictionary, of Nādir Shāh's secretary, Mirza Mehdi Khan (p. 264), hitherto only known in Europe through a meagre abridgment. Others are the rare Divans of Sultan Ḥusein Beiḳara, the last of the Timurides of Persia (p. 299), of his contemporary, Shāh Ismā'īl, the founder of the Ṣafevi dynasty (p. 205), and of Emāni, a Turkish Emir at the Court of Shāh 'Abbās I. (p. 301); the Makhzen ul-Esrār of Mir Ḥaider Telbeh (p. 298); Maḥbūb ul-Ḳulūb, the last work of Mir 'Ali Shīr (p. 275); and the earliest Persian-Turkish dictionary, compiled about A.H. 850 by Luṭf-ullah Ḥalīmi (p. 137).

Out of thirty-four MSS. included in the Harleian Collection, the most valuable are:—An anonymous "Mirabilia Mundi," translated from an otherwise unknown Persian work, apparently of the fourth century of the Hijreh, and enriched with numerous miniatures (p. 104); the romance of Ebu Muslim (p. 214), and old copies of the earliest Turkish poems, the Gharīb Nāmeh of 'Āshiḳ Pasha (p. 160), and the Iskender Nāmeh of Aḥmedi (p. 162).

Among MSS. acquired independently of the above-named collections, and from various sources, the following may be pointed out to the attention of readers:—A contemporary account of the Georgian campaign of Lala Mustafa Pasha, written by 'Āli, A.H. 988 (p. 61); the history of Selīm I. in verse, by Shukri (p. 174); the Vīs u Ramīn of Lāmi'i (p. 175); the romance of Ḳirān Ḥabeshi, in three large folios (p. 219); an illuminated copy of the tale of Ferrukh-rūz (p. 229); a history of Chingīz Khān and his successors, concluding with Sheibāni Khān, and written for him, A.H. 908 (p. 276); the Divans of Ḳabūli (p. 184), and of Sekkāki, an early Chaghatāi poet (p. 284).

Osmanli Turkish, in its early stages of development, is as yet but imperfectly known. The Museum collection will be found to supply some valuable material for its study. Taking the conquest of Constantinople, A.H. 857, as a convenient line of demarcation between archaic and classical Turkish, the works above that limit will range in chronological order as follows:—

The Turkish translation of Ṭaberi (p. 22), A.H. 710.
The Divan of 'Āshiḳ Pasha (p. 160), A.H. 730.
A Ṣufi work, by Ḥāji Bektash (p. 246), circa A.H. 730.
Iskender Nāmeh, by Aḥmedi (p. 162), A.H. 792.

Futūḥ ush-Shām, by Ẓarīr Muṣṭafa (p. 38), A.H. 796.
The Mevlūd of Suleimān Chelebi (p. 240), circa A.H. 800.
Beshāret Nāmeh, by Refī'i (p. 164), A.H. 811.
Devlet Oghli's versified treatise (p. 9), A.H. 828.
Khusrev u Shīrīn, by Sheikhi (p. 165), circa A.H. 830.
Jāmasp Nāmeh, by 'Abdi (p. 167), A.H. 833.
Merjumek's Ḳābūs Nāmeh (p. 116), A.H. 8 35.

The works of the two brothers known as Yāziji Oghli (pp. 17, 105, 106, 168), the Tale of the Forty Vezirs (p. 216), and the Ḥulviyyāt i Sulṭāni (p. 11), were all written about the middle of the ninth century of the Hijreh. The undated romances of Ebu Muslim, Seyyid Baṭṭāl, and Ḳirān Ḥabeshi, are probably to be assigned, in their present shape, to the eighth, or to the first half of the ninth century.

Early texts in Eastern Turkish are fewer, but, from their archaic character, linguistically still more important. They begin at the same date, A.H. 710, with the Ḳiṣaṣ i Rabghuzi (p. 269). The next-following are :—

Maḥabbet Nāmeh, by Ḳhwārezmi (p. 290), A.H. 754.
Makhzen ul-Esrār, by Ḥaider (p. 286), A.H. 812—17.
Gul u Naurūz, by Luṭfi (p. 285), A H. 814.
Deh Nāmeh, by Emīri (p. 288), A.H. 833.
Ta'ashshuḳ Nāmeh, by Sidi Aḥmed (p. 289), A.H. 839.
The Divans of Sekkāki and Luṭfi (pp. 284, 288), about 850.

The following is a chronological list of our earliest dated MSS. :—

A.H.	Page.	A.H.	Page.	A.H.	Page.
855	166 *b*	967	160 *a*	986	170 *a*
863	17 *a*	969	178 *b*	987	273 *a*
864	134 *a*	970	65 *b*	988	21 *b*
887	294 *b*	—	280 *a*	—	180 *b*
890	166 *b*	972	174 *a*	—	213 *a*
914	284 *b*	—	179 *a*	—	253 *a*
933	167 *a*	973	135 *a*	989	135 *b*
936	251 *b*	—	175 *b*	—	226 *b*
938	172 *a*	977	228 *a*	990	61 *b*
940	164 *a*	980	176 *b*	—	116 *b*
950	251 *b*	982	23 *b*	991	40 *b*
959	227 *a*	—	78 *a*	996	184 *a*
960	45 *b*	—	137 *b*	997	245 *b*
—	155 *b*	983	108 *b*	—	53 *a*
961	177 *b*	984	12 *b*	998	183 *a*
966	157 *b*	985	223 *a*	999	19 *a*

A few undated MSS., which may be assigned to the fifteenth century, are described at pp. 23 *a*, 162 *a*, 164 *a*, 165 *b*, 166 *b*, and 269 *b*.

Whether Turks are naturally less fond than Persians of the pictorial art, or whether they are more generally restrained by religious scruple from its cultivation, it is a matter of experience that illuminated Turkish MSS. are exceedingly rare, and rarer still are those which have escaped defacement at the hands of ruthless zealots. The following short list comprises all those which the Museum collection can offer :—

DATED MANUSCRIPTS.

	Page.	A.H.
Jāmasp Nāmeh . .	167	933
Nuṣret Nāmeh . .	61	990
Shemā'il Nāmeh . .	53	997
Pāshā Nāmeh . . .	191	1040
Dīvān i Bāḳi . . .	187	1046
Leila Mejnūn . . .	206	1075

UNDATED MANUSCRIPTS.

	Page.	
Khusrev Shīrīn . .	166.	15th cent.
Wonders of Nature	104.	16th cent.
Humāyūn Nāmeh .	228.	— —
'Ajā'ib ul-Makhlūḳāt	107.	— —
Tale of Ferruḳhrūz	229.	— —
Album of drawings	211.	17th cent.

With Eastern Turkish MSS. the case is different, and the proportion of illuminated volumes is far greater. Such MSS. come mostly from Eastern Persia, especially from Herat, and, in point of ornamentation, they are not distinguishable from Persian MSS. of the same class. The four following MSS. contain miniatures :—Gul u Naurūz (p. 285 *b*), A.H. 914; Makhzen ul-Esrār (p. 298), 16th cent.; Tevārīkh Guzīdeh (p. 276), 16th cent.; Ḥairet ul-Ebrār (p. 294), A.H. 1006. A fifth, the Divan of Nevā'i (p. 295), is remarkable for rich and highly-finished illuminated borders.

The only part of the Turkish collection descriptions of which have already appeared in print consists of sixty-nine Rich and fifteen Kremer MSS. Short Latin notices of the former were published by their owner in the years 1813-14, in the third and fourth volumes of the "Mines de l'Orient." The latter have been described by Baron von Kremer, with the rest of his collection, in a Catalogue printed at Vienna, 1885. A list of the original and present Nos. of both sets, with references to the pages of the present catalogue, will be found at the end of the Numerical Index.

CHARLES RIEU.

June 29, 1888.

BIBLE.

Harl. 576.

Foll. 109; 8½ in. by 6; 14 lines, 3¾ in. long; written in fair large Neskhi, with all the vowels, on one side of the paper only, apparently in the 17th century.

The Proverbs of Solomon, with the heading كتاب امثلهء حضرت سليمان, and a preface ديباجه beginning هر ملتده حكماء متقدمينك عادت اشرفلرى بو ايديكه حكمت و معرفت وصاياء مختصر نصوص و تمثيلات ايله تعليم ايدرلردى

The preface, foll. 4—7, probably translated from Latin, treats of proverbs in general and of those of Solomon in particular, with reference to 1 Kings, iv. 32. It shows how the latter were collected, partly by Solomon himself, partly by Hezekiah, and sets forth the division of the book into two parts, and the scope of each.

The text shows some amount of verbal agreement with that of the Turkish Bible, printed in Paris, 1827. It is probably derived from the translation made by ʻAlī Beg Bobrovski, in the years 1662—1664, and preserved in the original MS. at Leyden, on which the Paris edition is based. See de Goeje, Leyden Catalogue, vol. v., No. 2405; and, for the life of ʻAlī Beg, Catteau, Biographie Universelle.

The first chapter begins as follows: بنى اسرائيلك پادشاهى داوود اوغلى سليمانك مثللريدر ۲ علم و تاديبى و تربيتى بلمك ايچون ۳ عقلك عدلنى و حكمتى هم استقامتنى قبول اتمك ايچون ۴ سفيهه زيركليك اوغلانه علم و اذهانى ويرمك ايچون

To the first ten chapters summaries of the contents are prefixed.

A detached leaf, inserted at the beginning, contains a table of chapters drawn up in English; at the end of which the following note has been written by Wanley: "Superiora fuerunt scripta manu Jezreelis Jones, in Arabicis Interpretis Regii, 6 die Mensis Augusti, A.D. 1711."

A Turkish translation of the Proverbs, also anonymous, is noticed in the Paris catalogue, p. 305, No. 1.

Add. 7830.

Foll. 139; 11 in. by 8; 20 lines, 4¾ in. long; written in a fair large Neskhi, probably about the close of the 17th century; bound in Oriental stamped leather. [Rich, No. 470.]

The four Gospels, with the following title written in the centre of the first page:

انجيل مقدس يعنى لسان تركيه ترجمه اولنان بيزوم ربمز يسوع مسيحك يكى عهد و وصايتى

The text is a faithful transcript of the Turkish version published by Wm. Seaman under the title "Domini nostri Jesu Christi Testamentum Novum Turcice redditum," Oxoniae, 1666.

The chapters are marked in the margin by the Armenian word for chapter գլուխ, with a numerical figure. The verses are separated by red dots, but not numbered. The marginal notes of the printed edition have not been added.

Add. 19,001.

Foll. 172; 8½ in. by 6; 22 lines, 3½ in. long; written in Neskhi; dated Tokat, the 30th day of Nīsān, A.D. 1725; bound in Oriental stamped leather. [Rev. John Muehleisen.]

The four Gospels and the Revelation, with the same title as in the preceding MS.

The text is also transcribed from the version of William Seaman. The marginal notes of the printed edition are written in red ink in the MS. The verses are not numbered.

Copyist: میخاییل بن المقدسی قسطنطین جربوع

On the last page is written, "J. M. Eppstein, to the Reverend Mr. Mühleisen."

Sloane 3089.

Foll. 68; 7¾ in. by 5¾; 22 lines, 2¼ in. long; written in a stiff angular character by a European hand, with ruled margins, A.D. 1657.

The Gospel of John with the following title: بشارة القديس لجليل التلميذ الرسول يوحنا ابن زبدى حبيب يسوع المسيح

Beg. (1) بدايتده ادى سخن و سخن اللهده ادى و الله ادى سخن (2) كندى بدايتده ادى اللهده (3) هپ انوكله اولدى و انسز بر شيء يوغيدى اولمشلردن (4) كنديده ادى حيات و حيات ادملرك نوريدى

The text is anterior to the publication of Seaman's version. Notwithstanding many discrepancies, it bears a marked resemblance to it, and represents probably an early attempt of the translator. Corrections, or alternative renderings, are frequently added in the margin. The verses are detached, and numbered in the margin

At the end is written, "Finished in the year 1657."

MUHAMMEDAN THEOLOGY.

CORAN.

Or. 1143.

Foll. 350; 11 in. by $5\frac{3}{4}$; 25 lines, $3\frac{1}{4}$ in. long; written partly in Nestalik, partly in Neskhi, apparently in the 17th century.

[Alex. Jaba.]

The last volume of a commentary upon the Coran, without title or author's name. It comprises the last third of the Coran, from the beginning of the 36th chapter, Sūreh Yā Sīn, to the end.

Beg. بلكلكه اى عزيز روايتدر اول سيد كائنات محمد مصطفى صلى الله عليه وسلم حضرتلرندنكه بيوردى بدرستى بو قرآن ايچنده بر سوره واردر كه آنى اوقيانه ودخى دكلينه اول سوره يارن شفيع اولوب قورتريسر دراول سوره يس در

The text of the Coran is inserted in detached verses or portions of verses, either with red ink or with a red line drawn over it. The commentary is written in plain old Turkish. The archaic character of its grammatical forms and vocabulary assigns to it a date not later than the ninth century of the Hijreh. The author does not deal in grammatical or verbal explanations, but gives after each verse a copious paraphrase beginning with يعنى, in which its meaning is fully developed. But in some cases he begins by stating the سبب نزول, or the occasion on which the verse was revealed.

Authorities are seldom quoted, and then only the earliest commentators, as Ibn Mes'ūd (died A.H. 32), Ibn 'Abbās (A.H. 68), Sa'd B. Jubeir (A.H. 95), 'Ikrimeh (A.H. 106), Ḳutādeh (A.H. 117) and Kelbi (A.H. 146). Of later commentaries the Keshshāf alone is referred to.

There are three digressions of some extent: 1. On the اصحاب الاخدود, Sūreh 85, v. 4, a story, ascribed to Muḥammed, of a youth, who, instead of studying, as ordered, witchcraft from an old wizard, learnt the true faith from a monk, performed miracles, and finally suffered martyrdom by being cast into a trench filled with fire, f. 313—315. 2. On Sūreh 89, v. 5, the story of Sheddād and Irem Zāt ul-'Imād, as told by Ka'b ul-Akhbār, f. 320—322. 3. On Sūreh 105, v. 1, the legend of Abrahah and the اصحاب الفيل, f. 340—343.

Of the few Turkish Tefsīrs mentioned by Haj. Khal., the work entitled جواهر الاصداف vol. ii., p. 640, is perhaps the only one with which the present commentary might be identified. It was written by some author not named for Emir Isfendiyār B. Bāyezīd, Lord of Kastamuni, who was re-instated by Tīmūr A.H. 805, and appears to have lived down to A.H. 833. It must be noticed, however, that a commentary bearing that title, and described by Tornberg, Upsala Catalogue, No. 389, appears to be less extensive than ours.

Copyist: درويش عبد القادر بن لحاجى محمد

The fly-leaf contains a table of chapters, and the first page the half obliterated name of a former owner, which appears to read:

لحاجی مصطفی افندی الامام بجامع ..... سلطان بن محمد الفاتح علیهما الرحمه در بروسه

Add. 9698.

Foll. 19; 8 in. by 6; 15 lines, 4¼ in. long; written in Neskhi, with all the vowels, A.H. 1226 (A.D. 1811). [Hodgson.]

A treatise on the correct pronunciation of the Coran, by Muḥammed Ḳunevi, with the heading:

هذا کتاب تجوید محمد قنوی رحمه الله تعالی علیه

Beg. الحمد لله الذی خلق الانسان من نطفة امشاج نبتلیه

A short Arabic preamble, in which are quoted some traditions حدیث enjoining the recitation of the Coran, is followed by a prologue in Turkish verse, beginning

حمد اکا کم وردی اول حبل متین
کم یاپشدی اکا جمله مومنین

The author, after giving definitions of تجوید and of the technical terms of the science, viz. تفخیم و ترقیق و وقف و مد و قصر و ادغام و اظهار و اخفا و اقلاب و تنوین و نون ساکن و همزة الخ, proceeds to set forth the مخارج الحروف, or the parts of the organ of speech by which each letter is produced. He then gives the special rules relating to the modifications of sound implied by the above technical terms. Such rules are often expressed in mnemonic verses.

The authority principally followed is Jezeri (Muh. B. Muh., who died A.H. 833). Arabic verses frequently introduced are taken from his metrical treatise المقدمة الجزریه. See Haj. Khal., vol. vi. p. 78. A commentator of the same, ʻAlī el-Ḳārī, is once referred to, fol. 18*b*. A شرح الجزریه is mentioned among the works of ʻAlī B. Sulṭān Muḥammed el-Ḳārī el-Herevi, who died A.H. 1014. See Khulāṣat ul-Eṣer, Add. 23,370, f. 37.

For other Turkish treatises on Tejvīd, see Krafft, No. 405, Fleischer, Leipzig Catalogue, No. 100, 5, No. 101, Pertsch, Türkische Handschr., No. 2, 2, No. 66, 67, Arabische Handschr., No. 571, 3. A Tejvīd Menẓūm was lithographed in Constantinople, A.H. 1265.

CREED.

Add. 6024.

Foll. 71; 8¼ in. by 5½; 17 lines, 3 in. long; written in Neskhi with vowels, with red-ruled margins, apparently in the 17th century. [Hilgrove Turner.]

A Turkish commentary upon the exposition of the Muslim Creed written in Arabic verse by Sirāj ud-Dīn ʻAlī B. ʻOṣmān el-Ūshī el-Ferghānī el-Ḥanefī.

This versified treatise, variously called from its initial words الامالی, or بدء الامالی, or قصیدة یقول العبد, was composed, as stated by el-Temīmī (v. Haj. Khal., vol. iv., p. 559), A.H. 569. It has been published, with a paraphrase in Persian verse and a Latin translation, by Peter von Bohlen, Regimontii, 1825. It has also been printed under the title of امالی کتابی in Kasan, 1849. For copies, see the Arabic Catalogue, p. 96*b*, Fleischer, Leipzig Catalogue, p. 434*b*, Leyden Catalogue, vol. iv., p. 244, Petersburg Catalogue, p. 28, Vienna Catalogue, vol. i., p. 459, Loth, No. 828, ii., Aumer, No. 147, Ahlwardt's Verzeichniss, p. 49, and Pertsch, Arabische Handschr., No. 667.

On the first page, and in the same handwriting as the text, is found this title:

کتاب شرح نظم اللالی فی یقول العبد فی بدی الامالی رحم الله مولفه و تغمد بالرحمه

and by the side of it, but by another hand, the following note:

مولف هذا الكتاب محمد بن مالقوچه

ascribing the commentary to Muḥammed B. Mālḳūchah. At the beginning of the MS. are found two distinct prefaces, written without any break as a continuous text, but apparently due to different authors. In the first, beginning as follows:

حمد بی عد و ثناء بی حد اول خالق ما سوی ذاته و صفاته اولان رب العالمینك بی شبیه و بی نظیر در

the author, whose name does not appear, says that he wrote this commentary entitled نظم اللآلی فی شرح بدء الامالی for his pupil 'Alī, son of Muṣṭafā Efendi, and that he commenced it while a "guest" of Vezir Ḥusein Pasha, then unjustly confined in the Joseph pavilion یوسف کوشی of the citadel of Cairo. (This evidently relates to Delī Ḥusein Pasha, who, after two years' rule as Governor of Egypt, was imprisoned for monies due in the یوسف کوشکی of the citadel, A.H. 1047; see 'Abd ul-Kerīm's history, Add. 7878, f. 40). He had at the time six commentaries at hand, viz. those of Ebu Bekr Rāzī (read Muh. B. Ebi Bekr; v. Haj. Khal., vol. iv., p. 559, and Ahlwardt, No. 338), composed A.H. 703, of Shems uddīn Nīgūsārī (Haj. Khal., p. 560), of 'Alī el-Ḳārī (died A.H. 1014; v. Ahlwardt, No. 341, and de Slane, Paris Catalogue, No. 1251), and three others, the authors of which he did not know. This preface is followed by an introduction, which ends f. 4*a*, with remarks on the Besmeleh.

The second preface, which begins f. 4 *b* with these words حمد بی حد و ثناء بی عد و سپاس بی قیاس و منتها قوی الاساس اول صانع مصنوعات و خالق مخلوقات is of earlier date than the first. The writer, who calls himself Muḥammed B. Mālḳūchah, but gives no title to his commentary, says that he wrote it at the request of some friend at the threshold of Sultan Murād B. Selīm Khān (Murād III., A.H. 982—1003), whom he praises in some Turkish lines as reigning sovereign. This short preamble is followed by an introduction, in which the technical terms and the object of scholastic theology (کلام) are defined. Then comes, f. 9 *a*, the prologue of a translation in Turkish verse of the Arabic poem by Sa'd ud-dīn Efendi, ترجمهء یقول العبد لسعد الدین افندی رحمه الله The author of this version, probably no other than the celebrated author of the Tāj ut-Tevārīkh, had written it, as stated in the prologue, by command of Sultan Murād B. Selīm. It follows the original text verse for verse, and is entirely incorporated into the present commentary. It begins as follows:

بحمد الله که حمد ذی الجلال
ویروید رنظمه زیب و جمالی

The commentary proper, which follows, is apparently due to the writer of the second preface, so that of the first mentioned commentary entitled نظم اللآلی nothing remains but the preface above described. The explanation of the first Beit begins, f. 10 *a*, with the following words: یعنی معناء بیت اولدر که کتاب امالینك حسن یهاده جواهر و لالی نظمی کبی اولان نظم ایله ابتداسنده توحید ایچون عبد در

Add. 5987.

Foll. 91; 8¼ in. by 5¼; 29 lines, 3¼ in. long; written in small and pressed Neskhi, in the canton of Mesaria, province of Lefkosia, Cyprus, dated the 18th Rebī' I., A.H. 1172 (f. 44) and 5th Jumāda II., A.H. 1174 (A.D. 1758—60). [Hilgrove Turner.]

I. Foll. 1—44.

شرح المنظومة الدمنيه

An Arabic commentary by Dā'ūd B. Muḥammed el-Ḳārṣī upon a versified treatise on the Muslim creed by Khiẓir Beg. See the Arabic Catalogue, p. 392 *b*.

Khiẓir Beg B. Jelāl ud-Dīn, a native of Sivri Ḥiṣār, was held to be the greatest scholar of

his day. Muḥammed II. appointed him professor in the Medreseh founded by Muḥammed I. in Brusa, and, after the conquest of Constantinople, made him the first Ḳāẓi of the new capital. He died in that office A.H. 863 (not 893 as, by a misprint, in Flügel's Haj. Khal., vol. iv., p. 555, or 891 as stated, by some mistake, in Gesch. der Osm. Dichtkunst, vol. i., p. 142). The true date is given in the Shaḳā'iḳ, f. 32 *b*, the Tāj ut-Tevārīkh, f. 219, the Taḳvīm ut-Tevārīkh, p. 208, and by Hammer, Gesch. des Osm. Reiches, vol. ii., p. 546.

The commentary was completed, as stated by the author at the end, A.H. 1169, in Birgeh في القصبة البركية.

Another copy is noticed by Ahlwardt, Verzeichniss Arab. Handschr., No. 707°; but the author's Nisbeh is given there as الفارضى instead of القارصى, as written twice most plainly in the present copy.

The قصيده نونيه has been printed in Constantinople, A.H. 1258; v. Journal Asiatique, 4e Série, tom. iii., p. 222, and the Petersburg Catalogue, p. 223.

II. Foll. 45—91. A Turkish commentary on the same poem by the same Dā'ūd B. Muḥammed el-Ḳārṣī el-Ḥanefi.

Beg. حمد محامد شول ذات واجب الوجود اولان الله عظيم الشان ايچوندر

After praising the Menzūmeh i Nūniyyeh, as the best exposition of the holy creed, the author says that, having been requested by a friend not named to write a Turkish commentary upon it, he wrote the present work, elucidating not only the original poem, but also the Arabic commentary of Khayālī.

Khayālī, whose full name was Shems-uddīn Aḥmed B. Musa, is mentioned in the Shaḳā'iḳ, l.c., as one of the two favourite disciples and Mo'īds of Khiẓir Beg. He died A.H. 862. See Haj. Khal., Or. 3144, f. 360 *c*, Ahlwardt, Verzeichniss, No. 707 *b*, and Gesch. der Osm. Dichtkunst, vol. i., p. 197. The last work, however, gives a wrong date for his death, A.H. 833.

Subscription: عن يد اضعف الطلاب و اذنب الكتاب حسن بن على ابن الحاجى حمزة التوقادى ثم القبرسى فى جزيرة قبرس فى قضاء مساريه تابع لفقوشه فى قرية مورة وقت الضحى يوم الاثنين خامس شهر جمادى الاخر فى سنه ١١٧٠

Harl. 5489.

Foll. 58; 8¼ in. by 5¼; 15 lines, 3 in. long; written in rather rude but clear Neskhi, with all the vowels, about the close of the 17th century.

A popular exposition of the Sunni creed and of the religious and moral obligations of Muslims by Muḥammed B. Pīr 'Alī.

Beg. الحمد لله الذى هدانا للاسلام و جعلنا من امة محمد

The work has no title; but it is generally known as وصيت بركلى "the Testament of Birgili" from these initial words, اما بعد فهذه وصية الفقير الحقير الخ, and from the author's Nisbeh Birgili, or, in the Arabic form, Birgevi, a native of Birge. It was completed, as stated in the author's autograph, A.H. 970 (see Flügel, Jahrbücher, vol. 47, Anz. Bl., p. 31), and the author died A.H. 981. See Taḳvīm ut-Tevārīkh, p. 125, and Haj. Khal. under رسالة البركلى, vol. iii., p. 373.

A French translation of the most important part of the work was published by Garcin de Tassy with the title "Exposition de la foi Musulmane," Paris, 1822, and reprinted in his "l'Islamisme d'après le Coran," 1874. The text has been printed in Constantinople, A.H. 1219, and often reprinted there as well as in Bulak. A metrical translation, in the Tartar dialect, by 'Abd ul-'Azīz Toḳtamish Oghlu, has been printed in Kasan, 1802. See Zenker, I., No. 1466. The contents have been stated by Hammer, Jahrbücher, vol. xi., p. 140.

Copies are to be found in most libraries. See Uri, p. 317, No. 84, Fleischer, Dresden, No. 59, Leipzig, No. 6, Krafft, p. 163, Petersburg, p. 461, Vienna, vol. iii., p. 127, etc.

In a chapter relating to atonement for neglected prayers, f. 41 *b*, the author gives incidentally the date of his birth; it took place on the 10th of Jumāda I., A.H. 929.

Pasted inside the cover is a short Latin notice of the MS. in the handwriting of Jean Gagnier. See Arabic Catalogue, p. 763 *a*.

Add. 9700.

Foll. 381; 8 in. by $5\frac{1}{2}$; 15 lines, $2\frac{3}{4}$ in. long; written in Neskhi with ruled margins, early in the 19th century; bound in stamped leather cover. [Hodgson.]

A commentary on the preceding work (وصيت برکلی), entitled

جوهرهٔ بهیهٔ احمدیه فی شرح الوصیة المحمدیه

Author: Ḳāẓī Zādeh Islāmbūlī Aḥmed B. Muḥammed Emīn, قاضی زاده اسلامبولی احمد بن محمد امین

The commentator says incidentally, f. 328*a*, that he was born on the 7th of Ramaẓān, A.H. 1133, and in another place, f. 344 *b*, that he completed the present commentary on the 14th of Ṣafer, A.H. 1173.

It appears from the subscription that the present copy was transcribed from an edition printed in the government press بدار الطباعة العامره, and dated Muḥarrem, A.H. 1229. The work has been printed at Constantinople A.H. 1219, and at Bulak A.H. 1240. See Krafft, p. 163, No. 426, Garcin de Tassy, Exposition de la foi Musulmane, p. vi., and Zenker, Biblioth. Orient. I., No. 1470.

Or. 1165.

Foll. 61; $8\frac{1}{4}$ in. by $5\frac{1}{2}$; 15 lines, 3 in. long; written in fair Neskhi with all the vowels, with red-ruled margins, A.H. 1092 (A.D. 1681). [Alex. Jaba.]

I. Foll. 1—40. Another copy of the Testament of Birgili, with the heading, وصیت نامه برکلی محمد افندی

II. Foll. 41—52. A treatise by Rūmī Muḥammed Efendi on all that every Muslim must know and believe regarding God and his attributes, the Prophet and the resurrection, with the heading, رساله روی محمد افندی رحمة الله علیه

Beg. الحمد لله رب العالمین .... اما بعد ای طالب حق اولان بلکل و اکاه اولغل که تکری تعالی قرآن عظیمنده

III. Foll. 53—58. An elementary tract by question and answer on the points of faith and religious duty on which every grown up child should be instructed, by Ḳāẓī-Zādeh, with the heading هذا رساله قاضی زاده رحمة الله علیه

Beg. الحمد لله الذی خلق النبی علی فطرة الاسلام .... اما بعد پس اسلام دین ایجنده اولان اول کندنك ایمانن و اسلامن و دینن و ذربتن و ملتن و مذهبن بیله

The author is probably Sheikh Muḥammed B. Muṣṭafa, called Ḳāẓī-Zādeh, the preacher, الواعظ, who died A.H. 1045. See Haj. Khal., Fezlekeh, vol. ii., p. 182.

A tract on prayer, also ascribed to Ḳāẓī-Zādeh, is noticed in the Vienna Catalogue, vol. iii., p. 133.

IV. 58 *b*—61. A short tract containing the answers which every Muslim should make when questioned regarding his belief, with the heading, هذا کتاب جواهر الاسلام

Beg. الحمد لله رب العالمین ... اما بعد بلکل کم اکر صورسلر مسلیمان مسین ایتکن الحمد لله مسلیمانم

Four similar tracts occur in the same order in a MS. described by Fleischer, Leipzig Catalogue, p. 489, No. 226, but the third, although also ascribed to Ḳāẓī-Zādeh, is distinct from ours. A MS. noticed by Mehren in the

Copenhagen Catalogue, p. 53, No. 4, contains the first three tracts of the Leipzig MS. The fourth, or Jevāhir ul-Islām, is also found in Gotha and Leyden. See Pertsch, p. 53, No. 49, 5, and the Leyden Catalogue, vol. iv. p. 309. It has been printed in Constantinople and Kasan, 1862. See Mélanges Asiatiques, vol. v., p. 576.

Harl. 5483.

Foll. 26; 8¼ in. by 5¾; 13 lines, 4 in. long; written in fair large Neskhi, in the 16th century.

هزار مسئله

Thousand questions put to Muḥammed by the Jews, with the answers.

Beg. نهايتسيز شكر اول الله ايچون اولسونكه پاكدر

After a doxology, in which the miracle performed by, or for, the Prophets of old and for Muḥammed are enumerated, the writer, whose name does not appear, says that, having read a Persian work called هزار مسئله he was induced by a friend to translate it into Turkish.

Ibn 'Abbās is given as the author of the tradition. 'Abdullah B. Selāmeh عبد الله بن سلامه, chief of the Jews of Khaiber, summoned by Muḥammed in a letter to accept the true faith, prepares, as a test for the prophet, a thousand questions selected from the Tevrāt, Zubūr and Injīl, and proceeds to Medina, in the sixth year of the Hijreh, with 700 of his brethren. The answers, taken from the heavenly tablet, are transmitted to Muḥammed by the archangels. In the end, 'Abdullah, convinced, embraces Islamism with all his companions.

Questions and answers form a kind of Muslim catechism. They are very brief, and their number falls far short of the promised thousand, scarcely amounting to two hundred. The first question is, O Muḥammed, art thou a prophet? يا محمد پيغمبر مسن رسولمسن. The second is, Does God the Most High speak to thee face to face? الله تبارك وتعالى سنكله برابر سويلشورى

It will be seen from the above that the present tract is quite distinct from the equally legendary work on the same subject by Firāḳī, which was printed in Constantinople, A.H. 1256, and published by Zenker, "Quarante questions adressées par les docteurs Juifs au prophète Mahomet," Leipzig, 1851. See Fleischer, Leipzig Catalogue, No. 193, and the Leyden Catalogue, vol. iv., p. 306.

The legend of 'Abdullah B. Selām and his colloquy with Muḥammed has given rise to an extensive literature, on which see Dr. Steinschneider, Polemische und apologetische Literatur, p. 110—114.

Five leaves prefixed to the MS., ff. 1—5, contain prayers and charms, with a list of unlucky days, by another hand.

On the fly-leaf at the end is written, "Theod. de Jongh 1604." "Hic liber a Comite de Swartsenburch Turcis de quadam navi ante civitatem Raab sublatus est."

Raab was taken by Adolf Baron von Schwarzenburg in March 1598. See Hammer, Gesch. des Osm. Reiches, vol. iv., p. 283, and Knolles, Turkish History, vol. i., p. 771.

On the fly-leaf at the beginning is a short Latin notice of the MS., in the handwriting of Solomon Negri. See the Arabic Catalogue, p. 335 *b*.

CONTROVERSY.

Add. 19,894.

Foll. 167; 8 in by 5¾; 15 lines, 2½ in. long; written in Neskhi with all the vowels; apparently in the 16th century; bound in neat stamped leather covers.

تسوية التوجه الى الحق

A work in defence of Islamism and in refutation of attacks made by Christians on the same, by Murād B. 'Abd-ullah, interpreter of the Sultan's Court, مراد بن عبد الله الترجمان باب سلطانی with a Latin translation by the author.

Beg. بی نهایت حمد و ثنالر وبی غایت شکرو دعالر اول واجب الوجود

The author gives in the conclusion, foll. 148—152, some account of his life. Born and brought up in Hungary, he was only seventeen years of age when taken prisoner at the battle of Mohacs (Zulka'deh, A.H. 932 = August, 1526). After a long and gradual initiation, he embraced Islamism. Having fallen afterwards into Christian captivity, he was confined during thirty months in a prison; but was finally redeemed by the Grand Vezir Rustem Pasha, and, at his recommendation, appointed interpreter by Sultan Suleimān. The disputations in which he had engaged, during his captivity, with Christian divines led him to the composition of the present work, which he wrote in the space of one year, A.H. 963—964, A.D. 1556—1557. In order to extend its benefit to the learned of all Christendom, he subsequently turned it into Latin.

Rustem Pasha occupied twice the post of Grand Vezir, A.H. 951—960, and from 962 to his death, A.H. 968.

The translation (in rather barbarous Latin) is written lengthways in the margins of the MS. It was commenced A.H. 974, A.D. 1567, and finished A.H. 975, in February, A.D. 1569. The conclusion, however, must have been written several years later, for Sultan Murād B. Sultan Selīm, who succeeded A.H. 982, is mentioned there as the reigning sovereign.

A preface with the heading دیباجهء هذا الکتاب تسوية التوجه الى الحق که ترجمان مراد نام مصنف در occupies six leaves, ff. 1—6, at the beginning. The last fourteen, ff. 154—167, contain invocations in verse مناجات and a long religious Ḳaṣīdeh, accompanied, like the preface, with a Latin version.

The first portion, about one-third, of the work, apparently in the author's handwriting, is preserved in the Vienna Library; see Flügel's Catalogue, vol. iii., p. 130. Murād, the old interpreter, is mentioned in the Gesch. des Osm. Reiches, vol. iv., p. 111, as being still in active employment in 1581 (A.H. 989), and as the translator of Neshri's chronicle. Haj. Khal., vol. ii., p. 290, gives the title of the work without any further information.

RITES.

Or. 1166.

Foll. 95; 8 in. by 5¼; 15 lines, 3⅜ in. long; written in rude cursive Neskhi, with red-ruled margins; dated (foll. 67 and 97 Rejeb A.H. 1071, and Rejeb A.H. 1073 (A.D. 1661—63). [Alex. Jaba.]

I. Foll. 1—67. A versified treatise on religious obligations and on marriage, according to the Ḥanefi school, by Yūsuf Devlet Oghlī, of Bālikesrā, بالكسرى

Beg. اوّل اسم الله لا بشلدق اوش
اشی بسم الله لا قلدق زهی خوش

It is translated from a work designated only by the name of منظومه "versified treatise," apparently Arabic, the author of which is not named. In the prologue the writer offers excuses for using the Turkish language, which he justifies by the example of great scholars, and for writing in verse, in which respect he only follows his original.

پس بولارکله بنم عذرم یتار
نظمیچون دخی منظومه یتار
یعنی کیم منظومه درلر بو کتاب
نقل آنك نظمله اولمش صواب

After a panegyric on the reigning Sultan, Murād Khān B. Muḥammed Khān (Murād II., A.H. 824—847), and a dedication of the work to him, he gives his own name and the date of composition, A.H. 827-8, in the following lines:

دولت اوغلی یوسف اول عصیان چوق
بونچه درلو عذرلا نقصان چوق
با لکسری اولمش انوك مولدی
هم سکز یوز دخی یکرمی یدی
هجرت تاریخ اکا ایرمشکن
هم یکرمی سکیزه کیرمشکن
بونی نظم اتدی اول یللرده همان
کیم حقیقت مقصود اولدربی کمان

Haj. Khal. describes the work, vol. vi., p. 465, as a versified translation of the Vikāyeh; but he does not appear to have seen it.

It comprises six books (كتاب) not numbered, subdivided into Bābs. The books are —I. On purification, طهارت, f. 4 *b*. II. On obligatory prayer, f. 28 *a*. III. On legal alms, f. 50 *a*. IV. On fast, f. 55 *b*. V. On pilgrimage, f. 60 *a*. VI. On marriage, f. 61 *b*.

II. Foll. 68—78. A versified treatise on the reason and import of the various prescriptions relating to ablutions and prayer, with the heading

هذه قصیده ملحا ملیحة للصلوة

Beg. خدایه صد هزاران شکر و منت
که محبوبینه بیزی قلدی امت

The treatise is in the form of a Ḳaṣīdeh rhyming in ت. It was written, as stated in a short prologue, A.H. 994, in the reign of Sultan Murād (III.), and in answer to questions put by a strange Ṣūfi to the author, who was then in Widdin engaged in study and free from worldly cares.

پس از حمد خدا نعت رسالت
طقوز یوز ایدی طقسان دورت هجرت
جهانده حضرت سلطان مراد خان
قلوردی عدلی دادیله خلافت
. . . . . .
ودیعده بنده علمه شغل ادردم
علایقدن ایدوب کلی فراغت
کلوب ناکاه بر صوفی و صافی
سوال اتدی بکا قلوب بدایت

The questions of the Ṣūfi are set forth in twenty-eight Beits. At the beginning of the answers, which follow in the same order, the author designates himself by the poetical name of Sa'di.

سوالوکه جواب ای اهل صفوت
درز الله اعلم بر حقیقت
دل و جان سمعنی سعدیه طوت سن
نه دیر دکله پس اصحاب شریعت

The same name recurs at the end:

بو مقصود عقده حل ایتدی سعدی
رحیما اول قلوکه ایله رحمت

For other copies, see Dorn, S. Petersburg Catalogue, No. 576, art. 3., and Fleischer, Dresden Catalogue, No. 329, art. 4.

The author is perhaps identical with Sa'dī B. Ḥasan, who wrote an Arabic treatise on religious duties الفرعية الشرعية; v. Haj. Khal., vol. v., p. 414.

III. Foll. 78 *b*—92. A treatise in Mesnevi rhyme on the legal prescriptions relating to ablutions and prayer, with the heading

هذا کتاب مفتاح الهدایه

Beg. سپاس و حمد او شاه بی زواله
که ویردی بزه فضلندن بواله

The author, who designates himself by his

poetical surname Ghazālī, in the last line but one,

غزالی دردمندك یا آلهی
سنك فضلوكه در پشت پناهی

praises in the prologue his generous patron Piyāleh, the favorite servant of Ḳorḳūd Khān

صغشمز ذاتی اوصافی خیاله
دنر نام شریفینه پیاله
مقرب بنده سی قورقود خانك
كركلو كمسه سی اول آستانك

and says that, in obedience to a voice from above, he perpetuated his memory by adorning with his name the present compendium extracted from the Bedāyeh, a work unequalled among the many text-books of law, and from its commentary, the Hidāyeh (see the Arabic Catalogue, p. 116 *b*).

Ghazālī, whose proper name was Muḥammed Chelebi, surnamed Deli Birāder, was Muderris in Brusa, his native place. He was introduced by Piyāleh Chelebi to Prince Ḳorḳūd, then governor of Magnesia, who took the poet with him to Egypt. He died A.H. 941. See Gesch. der Osm. Dichtk., vol. ii., p. 198. The present tract must have been written before the death of Prince Ḳorḳūd, which happened A.H. 918.

IV. Foll. 92 *b*—95. A short Mesnevi on the rules relating to prayer and to ablutions, with the heading

كتاب تحفة المحديه [sic] فی علم الشرعية الحفيفة [sic]
در بيان شروط الصلوة

Beg. حمد لايقدر سكا ای پادشاه انس و جان
كم وجودك پرتوندندر بو كونيله امكان

The author, ʿAzīzī, whose name occurs in the last Beit but two,

حق تعالی فضل ايله رحمت ايلسون اكا
بونی نظم ايدن عزيزی بر دعا ايله اكا

says that the great doctor, the Mufti of Rūm and Shām, Shems ud-Dīn Mevlānā Fenārī, had written for the son of his master a tract setting forth the fundamental rules of prayer

فاضل علامه مفتی الروم الشام اجمعين
كه آد شمس الدين مولای فناری در يقين
كندو مخدوم زاده سيچون بر رساله ايلمش
بلمكه اركانی صلاتی خوش مقاله ايلمش

This tract had been translated (from Arabic into Turkish) by one of the ʿUlemā, and the author was directed to put it into verse.

Shems ud-Din Muḥammed B. Ḥamzeh el-Feṇārī, one of the greatest Turkish scholars, lived at Brusa under Sultan Bāyezīd I., and died A.H. 834. See Shaḳā'iḳ, f. 9. Among his numerous works is one on prayer, entitled مرشد المصلی, which is probably here meant. See Haj. Khal., vol. v., p. 494.

Copyist: محمد بن سليمان

Add. 5963.

Foll. 403; 12 in. by 8¼; 19 lines, 5 in. long; written in large and fair Neskhi with all the vowels, apparently in the 16th century; bound in stamped leather covers.

[Hilgrove Turner.]

حُلويّات سلطانی

A vast compilation treating of the fundamental obligations of Islām, viz. purification, prayer, alms, fast, and pilgrimage.

Author: Ebul-Ḥasan Ismāʿīl B. Ibrāhīm B. Isfendiyār B. Bāyezīd B. ʿĀdil B. Emīr Yaʿḳūb B. Shems ud-Dīn B. Yemen Jendār (يمن جندار)

Beg. الحمد لله رب العالمين جاعل الانبياء سادة
للعالمين و العلماء قادة للمومنين

In the preface the author shows what degree of instruction is obligatory to every Muslim, and quotes from the Coran and Ḥadīṣ precepts relating to the acquisition of knowledge and promises of blessings to ʿUlemās.

Anxious to secure for himself some of those blessings he compiled the present compendium, as he calls it, of the knowledge necessary to God's service علم عبادتده بر مختصر كتاب, and, from his inability to compose in Arabic, wrote it in Turkish. It is principally based, he adds, upon the Terghīb i Ṣalāt ترغيب صلوة (by Muḥammed B. Aḥmed Zāhid; see Haj. Khal., vol. ii., p. 182, and the Persian Catalogue, p. 807 *b*); but in the body of the work he quotes on almost every page the Ṣalāt i Mes'ūdī, صلوة مسعودى (Pers. Catal., p. 41 *b*.), occasionally also the 'Umdat ul-Islām and numerous other works, chiefly those of the Ḥanefi school, the latest of which appears to be the Muḳaddimeh i Ḳuṭb ud-Dīn (by Ḳuṭb ud-Dīn Muḥammed Nikīdī, who died A.H. 821; Haj. Khal., vol. vi., 87). Although belonging to the last-named school, he refers also frequently to the opinions of the Shāfi'ī doctors.

The work is divided into seventy-seven Bābs, a full table of which written by the same hand as the text, occupies five pages at the beginning. It is mentioned by Haj. Khal., vol. iii., p. 108, under the title of حلويات شاهى, but copies noticed in the Catalogues of Paris, p. 306, No. 63, and Vienna, vol. iii., p. 122 (the latter dated A.H. 986) bear the same title as the present MS.

From the author's genealogy it appears that he belonged to the princely house of Kastamuni. His grandsire, Isfendiyār B. (Kuturum) Bāyezīd, was re-instated by Timur, A.H. 805, in the principality from which his father had been dispossessed by Sultan Bāyezīd I. Ibrāhīm, Isfendiyār's son, succeeded his father A.H. 833, and was followed, at a date not ascertained, by his own son Ismā'īl Beg, the author of the present work. After surrendering Sinope, the last remnant of his estate, to Sultan Muḥammed II., A.H. 864, Ismā'īl Beg proceeded to Yenishehr, which the conqueror assigned to him in exchange for Sinope. See Hesht Bihisht, vol. ii., f. 74, Hammer, Gesch. des Osm. Reiches, vol. i., p. 331, vol. ii., p. 51, and Stanley Lane-Poole, Coins of the Turks, p. ix, table.

Add. 6009.

Foll. 140; 6¼ in. by 4; 17 lines, 2¼ in. long; written in Neskhi with gold-ruled margins, dated Rejeb, A.H. 1057 (A.D. 1647).

[Hilgrove Turner.]

تحفة الصلوات

A treatise on the nature of the legal prayer, its efficacy, and the import of the various acts and words of which it consists; translated from a Persian work of the same name, written A.H. 899 by Ḥusain B. 'Alī el-Kāshifī (see Haj. Khal., vol. ii., p. 230, and the Vienna Catalogue, vol. iii., p. 449).

Beg. احمدك اللهم وانت المحمود على لسان حبيبك محمد

It is divided into a Muḳaddimeh, twelve chapters (Faṣl), and a Khātimeh, a table of which is given after a short preamble. The translator, whole name does not appear, gives at the end A.H. 990 as the date of the translation. It is conveyed in the following chronogram:

انوكچون بونك اتمامنه تاريخ
دينلدى يا نبى الله شفاعت

Add. 7832.

Foll. 208; 12 in. by 8; 21 lines, 5¾ in. long; written in fair Neskhi with all the vowels, with red-ruled margins; dated 15 Shevvāl, A.H. 984 (A.D. 1577).

[Rich. No. 490.]

عماد الاسلام

A work treating of the five fundamental commands احكام خمسه of Islām, translated by 'Abd ur-Raḥmān B. Yūsuf el-Aḳserā'ī, from

the Persian "'Umdet ul-Islām" عمدة الاسلام of Maulānā 'Abd ul-'Azīz Fārisī, with additions by the translator.

Beg. الحمد لله رب العالمين الرحمن الرحيم مالك يوم الدين اياك نعبده يا من شانه تكوين العالم

The translator says that the 'Umdet ul-Islām had been compiled from eighty-five standard works of the Ḥanefi school. The translation follows its division into the following five Books: 1. كتاب الايمان Faith, f. 6 *b*.—2. كتاب الصلوة Legal prayer, f. 21 *a*.—3. كتاب الصوم Fast, f. 85 *b*.—4. كتاب الزكوة Legal alms, f. 134 *a*.—5. كتاب الحج Pilgrimage, f. 141 *b*.

The translator's additions are, besides supplementary quotations scattered through the book, the following chapters at the end:—On the state of souls at the time of death and in the grave, f. 144 *a*. On the duties which Muslims owe to relatives and fellow-men, and on rules of conduct, f. 148 *a*. On Resurrection, Hell, and Paradise, f. 172 *a*. Epilogue, f. 206 *b*.

The date of composition of the Turkish version is conveyed in a versified chronogram, not found in the present copy, but quoted by Haj. Khal., vol. iv., p. 256. It is expressed by the words لذكر and لمفخر, either of which gives A.H. 950. A table of chapters by the same hand as the text, and a full table of contents by another hand, are prefixed to the MS.

Copyist: مراد بن سيديخان بن بداق بن كورپه الهرقلى المشهور

A MS. of the Persian original is noticed by Fleischer, Dresden Catalogue, No. 119. For copies of the Turkish version see Fleischer, Dresden, No. 163, Leipzig, No. 222; Paris Catalogue, p. 305, No. 4; Pertsch, Türk. Handschr., No. 61; Landauer, Strassburg Catalogue, p. 42, No. 1, and Rosen, Marsigli Collection, p. 19, No. 3524.

Add. 7837.

Foll. 100; 8¼ in by 5¾; 15 lines, 3½ in. long; written in rude and ill-shaped Neskhi; dated 17 Muḥarrem, A.H. 1167 (A.D. 1753). [Rich, No. 530.]

A treatise containing full prescriptions relating chiefly to ablutions and legal prayers, with the heading هذه رسالة قوائد الامالى [*sic*] و فوائد اللالى (a title not found in the text).

Beg. الحمد لله الذى جعل العلماء ورثة الانبياء

The author, whose name does not appear, says that he wrote this work according to the teaching of his master, Ustuvānī Muḥammed Efendi اوستوانى محمد افندى, to whom he gives the following titles: قدوة العارفين مفخر اهل السنة والجماعة سلطان الواعظين الخ. He adds that the questions treated in it had been compiled from ninety-six works. The treatise is divided into short chapters (bāb), to which consecutive numbers have been added in the margin, the last being designated as the 55th اللى بشنجى باب. They relate to the various kinds of purification such as Ṭahāret, Istinjā, Ghusl, Ābdast, and to the proper performance of the Nemāz. The last three chapters treat of the unlawfulness of singing and dancing as practised by Sufis, on polytheism (Shirk), and of the rules relating to menstruation and child-birth.

Authors as late as 'Alī el-Ḳārī, who died A.H. 1014, and Muḥammed Behā'ī, the Muftī, who died A.H. 1064, are quoted. From the following note written in the margin of the next following MS., f. 123 *a*, it appears that Muḥammed Ustuvānī was attached as a preacher to the mosque of Sultan Aḥmed (I), and that he completed an Arabic treatise not named, A.H. 1062: قال محمد الاسطوانى الامام والواعظ بجامع المرحوم السلطان احمد خان فى سنة اثنين وستين والف من الهجرة النبويه قد فرغت من جمع هذه الرسالة . . . اى الرسالة العربيه غير هذه التركيه .

Muḥammed B. Aḥmed B. Ḥusein B. Sulcimān el-Ustuvānī el-Dimishḳī el-Ḥanefī was a celebrated divine and preacher. He was born A.H. 1016, went to Damascus A.H. 1039, and acquired a great renown as religious teacher. On his way to Constantinople he was captured at sea by Europeans, but, soon released, made his way to the capital, and was successively appointed Imām to the mosques of Sultan Aḥmed and of S. Muḥammed II. His fierce denunciation of abuses and his reforming zeal having created some disturbance, he was exiled to Cyprus, and thence relegated, A.H. 1067, to Damascus, where he died on the 26th of Muḥarrem A.H. 1072. See Khulāṣat ul-Eṣer, Add. 23,370, f. 149, and Wüstenfeld, die Gelehrten-Familie Muḥibbi, p. 33.

The contents of the work have been stated by Hammer, Jahrbücher, vol. xi., p. 143. In a Tartar version printed in Kasan, 1802, and often re-printed with the title استوانی کتابی, it is ascribed to ʿAbd ul-ʿAzīz Toḳtamish Oghlu. See Zenker, I., No. 1473, Mélanges Asiatiques, vol. v., p. 538, 606, and Erdmann, Zeitschrift der Deutsch. Morg. Ges., vol. xiii., p. 671. A very similar, if not identical, work is described by Krafft, No. 436, under the title جواهر الاسلام.

Add. 5982.

Foll. 123; 8 in. by 5½; 15 lines, 3 in. long; written in clear Neskhi with all the vowels, with red-ruled margins; dated the 20th of Shaʿbān, A.H. 1135 (A.D. 1723).

[Hilgrove Turner.]

The same work, with the heading هذا کتاب استوانی محمد افندی

Harl. 5640.

Foll. 57; 8¾ in. by 6; 11 lines, 3¾ in. long; written in Neskhi with all the vowels; dated Muḥarrem, A.H. 1087 (A.D. 1676).

I. Foll. 32—57. A short manual containing the necessary directions for ablutions, for the five daily prayers, the Friday prayer, the Terāvīḥ or prayers of Ramaẓān, the prayers of the two feast days, viz. ʿĪd i Fiṭr and ʿĪd i Aẓḥā or Ḳurbān Bairāmī, and the funeral prayers.

Beg. الحمد لله الذی هدانا للایمان والاسلام و جعل علی امة محمد

II. Foll. 3—27. A translation of the above into modern Greek. Four leaves of smaller size, foll. 28—31, contain English explanations of some of the Greek words.

A double leaf of large size prefixed to the volume contains an Italian translation of Turkish prayers with the heading: "Pregere che faño li Turchi alla oratione che vaño dua volte la Settimana a pregar per la vittoria del campo."

Or. 1167.

Foll. 101; 6½ in. by 4; 13 lines, 2¼ in. long; written in neat Neskhi with all the vowels, with gold-ruled margins; dated A.H. 1144 (A.D. 1731-2). [Alex. Jaba.]

A treatise on the rites of pilgrimage, مناسك الحج

Beg. الحمد لله الذی جعل البیت الحرام قیاما للناس

The author, whose name does not appear, is according to Haj. Khal., vol. vi., p. 135, Sheikh Sinān el-Mekkī, who wrote this work in Mecca A.H. 991. He is not to be confounded, as in the Gotha Catalogue, p. 70, with Sinān Efendi, who died A.H. 980. See Gesch. der Osm. Dichtkunst, vol. ii., p. 344.

After performing the pilgrimage several times, he settled, as stated in the preface, in Mecca, where he applied himself during twenty years and more to the study of the works treating of the rites of pilgrimage. After writing on that subject two Arabic

treatises entitled احياء الحج (not اخبار الحج as with Haj. Khal.) and قرة العيون (in the next MS. قرة العين), he compiled the present shorter work for the benefit of Turkish readers. It is divided into twenty Bābs, a table of which concludes the preface. The last treats of the visitation of the prophet's tomb in Medina.

The latter part of the preface has been supplied in the present MS. by a recent copyist, who, having overlooked a chapter, counts only nineteen.

For Turkish treatises on the same subject, see Pertsch, Gotha Catalogue, No. 73.

Add. 7839.

Foll. 126; 6½ in. by 4; 15 lines, 2½ in. long; written in Neskhi with ruled margins, apparently in the 18th century.

[Rich, No. 255.]

The same work, with the heading هذا كتاب مناسك الحج

The latter part of the volume, foll. 96—136, contains various prayers, mostly Arabic, and some medical recipes in Turkish.

L A W.

Or. 1195.

Foll. 246; 8¼ in. by 6; 19 lines, 4 in. long; written in a small cursive Neskhi, apparently in the 16th century. [Alex. Jaba.]

وقاية الروايه فى مسائل الهدايه

An Arabic manual of Ḥanefi law, by Burhān ush-Sherī'ah Maḥmūd B. Ṣadr ush-Sherī'ah (see Haj. Khal., vol. vi., p. 458, the Arabic Catalogue, p. 119*b*, and Kazem Beg's introduction to مختصر الوقايه, Kazan, 1845), with a Turkish paraphrase by an unknown writer.

The MS. is slightly defective at the beginning; it has lost the first seven or eight lines of the preface of the Vikāyeh, and begins with the following words, الموازى علماء امته لانبياء بنى اسرائيل, the paraphrase of which is برابردر امتنوك عالملرى بنى اسرائلوك نبيلرنه علم ده. The lost lines of the Arabic preface have been supplied by a later hand on a prefixed leaf, which contains also a table of contents.

The Arabic text is written in short passages, provided in the first half of the MS. with all the vowels, and distinguished from the Turkish version by a red line drawn over it.

A MS. taken at the battle of Lepanto (A.H. 979), and now preserved in the Leyden library (Catalogue, vol. iv., p. 120), contains also the Vikāyeh, with a Turkish paraphrase. A similar work is described by Fleischer, Dresden Catalogue, No. 81.

Add. 7833.

Foll. 299; 8½ in. by 6; 21 lines, 4 in. long; written in minute and close Neskhi, apparently in the 17th century.

[Rich, No. 258.]

A collection of Fetvas, or legal decisions, by Ebu 's-Su'ūd, endorsed فتاواى ابو السعود.

Beg. كتاب الطهارت مسئله زيد عرب جنابته عمقى يكرمى دورت ذراع وعرضى آلتى ذراع اولان صو قويوسنه دوشوب حى ايكن چقارلسه

Ebu 's-Su'ūd Muḥammed B. Muḥammed el-'Imādī held the office of Mufti during the reigns of Sultan Suleimān and of Selīm II., viz. from A.H. 952 to his death, which happened A.H. 982. For his life see Hammer, Gesch. der Osm. Dichtk., vol. ii., p. 352, and Gesch. des Osm. Reiches, vol. iii., p. 279.

There is no preface, nor any mention of an editor. The Fetvas are arranged under the customary headings of the law-books. The first book is that of purification كتاب الطهارت, the last the book of testaments كتاب الوصايا,

f. 270 *b*. The latter is followed by a chapter entitled "Miscellaneous Questions" مسائل المتفرقات foll. 274—299; they relate mostly to cases of heresy or infidelity, to the heterodox teachings of the Sufis, and to the dancing of Dervishes.

Most Fetvas bear at the end, as signature, the name of Ebu 's-Su'ūd, generally abridged to ابو. But some, especially in the latter part of the work, are due to other Muftis; most of these have at the end the name of Aḥmed, and a few that of Chivī-Zādeh. The first, known as Kemāl Pasha Zādeh, was Mufti from A.H. 932—940; the second, whose proper name was Muḥammed B. Ilyās, filled the same office A.H. 945—948, and died A.H. 954. See Shaḳā'iḳ, f. 158.

A table of contents occupies two pages at the beginning. Various collections of the Fetvas of Ebu 's-Su'ūd are mentioned by Haj. Khal., vol. iv., p. 351. See also Krafft, No. 466, and the Vienna Catalogue, vol. iii., p. 251.

Add. 7836.

Foll. 362; 12 in. by $6\frac{1}{4}$; 33 lines, $3\frac{1}{4}$ in. long; written in Nestalik with red-ruled margins; dated end of Rabī' I., A.H. 1126 (A.D. 1714). [Rich, No. 785.]

Fetvas, or answers to legal questions, by the Mufti Minḳārī Zādeh Yaḥyā Efendi, edited by 'Aṭā-ullah Muḥammed; endorsed فتاوى عطاء الله افندى

Beg. حمد و سپاس و شكر بى قياس خداى لا يزاله كه اختر كرده انواع انسان.

The editor had been for many years engaged in drawing up the Fetvas of several successive Muftis, especially those of Minḳārī-Zādeh Yaḥya Efendi, but his original drafts were accidently lost. One of his brethren, having become possessed of numerous Fetvas of the said Mufti, had arranged them in books and chapters; but, as that collection was not thought free from errors, 'Aṭā-ullah was requested by the Mufti's grandson, Chelebi Efendi, to undertake its revision.

Minḳārī-Zādeh occupied the office of Mufti under Muḥammed IV., A.H. 1073—1084; see Gesch. des Osm. Reiches, vol. vi., p. 766, and Taḳvīm ut-Tevārīkh, p. 184. 'Aṭā-ullah filled the same post for a few months, A.H. 1125, was exiled to Sinope in the subsequent year, and died as Ḳāzi of Boli, A.H. 1127. See Rāshid, vol. ii., ff. 100, 129, and Haj. Khal., vol. iv., p. 363.

The present work appears under the title of فتاوىٰ عطاء افندى in Haj. Khal., l. c., and vol. vi., p. 618.

The contents are arranged under the usual headings of law-books, beginning with كتاب الطهارت, and ending with كتاب القسمة.

A tabulated index of books and chapters occupies two pages of the beginning of the MS.

Copyist: صالح بن عبد الرحمن الا ستانبولى

Or. 1142.

Foll. 122; $7\frac{1}{4}$ in by $4\frac{3}{4}$; 17 lines, $2\frac{1}{2}$ in. long; written in small and neat Nestalik; dated 1 Jumāda II, A.H. 1153 (A.D. 1740).

[Alex. Jaba.]

A work inscribed هذا كتاب صك وهبى, containing models of legal deeds and civil contracts, such as marriage, divorce, manumission, testaments, sales etc. arranged, according to the usual order of law-books, in twenty Bābs, subdivided into chapters (فصل); by Aḥmed Vehbī B. Muṣṭafa el-Burūsevī, احمد وهبى بن مصطفى البروسه وى

In a preface addressed to Ḳara-Chelebī Zādeh Abul-Faẓl Maḥmūd Efendi, Ḳāẓī-Asker of Rumili (A.H. 1054—1057; see Taḳvīm ut-Tevārīkh, p. 191), the author, who calls himself late Ḳāẓī of Eidūs, القاضى سابقا بايدوس, and had for a long period

been attached as secretary to the law-courts محاكم of Constantinople, refers to two earlier works on the same subject, viz. one in ten Bābs by Bāldur Zādeh Sheikh Muḥammed Efendi, late Muderris in Brusa, the other, similarly divided, by Ṣānī Efendi of Edirneh (Adrianople). The first of the above authors, known as a poet by the name of Selīsī, died A.H. 1060; see Gesch. der Osm. Dichtkunst, vol. iii., p. 397. The second, whose proper name was Muḥammed B. Dervīsh Muḥammed, wrote his work A.H. 1030. See Pertsch, Gotha Catalogue, p. 83, and Haj. Khal., who calls the author Ṣenā'ī, vol. iv., p. 106.

A full table of contents is prefixed, foll. 2—5.

MYSTICISM.

Or. 1140.

Foll. 565; 10¼ by 7; 13 lines, 4⅝ long; written in a small and distinct Neskhi with all the vowels, with red-ruled margins; dated end of Zulhijjeh, A.H. 863 (A.D. 1459). [Alex. Jaba.]

ترجمة عوارف المعارف

'Avārif ul-Me'ārif, a full exposition of Sufism by Shihāb ud-Dīn 'Omer B. Muḥammed es-Suhreverdi (died A.H. 632), translated by Ḥājī Aḥmed B. Seidi el-Bighavi, حاجى احمد بن سيدى البغوى

The first page, which has been supplied by a later hand, begins الحمد لله الذى اطلع شموس المعارف والحقايق

The translator had been requested by some spiritual brethren to turn into Turkish that classical work, of which he makes a long and wordy encomium; but from a feeling of incompetence he was loth to do so, until he at last yielded to an inspiration from above, and complied with their wish, under the auspices of his religious guide Muḥyi 'l-Millet ved-Dīn Khalīfeh. He added to the original text explanations of the Coranic verses drawn from the following works:—Tefsīr Kebīr, Keshshāf, Tefsīr i Ḳāẓī, Teisīr, Tefsīr i Kāshāni, Kevāshī كواشى, Te'vīlāt i Nejmiyyeh, Ḥaḳā'iḳ i Sulemi, Me'ālim, and 'Oyūn ut-Tefāsīr. He explained also the traditions (Ḥadīṣ) quoted, and inserted sundry sayings and anecdotes of holy sheikhs. The division of the original into sixty-three Bābs, a table of which is given at the beginning, is preserved.

The translation was finished, as stated at the end, at the beginning of Zulḳa'deh, A.H. 863 (two months before the date of the present copy).

Another Turkish translation is ascribed by Haj. Khal. to 'Ārifī, who appears to have lived under Selīm I.; v. vol. iv., p. 276 and p. 13.

The contents of the 'Avārif ul-Me'ārif have been stated by Hammer, Handschriften, No. 296, Jahrbücher, vol. 82, Anz. Bl., p. 55. See also Flügel, Vienna Catalogue, vol. iii., p. 329, Leyden Catalogue, vol. v., p. 6, Loth, No. 625, and De Slane, Paris Catalogue, No. 1332. The Arabic work has been printed in Cairo, A.H. 1291. For the author's life, see Ibn Khallikān, De Slane's translation, vol. ii., p. 382.

Add. 7874.

Foll. 238; 11 in. by 7½; 19 lines 4¾ in. long; written in clear Neskhi, apparently in the 16th century. Two leaves at the beginning and one at the end have been supplied by a later hand. [Ricu, No. 56.]

انوار العاشقين

A standard work of Muslim mysticism, by Yāziji Oghli Aḥmed Bījān.

Beg. لحمد لله اول پادشاهه كيم كندونك ذاتنى و صفاتنى وافعالنى توحيد ايلدى

The author states in the preface, and re-

peats almost in the same words in the epilogue, that his brother Muḥammed, a disciple of the great Sheikh Ḥājī Beirām, had composed, at his request, under the title of مغارب الزمان, a complete exposition of religious truth, both literal and spiritual, or esoteric, (Ẓāhir u Bāṭin). By his brother's desire, and for the benefit of his countrymen, Aḥmed Bījān wrote a Turkish version of it, the present work, while his brother turned it into Turkish verse under the title of رسالهء محمديه (see the class of poetry).

The Envār ul-'Āshiḳīn was completed, as stated at the end, in Gallipoli, in the reign of Sultan Muḥammed (II.), at the beginning of Muḥarrem A.H. 855. It is divided into five Bābs, as follows:—I. On the order of created things, f. 4 *a*. II. On God's words to the Prophets, f. 15 *a*. III. On words revealed by God to the angels, f. 142 *a*. IV. On God's speeches on the day of resurrection, f. 155 *a*. V. On God's words in the highest station, f. 221 *a*.

The contents have been fully stated by Hammer in the Sitzungsberichte der Kaiserlichen Akademie, Phil. Hist. Classe, vol. iii., pp. 129—133. See also Haj. Khal., vol. v., p. 645, and, for other copies, the Catalogues of Paris, p. 306, No. 20, p. 309, No. 49, Gotha, p. 61, St. Petersburg, p. 459, Upsala, p. 301, Leyden, vol. iv., p. 303, and Vienna, vol. iii., p. 124.

The Envār ul-'Āshiḳīn has been printed in Constantinople A.H. 1261, in Kazan 1861, and lithographed in the Irāni press (Constantinople) A.H. 1291.

Notices of the two brothers will be found in Gesch. der Osm. Dichtkunst, vol. i., p. 127, Gesch. des Osm. Reiches, vol. i., pp. 497, 601, in the Shaḳā'iḳ un-Nu'mān f. 39 *a*, and in Tāj ut-Tevārīkh, Add. 19,628, f. 223.

Add. 7835.

Foll. 62; 8 in. by $4\frac{3}{4}$; 19 lines, $2\frac{3}{8}$ in. long; written in Neskhi with ruled margins; dated Ṣafer, A.H. 1194 (A.D. 1780).

[Rich, No. 332.]

منازل العارفين

A religious treatise by Shems ud-Dīn Sīvāsi.

Beg. حمد و ثنا اول باركاه اعلايه لايق و روا در
كه خيام افلاكى بى طذاب وبلا عماد الخ

The author says in the preface that in "this year," A.H. 993, being distracted by grievous changes in worldly and religious affairs, he was seeking some pious task on which he could centre his thoughts, when he found a suitable theme in the following passage, occurring in one of the treatises of Sheikh ul-Islām Muḥammed B. Muḥammed ul-Ghazālī, اعلم ان مبنى الاسلام على معرفة اربعة اشياء معرفة النفس و معرفة الرب و معرفة الدنيا و معرفة الاخرة. Having made that work his companion in the seclusion of exile, he determined to translate it as a guide to the pious.

The treatise is divided, according to the above passage, into the following four Menzils: I. Knowledge of one's self, f. 3 *b*. II. Knowledge of God, f. 27 *b*. III. Knowledge of the world, f. 32 *a*. IV. Knowledge of the world to come, f. 41 *b*.

The work is in prose, frequently interspersed with Turkish verses of the author's composition. It does not agree with any of the known works of Ghazālī, but its four divisions correspond exactly with those of the preliminary discourse of the Kīmiyāi Sa'ādat. See Fleischer, Dresden Catalogue, No. 255, and Gosche, Abhandlungen der Akademie zu Berlin, 1858, p. 300.

Shems ud-Dīn Sīvāsī, whose proper name was Aḥmed B. Muḥammed and Tekhallus Shemsī, wrote A.H. 996 a mystic poem entitled Gulshen-ābād (v. Flügel, Vienna Catalogue, vol. iii., p. 307), and, A.H. 1001, another

in praise of Ebu Ḥanīfeh (v. Haj. Khal., vol. iii., p. 118). In his old age he accompanied Sultan Muḥammed III. in the campaign of Erlau (A.H. 1005), and died shortly after. His nephew, ʻAbd ul-Mejīd Sheikhī, who had succeeded him as Sheikh of the Khalvetis in Sīvās, was then called by the Sultan to Constantinople, where he enjoyed the protection of the Mufti Ṣanʻullah (A.H. 1008—1011). See Hammer, Gesch. der Osm. Dichtkunst, vol. iii., p. 286.

Haj. Khal., vol. vi., p. 131, gives A.H. 1006 as the date of composition of the Menāzil ul-ʻĀrifīn (instead of A.H. 993 as in the present MS. and in Add. 7840, ii.), and names as author the above-mentioned nephew, ʻAbd ul-Mejīd B. Muḥarrem, who died A.H. 1049.

A very similar, if not identical work, is described by Krafft, No. 1541, from an imperfect copy, without title or author's name.

Or. 3292.

Foll. 111; $8\frac{1}{2}$ in. by $5\frac{3}{4}$; 9 lines $3\frac{1}{4}$ in. long; written in fine large Neskhi, with ʻUnvān and gold-ruled margins; dated A.H. 999 (A.D. 1591); bound in stamped and gilt leather. [S. de Sacy.]

حاية الرجال

A treatise on the various classes of saints, by ʻĀlī.

Beg. (read اصنافا) حمدا امن خلق عباده الاخيار اخيافا

The author, who designates himself by the above Tekhallus, is the well known and prolific writer Muṣṭafa B. Aḥmed ʻĀlī, who died A.H. 1008. See Haj. Khal., vol. iii., p. 111, and Hammer, Gesch. der Osm. Dichtkunst, vol. iii., p. 119, No. 3.

Having read several treatises written by pious men on the various degrees, offices, and numbers, of spiritual worthies, such as the Aḳṭāb, the Ebdāl, etc., more especially the work entitled فصل الخطاب, by Sulṭān ul-ʻĀrifīn Imām Muḥammed Pārsā (v. Persian Catalogue, p. 862 *b*), the author put the substance of the latter work into plain Turkish, and made it an offering to "the Ḳuṭb of the period, the Vicar of the Merciful, Sulṭān Murād Khān B. Sulṭān Selīm Khān" (Murād III, A.H. 982—1003).

The work contains a systematic sketch of the hierarchy of the spiritual word. It is divided into the following three Bābs:— I. The Aḳṭāb, or poles of the spiritual sphere, of whom there is always one in existence, and never more than one at a time, f. 5 *a*. II. Saints of the next order, whose number in each class is limited, f. 44 *a*. III. The Melāmiyyeh and other classes of holy persons, whose numbers are not limited, f. 94 *b*.

An appendix due to the Turkish author, ff. 104 *b*—111 *a*, treats of the proper times and manner in which the Rijāl ul-Ghaib should be invoked. See Bibliothèque de M. S. de Sacy, vol. iii., p. 61, where the present MS. is described as "Vies de quelques hommes illustres par leur piété."

The Faṣl ul-Khiṭāb referred to by ʻĀlī as his main authority differs in subject-matter from the similarly entitled work described by Flügel, Vienna Catalogue, vol. iii., p. 421, and also from the Faṣl ul-Khiṭāb noticed in the Persian Catalogue, p. 863 *b*, and containing lives of the Imāms.

Copyist: ولى بن عبد الله

PRAYERS.

Add. 5976.

Foll. 134; $8\frac{1}{4}$ in. by $4\frac{1}{2}$; 15 lines, 3 and $2\frac{1}{2}$ in. long; written in fair Neskhi, apparently in the 18th century. [Hilgrove Turner.]

I. Foll. 1—39. A treatise by Ḥasan B. ʿAlī on the magic virtues of the litanies (اوراد) of Pīr Muḥammed Behā'ī, and the various purposes which they may serve.

Beg. الحمد لله العلى الاعلي والصلوة والسلام علي خير خلقه ... شيخ حسن ابن على ايدر بو اورادە شيخ بير محمد بهائى ددلر

The Pīr Muḥammed to whom the litanies are ascribed is the famous saint Behā ud-Dīn Naḳishbendī, who died A.H. 791. (See Haj. Khal., vol. i., p. 492). His disciple Ḥamzeh B. Shimshād, who commented them in a work entitled منبع الاسرار, is quoted f. 38 *a*. See Haj. Khal. ib., and the Vienna Catalogue, vol. iii., p. 182.

II. Foll. 41—50. On the virtues of the form of invocation called ناد or يتجنجل الارواح (a Sunni version of the Shīʿah formula beginning ناد عليا مظهر العجائب), by Sheikh ʿAbdullah el-Pezdevī.

Beg. اما بعد عمان المعانى و عارف الربانى و لقمان الثانى شيخ عبد الله الپزدوى بيورر

The rest of the volume contains prayers and charms in Arabic, with directions for their use in Turkish.

Add. 7838.

Foll. 328; 8½ in. by 5½; 23 lines, 2⅝ in. long; written in small and cursive Neskhi; dated the 22nd of Jumada II, A.H. 1144 (A.D. 1731). [Rich, No 256.]

شفاء المؤمن

A work treating of the merits, efficacy, and proper observances of the recitation of the Coran and of various prayers.

Author : ʿAlī Khalīfeh, على خليفه

Beg. الحمد لله الذى جعل لكتابه العزيز شفاء و رحمة للمؤمنين

In a long and diffuse preface, which contains a panegyric on the reigning Sultan Muḥammed Khān B. Sulṭān Ibrāhīm Khān (Muḥammed IV, A.H. 1058—99), the author describes himself as one born and brought up in the imperial palace, and says that he devoted to the composition of the present work all the leisure left him by attendance on the Sultan. He commenced it in the imperial library at the beginning of the year 1061, and completed it in a little more than two years. It was compiled from about eighty works, a list of which, with the abridged forms used in reference, is given in the preface, foll. 10—11. The work consists of three books (Bāb), sub-divided into numerous chapters (Faṣl), and treating respectively of the recitation of the Coran, of forms of prayer (Duʿā), handed down by tradition, and of the proper performance of the Ṣalāt or legal prayer.

The Shifā ul-Mūmin is mentioned in the Appendix to Haj. Khal., vol. vi., p. 611, but its subject is not quite accurately described. It is there stated, in agreement with the preface, to have been completed A.H. 1063.

The following subscription would make it appear that the compilation of the book was finished in the middle of Rabīʿ II, A.H. 1104, وقد اتفق الفراغ من جمع هذا و تنميقه بعون الله تعالى ... يوم الجمعه وقت العصر الصادق فى اواسط ربيع الاخر من شهور عام اربع ومايه والف من الهجرة النبوية

That statement, however, cannot be reconciled with the date of composition given in the preface. It can only refer to the transcription of an earlier copy. The date of the present copy is given as follows: تحريرا فى ٢٢ حا سنه ١١٤٤ تمام شد

Add. 9699.

Foll. 93; 7½ in. by 5¼; 15 lines, 3⅜ in. long; written in Neskhi with all the vowels; dated A.H. 1202 (A.D. 1788). [Hodgson.]

ساعت نامه

The 'Book of Hours,' by Hibet-ullah B. Ibrāhīm.

Beg. الحمد لله الذى جعل الاسلام نورا . . . بو كتاب تصنيف قلندى ايلرو اخباردن ودخى عجاب احوالدن وكچمش قصه لردن

This work, written in plain popular style, is evidently intended for very credulous readers. In a long and rambling introduction, foll. 1—12, the author promises forgiveness of all sins, a blissful end, and all the joys of heaven, to whosoever shall write or read his book, or pray for the author. The rewards attending a liberal treatment of Fakīrs are so often insisted on that it may be safely inferred that the author belonged to that brotherhood.

Taking the hours of the night in the following order:—1. اخشام ساعتى, f. 12*b*; 2. يتسو ساعتى, f. 30*b*; 3. كوكلر ساعتى, f. 39 *a*; and 4. اويقو ساعتى, f. 43 *b*—he dwells at great length on the legends of the prophets connected therewith, the movements of angels and devils in each, and the rewards in store for those who wake and pray in them.

The latter part of the book, f. 56—93, is devoted to the hours of Paradise جنت ساعتلرى and to a full account of the fate of souls after death and on the day of judgment.

Another copy of the same work in a MS. of mixed contents, Add. 7850, is dated A.H. 1172. See also Tornberg, Upsala Catalogue, No. 408.

Add. 5988.

Foll. 59; 6 in. by 4; 11 lines, 2¼ in. long; written in Neskhi, apparently in the 17th century. [Hilgrove Turner.]

A collection of prayers to be recited on various occasions, دعا نامه.

Beg. حمد و سپاس و ستايش بى قياس اول سامع الاصوات

The author, whose name does not appear, dedicates his work to the Grand Vezīr 'Alī Pāshā. He says that he has collected and explained in Turkish such prayers as have been handed down from the Prophet by authentic tradition.

The work consists 1. of an introduction treating of the excellence of prayer, its conditions, its proper times, and the signs of its being heard, and 2. of seven chapters in which prayers are classed according to the occasions on which, or the objects for which, they are to be recited.

Add. 6659.

Foll. 96; 5¼ in. by 3½; 8 lines, 2¼ in. long; written in Neskhi with vowels; dated A.H. 988 (A.D. 1580). [Sloane.]

A volume containing various prayers in Arabic with Turkish comments, and Turkish tracts on the efficacy of the Sūrehs of the Coran, of the invocation to 'Alī beginning "Nādi 'Aliyyen," and of the forty names of God. See the Arabic Catalogue, p. 382.

Harl. 5467.

Foll. 183; 5¼ in. by 3¾; 7 lines, 2½ in. long; written in Neskhi, mostly with vowels, by various hands, apparently in the 19th century.

Various prayers in Arabic, with comments in Turkish. See the Arabic Catalogue, p. 80.

Harl. 5472.

Foll. 226; 3½ in. by 2½; 11 lines, 1½ in. long; written in small and neat Neskhi with all the vowels; with 'Unvān and gold-ruled margins, apparently in the 16th century.

A collection of prayers, with Turkish com-

ments. See the Arabic Catalogue, p. 80. It concludes with a Fāl i Ḳur'ān, showing the omens to be drawn from letters found on opening the Coran, foll. 223—226.

Harl. 3914.

Foll. 123; 4 in. by 3; 7 lines, $1\frac{3}{4}$ in. long; written in Neskhi; dated (fol.100) 8 Zulhijjeh, A.H. 1031 (A.D. 1622).

Various prayers in Arabic, with Turkish comments on their origin and efficacy. See the Arabic Catalogue, p. 83.

Sloane 2429.

Foll. 179; $3\frac{3}{4}$ in. by $2\frac{1}{2}$; 7 lines, $1\frac{3}{8}$ in. long; written in fair Neskhi with the vowels, with gold-ruled margins, apparently in the 17th century.

A prayer-book containing some chapters of the Coran and Arabic prayers with Turkish comments. See the Arabic Catalogue, p. 82.

HISTORY.

GENERAL HISTORY.

Add. 7862.

Foll. 475; 12 in. by $7\frac{1}{2}$; 19 lines, $4\frac{3}{4}$ in. long; written in fair Neskhi with all the vowels, with red-ruled margins, apparently in the 16th century. [Rich, No. 51.]

تاريخ طبرى

The history of Ṭaberi translated from the Persian version of Bel'ami.

Bel'ami's work has been noticed in the Persian Catalogue, p. 68. The Turkish version was written, according to a manuscript addition in the Berlin copy of Ḥāji Khalīfeh, about A.H. 710. (See Kosegarten, Taberistanensis Annales, p. xvi, and the Upsala Catalogue, p. 161.)

A marginal note in a Museum copy of Haj. Khal., Or. 3144, f. 97*b*, ascribes it to a later writer صافى نصوح الشهير بمطراقى, whose translation, divided into two volumes, was entitled مجمع التواريخ. Naṣūḥ el-Miṭrāḳī نصوح الصلاحى المطراقى died A.H. 940; v. Haj. Khal., vol. iv., p. 258. But the archaic style of the translation points to an earlier period.

The Turkish version has been printed in Constantinople A.H. 1260 and 1288, and re-printed in Bulak A.H. 1275. Notices of that edition, with extracts, by Dr. G. Rosen and Mordtmann, will be found in the Zeitschrift der Deutschen Morg. Ges., vol. ii., pp. 159—187, 285—314. See also Hammer, Journal Asiatique, 4e Série, tom., viii., p. 258, Flügel, Jahrbücher, vol. 47, Anz. Bl., p. 20, and the Petersburg Catalogue, p. 466.

For other MSS. of the Turkish version, see Pertsch, Gotha Catalogue, p. 117, and Flügel, Vienna Catalogue, vol. ii., p. 103.

The present volume contains the latter half of the work. It has lost a few leaves at beginning and end, and bears no title except the word غزوات written on the outer edge.

The text agrees substantially with the printed edition, but presents notable verbal differences and is generally fuller.

It begins with these words, طایوسی سطیح یمنله شام اراسنده بر شهر واردی انده بولدی صوردی They belong to the chapter of Muḥammed's birth, and to the passage relating to 'Abd ul-Mesīḥ's interpretation of the dream of Anushīrvān. See the Constantinople edition, vol. iii., p. 106, and Zotenberg's translation, vol. ii., p. 236.

The record of the death of el-Mu'taṣim, which in most MSS. forms the conclusion of Ṭaberi's work, occurs fol. 462*b*. It is immediately followed by a long and minute account of the palace intrigues which took place at the time of el-Muktefi's death, A.H. 295, and which secured the succession to el-Muḳtedir. This account, which occupies the last thirteen folios of the MS., is much more circumstantial than the corresponding portion of the Constantinople edition, viz. pp. 199 and 200. It breaks off in a passage recording the installation of el-Muḳtedir upon the throne with these words: کمسه انی تخته کجنجه کورمیه و خزینده پیغامبرك رداسی واردر و عصاسی واردر

The MS. appears to have been a Vaḳf. The word واقف or "Donor" is frequently to be seen in the margin with a seal containing the name of Ismā'īl Chūbdār.

Add. 7845.

Foll. 378; 11½ in. by 8; 21 lines, 5 in. long; written in large Neskhi without vowels, apparently in the 15th century.

[Rich, No. 824.]

The latter half of the same work.

It begins with the following rubric: الجلد الرابع من تواریخ الطبری ✡ خبر پادشاهان که پس ازرمی دخت بخت ابران نشسته بودند

See the Constantinople edition, vol. iii., p. 119, Zotenberg's translation, vol. ii., p. 352, and fol. 15*b* of the preceding copy. It ends with an account of the accession of al-Muḳtedir, which agrees pretty closely with the printed text.

Copyist: اسمعیل بن الیاس

Add. 18,888.

Foll. 254; 11½ in. by 8; 22 lines, 6 in. long; written in fair Neskhi, apparently about the close of the 17th century.

[Sir Tho. Reade.]

The latter half of the same work, beginning at the same point as the preceding copy, with the rubric: تواریخ طبریدن دردنجی جلد در خبر از پادشاهان که پس از ازرم دخت نشسته

It is imperfect at the end; it breaks off after the first three lines of the section headed خبر کشتن ولید و خلافت پشرش یزید ورسیدن کار او بابراهیم برادرش

See the Constantinople edition, vol. v., p. 146, and Zotenberg's translation, vol. iv., p. 313.

Add. 6020.

Foll. 74; 8½ in. by 5½; 23 lines, 3⅛ in. long; written in small and close Nestalik; dated (fol. 12 *b*) Muḥarrem, A.H. 982 (A.D. 1574). [Hilgrove Turner.]

I. Foll. 2—18. Extracts from التعریف بطبقات الامم and from Ebul-Fidā's history, Arabic. See the Arabic Catalogue, p. 145 *b*.

II. Foll. 20—74. نظام التواریخ Niẓām ut-Tevārīkh, the historical compendium of Ḳāẓī Nāṣir ud-Dīn 'Abdullah B. Omer el-Beiẓāvī (see the Persian Catalogue, p. 823 *b*), translated from Persian, with a continuation by the translator.

Beg. حمد بلا غایه و شکر بلا نهایه اول آله مبدعه که بر امرکن ایله ارواح و اشباه عالمنی اظهار بیوردی

The translator, who does not give his name,

has preserved the division of the original into four Ḳisms. The dynasties included in the fourth are in the following order—1. Ṣaffāris, f. 40 *a*. 2. Sāmānis, f. 40 *b*. 3. Ghaznevis, f. 41 *a*. 4. Deilemis, f. 42 *b*. 5. Seljūḳis, f. 44 *b*. 6. Kings of Ḳuhistān or Melāḥideh, f. 46 *b*. 7. Selghūris, f. 47 *b*. 8. Khwārezmis, f. 49 *a*. 9. Moghuls, f. 50 *a*.

The account of this last dynasty is condensed to a few lines. It concludes with the statement that the original work had been completed on the 11th of Muḥarrem, A.H. 674.

The margins contain copious additions in Arabic, consisting mostly of dates taken from the Kāmil or Ebulfida's Annals.

The continuation begins, f. 50 *b*, with this rubric: ابتدای بیان احوال بتحریر اقل المحررین مترجم الرسالة النظامة [النظامية]

In the introduction, the translator remarks that the author, writing under the temperate and just rule of Abaḳā Khān, refrained for obvious reasons from dwelling on the wholesale slaughter and devastation perpetrated throughout Muslim lands by the ancestors of that sovereign. Feeling bound to supply that deficiency, the writer compiled a short account of those events, chiefly from the Tārīkh i Vaṣṣāf, and added a succinct record of the Osmanli Sultans, "who by their victories over the Franks, Hungarians, Albanians, Wallachians, Moldavians, and Russians, had restored the lustre of Islām." He entered upon that task A.H. 973.

Contents:—Invasions of Chingīz Khān and Hulāgū, f. 52 *b*. Genealogy of the Osmanlis (traced to Esau son of Jacob, whom the Turks call Ḳā'inī Khān), and their rise under the Seljūḳs of Rūm, f. 54 *b*. The Seljūḳ dynasty in Rūm, f. 58 *b*. Chronological sketch of the Eastern dynasties which were contemporary with the line of Osman, including the most notable events of Osmanli history, f. 61 *a*.

The principal dynasties recorded in the last section are—Ghāzān and his successors, f. 61 *b*; Tīmūr and his successors, f. 65 *b*; the kings of Āzerbā'ijān and Baghdād (the Ḳara-Ḳuyunlus), f. 68 *b*, and the Bāyenderi Sultans (the Aḳ-Ḳuyunlus), f. 71 *a*.

This appendix is not brought down, in the present copy, to the time of composition; it concludes with an account of the taking of Constantinople by Muḥammed II, f. 72 *b*, of his victory over Hasan Beg Bāyenderī, f. 72 *b*, a record of his death, A.H. 886, and short notices of the Vezīrs and Ḳāẓī 'Askers, who held office under him and Sultan Bāyezīd II, f. 73 *a*.

A Turkish transiation of the Niẓām ut-Tevārīkh, by Ebul-Faẓl Muḥammed ud-Defterī, noticed in Krafft's Catalogue, p. 91, may be identical with the present work. It certainly was written about the same time; for its author, Ebul-Faẓl wrote, A.H. 975, an abridged translation of his father's Hesht Bihisht, and his edition of the same writer's Selīm Nāmeh is dated A.H. 974 (see the Persian Catalogue, p. 219).

There is also an anonymous version of the same work, with continuation to A.H. 739, described by Hammer, No. 287, Jahrbücher, vol. 81, p. 37.

Add. 7852.

Foll. 200; 12 in. by 8; 19 lines, 6 in. long; written in plain large Neskhi; dated 23 Zulḳa'deh, A.H. 1072 (A.D. 1662).

[Rich, No. 483.)

نگارستان

The Nigāristān of Ḳāẓī Aḥmed Ghaffārī, translated from the Persian. (See the Persian Catalogue, 106 *a*).

The MS. has lost one or more leaves at the beginning, and the name of the translator does not appear. The first words are بو عالم فانیه اعتبار اولمز عمر و دولت انسان چندان پایدار و برقرار قالمز

corresponding to the second page of the original, Add. 26,286, lines 3 and 4.

The translation keeps generally very close to the text. But the translator has thought proper to assert his Sunni sentiments by adding an account of the first three Kalifs, f. 6 *a*, and by leaving out some stories relating to the supernatural gifts of the Imāms.

At the end of the work he coolly transfers to the Osmanli Sultan the author's panegyric on the Ṣafevi sovereigns, and names Suleimān Khān B. Selīm Khān as the reigning Sultan. The translation must therefore have been written between A.H. 959, the date of the original work, and the death of Sultan Suleimān, A.H. 974.

Copyist: يوسف بن درويش

Add. 7871.

Foll. 204; 8 in. by 5¼; 19 lines, 3¼ in. long; written in fair Neskhi, apparently in the 18th century. [Rich, No. 44.]

I. Foll. 1—126. A compendium of general history treating more especially of the Osmanli dynasty, by Muḥammed Nishānjī, محمد نشانجى

Beg. مالك الملك لا شريك له
وحده لا الاه الا هو
لحمد لله على الطافه السنيه والصلوة على نبيه

The author, who calls himself in the preface "the ancient servant, the humble Muḥammed, sometime writer of the imperial Ṭughra," محمد كمينه سابقا نكارندهء طغراى غراى مناشير سلطانى, after enlarging upon the utility of history, says that he wrote the present abridgment by order of the reigning Sultan Suleimān. Haj. Khal., who mentions the work twice, under the names of تاريخ رمضان زاده and تاريخ نشانجى, vol. ii., pp. 132, 154, calls the author Ramaẓān Zādeh Muḥammed ut-Tevḳī'ī (the Arabic equivalent of Nishānjī), adding that he died A.H. 979.

But the author is more generally known as Kūchuk Nishānjī, or the lesser Nishānjī, to distinguish him from the great Nishānji, قوجه نشانجى, Jelāl Zādeh Muṣṭafā (see below, Add. 7855).

The latest event recorded in the present copy is the death of Sultan Bāyezīd, son of Suleimān, which took place in Muḥarrem, A.H. 969 (see f. 111 *b*).

This appears to have been the date of composition. A copy described by Flügel, Vienna Catalogue, vol. ii., No. 846, ends with the same year. In other MSS. the history is brought down, apparently by the author, to the taking of Sziget, A.H. 973 (see Fleischer, Dresden Catalogue, No. 25, Vienna Catalogue, No. 847), in others again to the death of Suleimān, A.H. 974 (see Hammer, Gesch. des Osm., Reiches, vol. ix., p. 182, Krafft, No. 247, the Leyden Catalogue, vol. iii., p. 20). Still further continuations to A.H. 988 and 989, found in a Gotha MS. (Pertsch, No. 146), and in a Vienna MS. (Flügel, vol. ii., No. 879) cannot be due to the author.

'Ālī, who was personally acquainted with Ramaẓān Zādeh, gives a short notice of his life in his Kunh ul-Akhbār, Or. 32, f. 214. It is repeated almost in the same words by Pechevi, vol. i., p. 44.

Contents: Preface, f. 1 *b*. Prophets, f. 3 *b*. Muḥammed, the Companions, and the Khulefā'i Rāshidīn, f. 14 *b*. Umeyyades, f. 19 *b*. Abbasides, f. 21 *b*. Fāṭimis, fol. 28 *a*. Eyyūbis, f. 30 *a*. Turks (Memlūks) of Egypt, f. 32 *a*. The Circassians in Egypt, f. 35 *b*. The Osmanli dynasty, f. 38 *a*, viz. Osmān, f. 40 *a*. Urkhān, f. 43 *b*. Murād, f. 46 *a*. Yildirim Bāyezīd, f. 48 *b*. Muḥammed, f. 55 *a*. Murād II., f. 57 *b*. Muḥammed Ghāzī, f. 62 *b*. Bāyezīd II., f. 70 *a*. Selīm, f. 80 *a*. Suleimān, f. 86 *b*—126 *a*.

Under each reign the author gives the dates of the Sultan's birth, accession and death; an account of his children, of his Vezīrs and other great dignitaries; of his campaigns, his build-

ings and pious foundations; lastly, short notices of the great 'Ulemā and Sheikhs of the period.

II. Foll. 127—204.

فصول حل و عقد اصول خرج و نقد

A sketch of the rise and fall of the principal dynasties of the East, by 'Ālī عالی (Muṣṭafā B. Aḥmed).

Beg. باسمك اللهم مالك الملك توتى الملك من تشاء

The author, who died A.H. 1008 (see his life in Gesch. des Osm. Reiches, vol. iv., p. 651, and Gesch. der Osm. Dichtk., vol. iii., p. 115), names in the preface Muḥammed Khān B. Murād Khān as the reigning Sultan, and says that he extracted the present work, A.H. 1007, from his universal history, كنه الاخبار, on the composition of which he had been engaged for the last six years.

The contents have been stated by Hammer, Gesch. des Osm. Reiches, vol. ix., p. 181, and by Flügel, Vienna Catalogue, vol. ii., p. 88. See also Haj. Khal., vol. iv., p. 439, and the Leyden Catalogue, vol. iii., p. 21.

Spaces left for the rubrics have been left blank, and the title itself, which should occur in the preface, f. 131, has been left out. The above full form of it is taken from another copy, Add. 7870, f. 173.

Or. 1130.

Foll. 116; $10\frac{3}{4}$ in. by $7\frac{1}{4}$; 23 lines, 5 in. long; written in small Divani; dated 18 Ṣafer, A.H. 1118 (A.D. 1706). [Alex. Jaba.]

The same two works as in the preceding MS. viz. I. Foll. 1—66. Tārīkh i Nishānjī, brought down to the same date, A.H. 969. It has a few additional lines at the beginning, namely, an eulogy of the work by its author, commencing ناظم جواهر اخبار راقم نوادر اثار اولان بنده خاکسار.

In other respects it agrees textually with the former copy.

II. Foll. 67—116. Fuṣūl i Ḥall u 'Aḳd. The text agrees with the preceding MS., and has all the rubrics.

Copyist (f. 66 *b*): محمد بن شعبان خليفهء سلحداران

Or. 3295.

Foll. 360; $11\frac{1}{2}$ in. by $7\frac{3}{4}$; 21 lines, $4\frac{3}{4}$ in. long; written in large Neskhi, with red-ruled margins, apparently in the 17th century. [Jaubert.]

همای جامع التواریخ

A general history from the earliest times to A.H. 985, by Muḥammed Za'īm, محمد زعيم

Beg. حمد بى حد اول پادشاه رحيم جنابنه كه ارباب عصيان

The author, who designates himself as one of the fief-holders of the Sultans, زعماء عتبهء سلاطين ال عثمانيه دن محمد ايله متعارف و شهير

says that he was forty-three years of age when Sultan Murād Khān B. Selīm ascended the throne, namely, on the 8th of Ramaẓān, A.H. 982 (a date erroneously given by Haj. Khal., vol. ii., p. 508, and by Hammer, Gesch. des Osm. Reiches, vol. i., p. xxxii., vol. ix., p. 180, as that of the composition of the work). He was one of the secretaries of the Divan of the Grand Vezīr Muḥammed Pasha (Sokolli, A.H. 972—987), when he was induced by the instances of his friends to compile the present history. He names the following works as his authorities:—Niẓām ut-Tevārīkh, Tevārīkh ut-Ṭaberi, Shehnāmeh i Firdevsi, Ḳūt ul-Ervāḥ, Subḥat ul-Akhyār, Mir'āt uz-Zemān, Shejereh i Mulūk u Selāṭīn, Behjet ut-Tevārīkh, Jāmi' ul-Ḥikāyāt, Kitāb Mesālik u Memālik, Tevārīkh i Selāṭīn i 'Āl i 'Oṣmān.

The title is written, f. 3 *a*, as above, while Haj. Khal., Hammer, and Flügel, Vienna Catalogue, vol. ii., p. 84, call the work simply Jāmiʿ ut-Tevārīkh.

The author states in the epilogue that he entered upon the composition of the work in the month of Muḥarrem, A.H. 985, and completed it in the month of Zulḥijjeh of the same year.

His account of the reign of Sultan Murād ends with the record of the arrival, at the beginning of A.H. 984, of the Persian Envoy Tūḳmāḳ Muḥammed Sultān, and of his subsequent departure (v. Gesch. des Osm. Reiches, vol. iv., p. 53). The last section, devoted to the Ṣafevis, is brought down to the accession of Muḥammed Khudābendeh (Zulḥijjeh A.H. 985), and concludes with the statement that Muṣṭafa Pasha, appointed commander of the Turkish army, had received orders to march from Erzerum to the Persian frontier (v. Hammer, ib. vol. iv., p. 60).

The history which the author principally follows, and often verbally translates, is the Behjet ut-Tevārīkh, which was written, as stated, f. 30 *b*, at Brusa in the reign of Sultan Muḥammed II; see the Persian Catalogue, p. 884.

The work is divided into five parts, قسم, subdivided into sections called كروه, and these again into chapters, مقاله, treating of single reigns. The contents are—

Preface, f. 1 *b*. Creation of the world, f. 4 *b*. Description of the inhabited world, the seven climes, and the races of mankind, translated from the Behjet ut-Tevārīkh (v. Or. 1627, foll. 50—65), f. 8 *b*. Traditions regarding the duration of the world, f. 18 *b*. Detailed statement of the contents, f. 24 *a*. Descendants of Cain, قابل, f. 28 *a*.

Ḳism I. The ancient kings of Persia in four Gurūhs, viz. 1. Pīshdādis, f. 29 *b*. 2. Keyān, f. 48 *a*. 3. Mulūk Ṭavā'if, f 71 *a*. 4. Sāsānis, f. 73 *a*.

Ḳism II. Khalīfehs in three Gurūhs, viz. 1. Khulefā i Rāshidīn from Ebu Bekr to Husein, f. 106 *b*. 2. The Umeyyades, f. 115 *b*. 3. The Abbasides brought down to el-Ḥākim bi-emr-illah Aḥmed B. ʿAli, who died in Egypt A.H. 701, f. 131 *b*.

Ḳism III. Dynasties contemporary with the Abbasides, in eight Gurūhs, viz. 1. Ṣaffāris, f. 170 *b*. 2. Sāmānis, f. 172 *a*. 3. Ghaznevis, f. 174 *a*. 4. Deilemis, f. 178 *a*. 5. Seljūḳis of Iran, f. 181 *b*, and of Rūm, f. 186 *b*. 6. Kūhistānīs or Melāḥideh, f. 188 *b*. 7. Salghuris, f. 190 *a*. 8. Khwārezmis, f. 192 *b*.

Ḳism IV. Kings of Egypt, Syria and Maghrib, in four Gurūhs, viz. 1. Obeidi Khalifehs, f. 195 *a*. 2. Eyyūbis, f. 202 *b*. 3. Turkis (Memlūks), f. 208 *b*. 4. Cherkesis, f. 214 *b*.

Ḳism V. Kings of Iran and Rūm in five Gurūhs, viz. 1. Chingīzis, f. 219 *a*. 2. Tīmūris, f. 222 *b*. 3. Turkomans (Aḳ and Ḳara-Ḳuyunlus), f. 226 *b*. 4. Āl i Oṣmān, f. 228 *b*, containing the following reigns: Oṣmān, f. 230 *a*; Urkhān, f. 235 *b*; Murād, f. 240 *a*; Yildirim Bāyezīd, f. 244 *a*; Suleimān B. Yildirim, f. 252 *b*; Musa B. Yildirim, f. 254 *a*; Muḥammed I, f. 255 *a*; Murād II, f. 258 *a*; Muḥammed II, f. 268 *a*; Bāyezīd II. f. 277 *b*; Selīm I, f. 289 *a*; Suleimān, f. 306 *a*; Selīm II, f. 330 *a*; Murād III, f. 337 *b*. 5. Ṣūfiyān Surkh-Kulāhān (the Ṣafevis), f. 342 *a*, with the following reigns, Ismāʿīl, f. 343 *b*; Ṭahmāsp, f. 349 *b*; Ḥaider Mirza, f. 352 *b*; Ismāʿīl II, f. 354 *a*; Muḥammed Khudābendeh, f. 356 *a*.

The author's epilogue, containing a poetical description of the spring at Ḥaleb, and a panegyric on Muḥammed Pāshā, governor of that city, ff. 356 *b*—360 *a*.

Add. 10,004.

Foll. 159; 8¼ in. by 5¾; 23 lines, 3½ in. long; written in small and close Neskhi, apparently in the 18th century.

[Frederic North.]

A portion of the Kunh ul-Akhbār كنه الاخبار,

a general history by 'Alī (Muṣṭafa B. Aḥmed; see above, p. 26 *a*).

This work, on which the author spent the last years of his life, was completed, as stated by Haj. Khal., A.H. 1006. But it will be seen below that some passages are dated A.H. 1007. It is divided into four books (رکن), the last of which is devoted to the Osmanli dynasty. See Haj. Khal., vol. v., p. 290, and Hammer, Gesch. des Osm. Reiches, vol. i., p. xxxviii, and vol. ix., p. 190. The entire work is found in a Paris MS., Catalogue, p. 314, No. 94. It has been printed in four volumes in Constantinople, A.H. 1284. See Journal Asiatique, 5e Série, vol. xiv. p. 76. The Museum possesses an edition in five volumes, published in Constantinople by Muḥammed Lebīb, the first volume of which is dated Zul-Ḳa'deh, 1277. The fifth volume contains only the first portion of Rukn vi., concluding with the capture of Constantinople. The fourth Rukn exists entire in the Vienna Library: see Flügel, vol. ii., p. 241, No. 1022. Portions of the same are noticed ib., No. 1023-4, Upsala Catalogue, No. 280—282, and Leyden Catalogue, vol. iii., p. 28.

The present MS. is also a portion of Rukn iv.; it contains the reigns of Bāyezīd II. and Selīm I. It begins with the following rubric: مناقب ابو الجهاد ذیشان سلطان بایزید خان بن ابو الفتح سلطان محمد خان

Contents:—Accession of Bāyezīd, f. 2 *b*. Events of his reign, in forty-three sections headed واقعه or حادثه. The first treats of the rebellion of Prince Jem, f. 4 *a*, the last of the contest of Sultan Selīm with his brothers and the abdication of Bāyezīd, f. 44 *a*.

Vezīrs of Bāyezīd, f. 53 *a*. Defterdārs and Nishānjis, f. 58 *a*. 'Ulemā, f. 60 *a*. Sheikhs, f. 70 *a*. Poets in the alphabetical order of their Takhalluṣ, f. 75 *b*.

Accession of Selīm, f. 84 *a*. Events of his reign, in fourteen sections, f. 92 *b*. His buildings and his death, f. 131 *b*. His Vezīrs, f. 136 *a*. Defterdārs and Nishānjis, f. 139 *b*. 'Ulemā, f. 140 *a*. Physicians, f. 150 *b*. Sheikhs, f. 151 *b*. Poets, f. 154 *a*.

Or. 32.

Foll. 332; 8 in. by 5½; 17 lines, 3¾ in. long; written in cursive Neskhi, probably in the 18th century. [Rob. C. Renouard.]

Another portion of the same Rukn, comprising the reign of Suleimān I.

eg. حمدا لمن خلق الخلق بالحلق العظیم

In this volume two dates are incidentally mentioned as the current years at the time of composition, viz. A.H. 1002, f. 150 *a*, and A.H. 1007, f. 188 *a*.

In another passage, f. 173 *b*, the author refers to a detailed account of the siege of Sziget previously written by himself, and entitled Heft Mejlis (see Haj. Khal., vol. vi., p. 503, and Gesch. des Osm. Reiches, vol. iv., p. 653).

Contents: Introduction, and accession of Suleimān, f. 1 *b*. Events of the reign, in fifty-seven sections termed واقعه or حادثه, f. 6 *b*. The first is Ferhād Pasha's expedition against the Syrian rebels, A.H. 927; the fifty-seventh the siege of Sziget, A.H. 974, and Suleimān's death.

Buildings and pious foundations of Suleimān, f. 182 *b*. Vezīrs, f. 185 *b*. Beglerbegis, f. 200 *a*. Mīrmīrān i Deryā (Admirals), f. 210 *b*. Defterdārs, f. 211 *b*. Emīrs or Begs, f. 214 *b*. 'Ulemā, f. 219 *b*. Physicians, f. 249 *b*. Sheikhs, f. 251 *b*. Poets, in alphabetical order, f. 259 *b*.

Some notices relating to the author are written in the margins of the first two pages.

Add. 19,508.

Foll. 25; 8¼ in. by 5¾; 21 lines 2¾ in. long; written in small and cursive Nestalik; dated Muḥarrem, A.H. 1121 (A.D. 1709).

واقعه نامه ویسی

"The vision of Veisi," a summary review of the great revolutions in the world's history, presented in the shape of a dream. It was addressed to Sultan Aḥmed I. (A.H. 1012—1026) with the object of showing that at no period of the past did mankind enjoy undisturbed peace and prosperity.

The author, Uveis B. Muḥammed, Ḳāẓī of Uskūb, and poetically surnamed Veisi, was born at Alāshehr, A.H. 969, and died at Uskūb, A.H. 1037. It is said in the Khulāṣat ul-Eṣer, Add. 23,606, f. 226, that after the death of Bāḳī he was the most elegant writer of the time in prose and verse. His two principal works, سيرة النبى and واقعه نامه, are mentioned with praise, and the latter, written about A.H. 1017, is described at some length. His life is fully told by Kātib Chelebi, Fezlekeh, vol. ii., p. 107, and by Hammer, Gesch. der Osm. Dichtkunst, vol. iii., p. 203. See also Gesch. des Osm. Reiches, vol. v., pp. 100, 663, and vol. ix., p. 206.

The present work has been printed under the title of خواب نامه in Bulak, A.H. 1252. It is also included in the collected works of Veisi published in Constantinople, A.H. 1286. For MSS., see Krafft, No. 250, Flügel, Vienna Catalogue, vol. ii., pp. 77, 252, Pertsch, Gotha Catalogue, No. 3, ii., No. 140.

The present copy leaves out the introduction, which occupies pp. 262—265 in the Constantinople edition, and begins as follows: ای پادشاه جوان بخت والله ورب الكعبه بو دنيا أكرمن بيلدكم دنيا ايسه

Copyist: لحاج محمد صادق لحلبى

The same name is written on the first page, with the owner's seal.

Or. 1129.

Foll. 134; 11¾ in. by 8; 31 lines, 5 in. long; written in small and distinct Neskhi, with red-ruled margins; dated 19 Jumāda II., A.H. 1095 (A.D. 1684). [Alex. Jaba.]

مرآة الكائنات

A general history, brought down to the close of Sultan Sulcimān's reign (A.H. 974).

The author, who gives his name at the beginning of the 5th book as follows, Nishānjī-Zādeh Muḥammed B. Aḥmed B. Muḥammed B. Ramaẓān, died as Ḳāẓi of Adrianople A.H. 1031. See Haj. Khal., vol. v., p. 484, Fezlekeh, vol. ii., p. 29, and Hammer, Geschichte des Osm. Reiches, vol. iv., p. 600.

The work has been printed in Constantinople, A.H. 1257, and in Bulak, A.H. 1258. We refer to the latter edition.

The preface contains a panegyric in prose and verse on the reigning Sultan, Osman, in whose time (A.H. 1026—1031) the work was written. The author then refers to a brief compendium of history written under Sultan Suleimān by his grandsire, Ramaẓān Zādeh Emīr Muḥammed Nishānjī (see above, p. 25 *a*), and says that, considering the great importance of a full knowledge of the history of the prophets and past kings, of various nations and creeds, and of the creation of the world, he determined on writing the present work, which he compiled from a vast number of standard books, and which he prides himself on having made more comprehensive than any previous history.

It is divided into the following eight books (Ḳism), the contents of which are fully stated in the preface:—I. Creation of the world, in six Bābs. II. Prophets from Adam to Muḥammed, in 37 Bābs. III. Muḥammed, his family and companions, in 23 Bābs. IV. The first four Khalifs (Rāshidīn), Ḥasan and Ḥusein, in 6 Bābs. V. Muslim dynasties, in 19 Bābs. VI. The Osmanli dynasty, in 10 Bābs. VII. Pre-islamitic kings and nations, in 15 Bābs. VIII. The diversity of languages and the races of mankind, in 2 Bābs.

A tabulated index of the above books and

their numerous subdivisions occupies ten pages at the beginning of the Bulak edition.

The work contains little original matter. The history of the Turkish Sultans stops short at the death of Suleiman I., i. e. more than half a century before the time of composition, the author remarking that subsequent events had not yet been chronicled, and that he was too young at the time to take notice of them. Little is known regarding the author's life. From an incidental remark in a notice of his maternal grandfather, Sheikh 'Abd ul-Latīf Nakishbendi (f. 82 *a*), Bulak ed., vol. ii., 2nd part, p. 138, we learn that at the time of the Sheikh's death, A.H. 971, he was three years of age, and lived with his parents in Istambul. He must therefore have been born A.H. 968. It appears from another passage, f. 76 *b*, Bulak ed., ib., p. 129, that at the time of Suleimān's death, A.H. 974, his father, Nishānjī Zādeh Menla Aḥmed, then Ḳāẓi of Mecca, composed a chronogram on that event.

The present MS. contains the last three books, viz. Ḳism. VI. History of the Sultans of the house of Osman, containing a genealogical introduction and ten Bābs treating respectively of the first ten Sultans, from Osman to Suleimān, f. 1 *b*.

Kism VII. Pre-islamitic kings, in fifteen Bābs, viz. Pīshdādis, f. 83 *b*. Keyānis, f. 86 *b*. Eshkānis, f. 89 *a*. Sāsānis, f. 90 *a*. Ḳubṭis, f. 97 *b*. Ḳaḥṭānis, f. 99 *b*. Jurhumis, f. 107 *a*. Judges of Israel, f. 108 *b*. Kings of Israel, f. 109 *b*. Kings of the Greeks (Yūnān) and the Ptolemies, f. 111 *b*. Pagan kings of the Romans, f. 113 *a*. Christian kings of the Romans, f. 114 *a*. Ghassānis, f. 116 *a*. Lakhmis, f. 117 *a*. Kindis, f. 118 *b*.

Ḳism VIII., in two Bābs. Bāb 1. Cause of the diversity of tongues and of the dispersion of nations, f. 119 *b*. Bāb 2. Account of various nations, f. 120 *a*, in 24 sections (Faṣl), viz. Syrians, Sabians, Copts, Fireng, Persians, Kurds, Turks, Tatars, Chinese, Derbend (Caucasians), Russians, Sclaves, Yājūj u Majūj, Indians, Sindians, Abyssinians, Negroes, Canaanites, Berbers, Israelites, Romans, Armenians, Greeks (Yūnān), Greek philosophers.

The contents of the MS. correspond with the 2nd and 3rd parts of the 2nd vol. of the Bulak edition, pp. 1—203, and 1—28.

Add. 7858.

Foll. 263 ; 8 in. by 5 ; 19 lines, 3 in. long ; written in small and neat Neskhi, apparently in the 18th century. [Rich, No. 43.]

Kism V. of the same work, corresponding with the first part of the 2nd vol. of the Bulak edition, pp. 2—158.

It treats of Muslim dynasties, and is divided into nineteen Bābs subdivided into Faṣls, the larger sections being devoted to dynasties, and the smaller to single reigns.

Contents: Bāb I. Khalifs of the Beni Umeyyeh, fol. 2 *a*. II. Abbaside Khalifs, f. 44 *b*. III. Beni Umeyyeh of Maghrib, f. 137 *b*. IV. Ṣaffāris, f. 142 *a*. V. Sāmānis, f. 143 *a*. VI. Fāṭimis, f. 145 *a*. VII. Deilemis, f. 156 *a*. VIII. Ghaznevis, f. 163 *a*. IX. Seljūḳis of Iran, f. 170 *a*. X. Seljūḳis of Kirmān, f. 181 *b*. XI. Seljūḳis of Rūm, f. 182 *b*. XII. Khwārezmis, f. 191 *b*. XIII. Atābeks of Mauṣil and Syria, f. 201 *b*. XIV. Atābeks of Fārs, f. 208 *b*. XV. Eyyūbis, f. 213 *a*. XVI. Chingīzis, f. 221 *a*. XVII. Turkmānis (Memlūks) of Egypt, f. 229 *a*. XVIII. 'Abbaside Khalifs in Egypt, f. 240 *a*. XIX. Circassians (Memlūks) in Egypt, f. 251 *a*.

Beg. الحمد لله الذى جعل السلاطين المؤمنين حماة الدين المبين

Or. 31.

Foll. 353; 9¼ in. by 5¼; 25 lines, 3¼ in. long; written in small and very neat Neskhi

with gold-ruled margins, apparently in the 17th century. [R. C. Renouard.]

نخبة التواريخ والاخبار

A general history from the birth of Muḥammed to A.H. 1028, including a full account of the Osmanli dynasty, by Muḥammed B. Muḥammed.

Beg. محامدبى انتها و شكر جزيل عديم الانقضا

The author, who describes himself in the preface as one of the secretaries of the imperial Dīvān, says that he compiled this work from some standard histories Arabic and Persian (not mentioned by name), and dedicated it to the reigning Sultan Osmān Khān. The date of composition, A.H. 1028, is expressly stated at the close of the chapter relating to the governors of Egypt, f 105 *a*.

Haji Khalfa calls the author Muḥammed B. Muḥammed el-Edirnevī (of Adrianople), adding that he dedicated his work to Sultan Osmān A.H. 1030, and that he died A.H. 1050. He states also that on examining an autograph copy of the work, left with him by the author, he found it to be simply translated from the history of el-Jennābī (see the Vienna Catalogue, vol. ii., pp. 85—87) with many omissions and a few additions, and that he did not admire that proceeding (meaning evidently the neglect of acknowledgment of the writer's indebtedness to el-Jennābī). See Haj. Khal., vol. vi., p. 315.

There are two editions of the Nukhbet ut-Tevārīkh; the first was dedicated to Osmān II. (A.H. 1026—1031), and the second, much enlarged, to Murād IV. (A.H. 1032—1049). See Hammer, Gesch. des Osm. Reiches, vol. i., p. xxxii. The contents of the first are stated ib., vol. ix., p. 181, and several copies are noticed in the Vienna Catalogue, vol. ii., Nos. 859—861. The first volume of the second edition is analyzed by Hammer, Handschriften, No. 170, and by Tornberg, Upsala Catalogue, No. 253. See also Dorn, St. Petersburg Catalogue, p. 467, Asiatisches Museum, p. 382, and Mélanges Asiatiques, vol. v., p. 460.

The present MS. contains the first edition, and concludes with the death of Sultan Aḥmed on the 23rd of Zulḳa'deh, A.H. 1026.

Contents :—Preface, fol. 10 *b*. Muḥammed and the early Khalifs down to 'Abdallah B. Zubeir, f. 12 *a*. The ten Companions called Mubeshshereh, f. 24 *b*. The twelve Imāms, f. 26 *a*. The Umeyyades, f. 27 *a*. The Abbasides, f. 28 *b*. The Umeyyades of Spain, f. 34 *b*. The Benī Aghleb, f. 36 *a*. Ṣaffāris, f. 38 *a*. Sāmānis, f. 39 *a*. Āl i Buveih, f. 41 *a*. Āl i Subuktigīn, f. 44 *a*. Ghūris, f. 46 *b*. Khwārezmshāhis, f. 48 *a*. Seljūḳis of Irān, f. 50 *a*, of Kirmān, f. 53 *a*, of Rūm, f. 54 *a*. Melāḥideh, f. 56 *b*.

The Atābeks of Mauṣil, f. 57 *b*, of Fārs, f. 59 *a*, of Āzerbāijān, f. 60 *a*, of Lur Buzurg, f. 61 *a*, of Lūr Kūchuk, f. 62 *b*.

Āl i Chingīz Khān, f. 65 *a*. Chupānis, f. 68 *b*. Injuis, f. 69 *b*. Āl i Muẓaffer, f. 70 *b*. Īlkānis, f. 72 *a*. Kerts, f. 73 *a*. Serbedārs, f. 74 *a*.

Tīmūr and his sons, f. 75 *a*. Descendants of Jehāngīr, f. 75 *b*, of 'Omer Sheikh, f. 76 *a*, of Mīrān Shāh, f. 77 *a*, and of Shāhrukh, f. 78 *a*.

Ḳarā-ḳuyunlus, f. 79 *b*. Aḳ-ḳuyunlus, f. 81 *a*. Ṣūfī-bechegān (Ṣafevis), f. 83 *a*. Uzbeks, f. 85 *a*.

Governors of Egypt under the Rāshidīn, Umeyyades, and 'Abbasides, f. 86 *b*. Benī Ṭūlūn, f. 90 *b*. Ikhshīdis, f. 92 *b*. Fāṭimis, f. 93 *b*. Kurds (the Eyyūbis), f. 95 *a*. The Turkish slaves (Memlūks), f. 96 *a*. The Circassian slaves, f. 98 *a*. Governors under the Osmanlis, from the conquest to A.H. 1028, f. 99 *b*.

The Sultans of the house of Osman, f. 105 *b*, viz. Osman, f. 106 *b*. Urkhān, f. 109 *b*. Murād, f. 114 *a*. Bāyezīd, f. 119 *b*. Muḥammed, f. 129 *a*. Murād II, f. 131 *b*. Muḥammed II, f. 141 *b*. Bāyezīd II, f. 156 *b*. Selīm, f. 168 *a*. Suleimān, f. 182 *a*. Selīm

II, f. 220 *b*. Murād III, f. 237 *a*. Muḥammed III, f. 270 *b*. Aḥmed, f. 314 *a*.

Genealogical tables are prefixed to the accounts of the several dynasties.

At the beginning of the volume are found six Taḳrīẓ or eulogies on the work signed by some great dignitaries of the period, viz. Ḥusein B. Muḥ. Akhī Zādeh (afterwards Mufti, A.H. 1041-3); Yaḥya (Mufti A.H. 1031-2); Sheikhi ʻAbd ul-Mejīd Sīvāsī, preacher in the mosque of Sultan Aḥmed; Muḥ. Yaḥya, late Ḳāẓī ʻAsker of Anatoli; Muḥ. B. ʻAbd ul-Ghanī, late Ḳāẓī ʻAsker of Rumili (resigned A.H. 1029; v. Taḳvīm ut-Tevārīkh, p. 190); Kemāl ud-Dīn B. Muḥ., late Kāẓī ʻAsker of Rumili (died A.H. 1030, ib.).

The next two pages, ff. 6 *b*, 7 *a*, contain a tabulated index of the contents in the same hand-writing as the text.

Add. 7859.

Foll. 349; 11¼ in. by 7; 25 lines, 4¼ in. long; written in fair, large Neskhi, with red-ruled margins, apparently about the close of the 17th century. [Rich, No. 788.]

Another copy of the first edition of Nukhbet ut-Tevārīkh. The same date of composition, A.H. 1028, is found at foll. 43 *a* and 59 *a*. But there are the following later additions:—

1. Continuation of the account of the governors of Egypt, from A.H. 1029 to the governorship of (Ṭabāni Yaṣṣi) Muḥammed Pasha, who on his recall from Egypt,* A.H. 1041, was raised to the post of Grand Vezīr, foll. 59 *b*—63 *a*. He had been eight months in office when this appendix was written.

2. A detailed table of events recorded in the section treating of Turkish history, with reference to the folios of the present MS., foll. 63 *b*—66 *b*.

3. A chronological sketch of the Osmanli Sultans from Osman to Muḥammed IV, in the form of a Ḳaṣīdeh, by Hemdemi (Ṣolaḳ Zādeh Muḥammed; v. Gesch der Osm. Dichtk., vol. iii., p. 424, and Vienna Catalogue, vol. ii., p. 266), foll. 67 *a*—69 *a*.

Beg. خطالردن امين ايله آلهى آل عثمانى
چون ايتدك بونلرى سن اهل اسلامك نكهبانى

A considerable portion of the work, beginning with the Mubeshsherch and ending with the Turkish governors of Egypt, foll. 21 *a*—59 *a*, instead of presenting a consecutive text, as in the preceding copy, is disposed in the shape of tables or pedigrees, the historical notices being written in a minute character and in slanting lines at the side of the leading proper names.

At the end of the volume, and in a later hand, is a list of Grand Vezīrs, from the origin of the dynasty to A.H. 1114, foll. 346—348.

Add. 7881.

Foll. 70; 9¾ in. by 7; written in small and cursive Dīvānī, apparently in the 17th century. [Rich; *not numbered.*]

I. Foll. 13—41. مسبحة الاخبار

Genealogical tables of the patriarchs and the principal Eastern dynasties, without author's name.

Beg. بو حكايانك ترتيبى وبو روايانك تركيبى بو درك
زمان آدمدن الى هذا الان

The names are written within circles which are connected together by horizontal lines, and to which are appended short historical notices. The dynasties included are, as stated in the preface, four pre-islamitic, viz. Dādānis, Keyānis, Eshkānis, and Sāsānis, and ten post-islamitic, viz. Umeyyades, ʻAbbasides, Sāmānis, Subuktigīnis, Deyālimeh, Khwārezmis, Seljūḳis, Melāḥideh, Chingīz-khānis, and Osmānis.

The contents agree with those of the

(*) See Gesch. des Osm. Reiches, vol. v., p. 143.

similarly entitled work تحفة الاخيار described in the Petersburg Catalogue, p. 468, which, however, has a different beginning. This last was translated from Persian by Yūsuf B. 'Abd al-Laṭīf, and dedicated to Sulaimān I., A.H. 952. See also Fleischer, Codd. Gualterbytani, No. 31, de Jong. Catal. Bibl. Acad. Reg., p. 255, and the Vienna Catalogue, vol. ii., Nos. 859, 868—9. The Subḥat al-Akhbār has been lithographed in Constantinople, 1854; see von Schlechta, Sitzungsberichte der k. Akademie, vol. xvii., p. 173, and Zeitschrift der Deutsch. Morg. Ges., vol. ix., p. 627.

The present copy breaks off at the beginning of the Osmanli dynasty.

II. Foll. 42—69. Modern continuation of the above, written about A.H. 1227, and containing:—

Foll. 42—55. Tables of the Osmanli Sultans from Osman Khān to Maḥmūd II., who ascended the throne A.H. 1223.

Fol. 58. Table of some Grand Veziers, without dates.

Foll. 59—61. Table of the governors of Baghdād from A.H. 1048 to 1225.

Foll. 63—69. Table of the governors of Mossul from A.H. 1000 to 1227.

Prefixed to the volume, foll. 1—12, are tables showing the spiritual filiation of some great Sufis from Muḥammed to Sheikh Khalīl-ullah Baḳlānī, a disciple of Seyyid Muḥammed Nūrbakhsh (see the Persian Catalogue, p. 650 *b*).

Lansdowne Roll 38.

A paper roll 39 feet long by 12½ in.; written in fair Neskhi, apparently in the 16th century.

Genealogical tables agreeing substantially with the preceding.

The preface is slightly imperfect at the beginning; the first words are

تحقيق بس بو جدياتك ترتيبى ويو رواياتك تركيبى بو در
كى زمان امدن تا بو دمه كلنجه

The Osmanli dynasty concludes with Sulaimān I., who is designated as the reigning sovereign. But a later addition brings it down to the accession of Aḥmed III., A.H. 1115.

Add. 7872.

Foll. 85; 13 in. by 8¼; 31 lines, 5¼ in. long; written partly in fair Neskhi, partly in small Nestalīḳ, apparently in the 17th century. [Rieu, No. 481.]

تقويم التواريخ

The chronological tables of Ḥājī Khalīfah.

Beg. حمد و ثنا و شكر بى انتهاء اول مبداء اول جل و علاية

Muṣṭafā B. 'Abdullah Kātib Chelebi, better known as Ḥājī Khalīfah, died A.H. 1068. See his life in Flügel's preface to the Lexicon Bibliographicum, p. 11, and his autobiography in Wickerhauser's Chrestomathie, pp. 159—167. See also Hammer, Gesch. des Osm. Reiches, vol. vi., p. 46, and Synopsis Encyclopaedica, preface.

The Taḳvīm ut-Tevārikh, composed as stated by the author himself (Haj. Khal., vol. ii., p. 395), A.H. 1058, has been printed in Constantinople A.H. 1146. The contents have been fully stated by Fleischer in the Leipzig Catalogue, p. 518. See also Hammer, Geschichte des Osm. Reiches, vol. i., p. xxx., the Vienna Catalogue, vol. ii., p. 97, the Leyden Catalogue, vol. iii., p. 21, Krafft. No. 252, and the Persian Catalogue, p. 137 *b*.

Contents: Preface and introduction treating of various eras, f. 1 *b*. Chronological tables for the period extending from Adam to the Hijreh, fol. 4 *b*. Chronological tables from the first year of the Hijreh to A.H. 1059, foll. 11 *a*—36 *a*. There are two columns in each page, and ten years in each column.

Tables of the Osmanli Sultans, of the Grand Veziers, Ḳāżi-'Askers, tutors of the Sultans, Naḳībs, and Ḳāżis of Constantinople, fol. 37 *a*.

The author's conclusion, Khātimeh, f. 43 *a*. Tables of dynasties, viz. 26 anterior to Islamism, and 110 posterior to it, foll. 45 *a*—48 *a*.

The latter part of the volume, foll. 48 *b*—85 *b*, contains the history of the early kings of Persia excerpted from the Mir'āt ul-Kā'ināt. It begins with the Pīshdādiyān, and comes down to the reign of Behrām B. Hurmuz, breaking off in the account of Mānī the painter.

Beg. اشبو طایفه سداد نهاد ارشاد اعتیاد غایتده اصحاب عدل و داد اولمغین

Add. 7873.

Foll. 128; 12 in. by 7¼; 25 lines, 4¼ in. long; written in plain Neskhi, in the 19th century. [Rich, No. 436.]

The same work, with some later additions. The chronological tables occupy foll. 6 *b*—71 *a*, with ten years in each page, and have several additional obituary notices in the margins. Some leaves, ruled for an intended continuation of the same, foll. 79—97, have been left blank.

The later additions are—1. A list of the governors of Baghdād from A.H. 1048 to 1231, foll. 98—100. 2. A chronological table of the conquests of the Osmanli Sultans from A.H. 685 to 956, foll. 112—117.

Or. 1133.

Foll. 224; 9¾ in. by 6½; 29 lines, 3½ in. long, written in Neskhi about the beginning of the 18th century. [Alex. Jaba.].

A manual of general history and geography, with special reference to Turkey, compiled about A.H. 1103, with the heading تواریخ قدیمه و تواریخ جدیده

Beg. حمد وثنا وشکر بی انتها اول مبداء اول جلا و علایه

The compiler, who does not give his name, follows chiefly the Taḳvīm ut-Tevārīkh of Ḥājī Khalīfah, the arrangement of which is preserved, and the text to some extent verbally transcribed. He used, however, other sources. The following are the authorities named in the preface: Ḥājī Khalīfah, Sipāhī-Zādeh, Pechevi, Maḳrīzī, the translation of Mir'āt uz-Zemān, and the Mesālik of Ibn Faẓl Ullah.

Contents: Preface, f. 1 *b*. Divisions of time and various eras, f. 2 *b*. Chronicle of the period extending from Adam to the Hijreh, f. 7 *a*. Chronicle of the period posterior to the Hijreh, divided into centuries as follows: I. (A.H. 1—99), f. 16 *b*. II. (A.H. 100—199), f. 27 *b*. III., f. 34 *a*. IV., f. 39 *a*. V., f. 45 *a*. VI., f. 53 *a*. VII., f. 60 *b*. VIII., f. 67 *a*. IX., f. 73 *a*. X., f. 80 *b*. XI., f. 103 *a*. XII., f. 113 *a*.

The original text concludes with A.H. 1102, f. 114 *a*. But the history is brought down by successive continuations in various handwritings to A.H. 1117, and by still later additions in the margins, and further on, foll. 150 *b*—157 *a*, to A.H. 1130.

Table of dynasties before and after Islamism, from the Taḳvīm ut-Tevārīkh, f. 127 *a*.

Chronology of the Osmanli dynasty from its origin to A.H. 1102, subsequently continued to A.H. 1118, f. 138 *a*.

Table of the Grand Vezīrs from the beginning of the dynasty to A.H. 1102, with additions coming down to A.H. 1118, f. 140 *b*.

List of the Sheikh ul-Islām or Muftis from the conquest of Constantinople to A.H. 1062, continued to A.H. 1116, f. 149 *a*.

The Khātimeh, taken from the Taḳvīm ut-Tevārīkh, f. 157 *a*.

A tract on the advantages of the ancient system of military fiefs زعامت تیمار and on the disastrous results of its abandonment, with proposals for its restoration, f. 158 *b*. This anonymous tract, slightly imperfect at the beginning, is written in continuation of the

preceding section, without any break or heading. It begins زعما و ارباب تیمارك قوت و قدرتلری و انلرك یوزبندن نقدر خدمات

The author, who wrote apparently shortly after A.H. 1100, enumerates the grievous losses suffered, up to that time, by the empire. (Some earlier tracts of similar import have been fully described and analyzed by Behrnauer, Zeitschrift d. D.M.G., vol. xi., pp. 111—132, and vol. xv., pp. 272—332.)

A manual of geography, compiled from the work of "the late" Sipāhī Zādeh and some other sources, foll. 164 *b*—223 *a*.

It begins with a preface textually transcribed from the Turkish geography of Sipāhī-Zādeh (see Add. 23,381), with a dedication to the Grand Vezīr Muḥammed Pasha.

The margins of the entire volume are covered with additional historical notices.

Add. 5981.

Fol. 47; 8¼ in. by 6; written in Neskhi in the 18th century. [Hilgrove Turner.]

Genealogical tables of the prophets and the principal dynasties of the East, wanting the first page.

The names written in circles connected by horizontal lines are accompanied with short historical notices. For the early part of the Ottoman dynasty these notices are fuller and take the shape of a consecutive text.

The tables conclude with the Memluks of Egypt and the Osmanli Sultans; the last of these is Osman III., whose accession took place A.H. 1168.

HISTORY OF CREEDS.

Add. 23,590.

Foll. 115; 8 in. by 6; 21 lines, 3¼ in. long; written in neat Neskhi; dated Zulḳa'deh, A.H. 1130 (A.D. 1718). [Robert Taylor.]

ترجمهء ملل و نحل

An abridged translation of Shehrestānī's history of creeds and sects (see the Arabic Catalogue, p. 111) by Nūḥ B. Muṣṭafā, نوح بن مصطفی

Beg. حمد نا محدود اول واجب الوجود حضرتلرینه اولسون

The work has been printed in Cairo, A.H. 1263. MSS. are noticed in Hammer's Handschriften, No. 230, Jahrbücher, vol. 71, Anz. Bl., p. 50, and vol. 101, p. 4, the Vienna Catalogue, vol. ii., p. 199, the Upsala Catalogue, p. 213, and by Pertsch, Gotha Catalogue, p. 76.

The translator, although a native of Turkey, settled in early life in Cairo, where he acquired the name of an eminent divine especially versed in Tefsīr, Fiḳh, Oṣūl and Kelām. He left glosses on Ed-Durer vel-Ghurer, a work entitled El-Ḳaul ed Dāll 'alā Ḥayāt el-Khiẓr ve vojūd el-Ebdāl, and other treatises. He died in Cairo A.H. 1070. See Khulāṣat ul-Eṣer, Add. 23,370, f. 472 *a*, and Haj. Khal., vol. vi., p. 117. To the above works may be added two more mentioned by him in the present translation, Cairo edition, p. 88, both treating of the question whether the parents of Muḥammed were brought to the true faith. They are entitled Murshid ul-Hudā, and Rauẓat uṣ-Ṣafā fi Vālidey il-Muṣṭafā.

Nūḥ wrote the present translation, as stated in the preface, at the request of one of the noble inhabitants of Miṣr named Yūsuf Efendi. He adds that he allowed himself full liberty to make suitable changes, additions as well as omissions, in the work of Shehrestānī.

The following table will show that the so-called translation differs considerably, both in contents and arrangement, from the original work, and that an extensive section, Bāb II, is an addition due to the translator.

The Muḳaddimeh treats of seven questions put by Iblīs to the angels, and of the con-

troverted points relating to the death of Muḥammed and to his legitimate successors (corresponding with the third and fourth Muḳaddimehs of the original, Haarbrücker's translation, pp. 8—30), f. 6 *a*. Bāb I. treats of the seven erring sects of Islām, viz. Mo'tezileh, f. 11 *b*; Shī'ah, f. 24 *a*; Khavārij, f. 32 *b*; Murjiyeh, f. 38 *a*; Nejjāriyyeh, f. 41 *b*; Jebriyyeh, f. 42 *a*; Mushebbiheh, f. 42 *b*.

Bāb II. The saving or Sunni sect, f. 51 *b*, in ten Faṣls, viz. 1. Exposition of the Sunni creed, f. 52 *a*. 2. Proofs of the same, f. 54 *b*. 3. The true nature of faith (Īmān), f. 65 *a*. 4. Various opinions on the greater or lesser degree of faith, f. 68 *b*. 5. On the lawfulness of a conditional profession of faith, f. 70 *a*. 6. On the necessity of a knowledge of God and the way to acquire it, f. 71 *b*. 7. On the soundness of a belief resting on authority, f. 74 *a*. 8. On the obligatory nature of faith, f. 75 *b*. 9. On the relation existing between Islām and Īmān, f. 76 *a*. 10. What it is obligatory, unlawful, or allowable, to believe respecting God and the prophets, f. 77 *a*.

Khātimeh. Non-Islamitic sects. Jews, f. 90 *a*. Christians, f. 98 *a*. Magians, f. 102 *b*. Speculative sects, اهل الاهواء والنحل, including the Sabians and the Greek philosophers, f. 105 *a*.

A tabulated index of contents in the same handwriting as the text occupies three pages at the beginning.

Or. 1589.

Foll. 124; 9¾ in. by 5¾; 19 lines, 3⅝ in. long; written in a clear and elegant Neskhi; dated Jumāda I, A.H. 1149 (A.D. 1736).

[Sir Henry Rawlinson.]

Another copy of the same work, slightly imperfect at the beginning.

It wants the first page of the preface, and after the first folio there is a more extensive lacuna, corresponding with pages 4—10 of the Cairo edition. The headings of the sections are written in red in the early part of the volume only, ff. 2—33. Further on they are written with black ink, and are not distinguishable from the text. The main divisions begin as follows:—Bāb I, f. 4 *b*; Bāb II, f. 54 *b*; Khātimeh, f. 96 *b*.

HISTORY OF MUḤAMMED.

Add. 19,362 and 19,363.

Two uniform volumes written by the same hand, foll. 297 and 244; 12½ in. by 7¾; 27 lines, 4¾ in. long; written in Neskhi, in the village of Khwājah 'Omer, district of Mesūrī مسورى; dated 7th Zulḳa'deh, A.H. 1173 (A.D. 1760).

دلائل نبوت محمدى وشمائل فتوت احمدى

The Turkish translation of معارج النبوة, a history of Muḥammed, written in Persian by Mu'īn Ferāhī (see the Persian Catalogue, p. 149).

Translator: Muḥammed B. Muḥammed, known as Āltī-Parmaḳ (the six-fingered), محمد بن محمد الشهير بآلتى پرمق

Beg. لك الحمد يا واهب العطا ويا كاشف الغطا

Sheikh Muḥammed Āltī-Parmaḳ, a native of Uskūb, and a member of the Beirāmī order, officiated as preacher (vā'iẓ) in the mosque of Sultan Muḥammed, Constantinople. He subsequently settled in Cairo, where he died A.H. 1033. He translated into Turkish, besides the present work, the Muṭavvel and the Nigāristān of Ghaffārī. See Fezlekeh, vol. ii., p. 64, Khulāṣat ul-Eṣer, Add. 23,370, f. 306, Haj. Khal., vol. v., p. 603, and Hammer, Gesch. des Osm. Reiches, vol. iv., p. 605.

The translation is divided, like the original work, into a Muḳaddimeh, four books called Rukn, and a Khātimeh. It has been printed in Constantinople A.H. 1257 and 1273, and in Kazan A.D. 1865.

The work is fully described by Fleischer, Dresden Catalogue, No. 385. See also Hammer, Handschriften, No. 232, the Vienna Catalogue, vol. ii., p. 391, the Upsala Catalogue, No. 310, and Rosen, Marsigli Collection, p. 18.

Contents: Preface, Add. 19,362, f. 1 *b*. Introduction. Praises of Muḥammed and his prerogatives, f. 4 *b*. Rukn I. Muḥammed's predecessors from Adam to ʿAbd ul-Muṭṭalib, f. 55 *a*. Rukn II. History of Muḥammed from his birth to his mission, f. 123 *b*. Rukn III. His history from his fortieth year to the Hijreh, f. 172 *b*. Rukn IV. His history from the Hijreh to his death, Add. 19,363, f. 1 *b*. Khātimeh; his miracles, f. 206 *b*.

Copyist: قریمی مسعود بن محمودبن مولود افندی الملقب بالچاروب

The Delā'il un-Nubuvvet had been already translated into Turkish A.H. 964 by Jelāl Zādeh Muṣṭafa Nishānjī, the author of Ṭabaḳāt ul-Memālik; see ʿĀlī, Or. 32, f. 325 *a*, and Haj. Khal., vol. v., p. 608.

Add. 7863.

Foll. 273; 8½ in. by 5½; 19 lines, 3 in. long; written in fair Neskhi, in the 18th century. [Rich, No. 50.]

Continuation of Veisi's life of Muḥammed by Yūsuf Nābī, یوسف نابی

Beg. یارب سحاب فیضی باران ایله
اول فیضله کشت کامی ریان ایله

Muḥammed's life by Veisi, published in his collected works, Constantinople, A.H. 1286, pp. 1—261, is entitled درة التاج فی سیرة صاحب المعراج. It brings down the history of Muḥammed to the first battle of Bedr, in the second year of the Hijreh, and was cut short at that point by the death of the author, A.H. 1037. The contents have been described by Fleischer, Leipzig Catalogue, p. 520. See also Haj. Khal., vol. iii., p. 201.

The continuation by Yūsuf Nābī ذیل نابی, written in imitation of the ornate style of his predecessors, begins with the expedition against the Benī Ḳainuḳāʿ in the second year of the Hijreh, and ends with the taking of Mecca in the eighth year. It was also interrupted by the author's death, which took place A.H. 1124. The work was subsequently completed by Naẓmī Zādeh.

The author of the present work Yūsuf Efendi, of Rohā, poetically surnamed Nābī, and considered as the greatest poet of his time, died at an advanced age in Ḥaleb, A.H. 1124. See Geschichte der Osm. Dichtkunst, vol. iv., p. 49. The work has been printed in Bulak, A.H. 1248, under the title of ذیل سیر النبی لنابی افندی. An account of it, with an extract in German, has been given by Hammer, Jahrbücher, vol. 69, pp. 22, 26—30; see also Journal Asiatique, 4ᵉ Série, tom. ii., p. 40.

Add. 7868.

Fol. 177; 9 in. by 6; 29 lines 4 in. long; written in small Neskhi; dated 25 Jumāda II, A.H. 1224 (A.D. 1809). [Rich, No. 45.]

A chronological abstract of Muḥammed's life in Arabic verse by Ibrāhīm Ḥalebī, with the author's commentary, translated from Arabic into Turkish.

Beg. نور فضلکله الهی بنی ارشاد ایله
نیل امنیهم ایله خاطرمی شاد ایه

The translator, who designates himself as Muḥammed, writer of the Yenicheris, یکیچری کتابتیله مستخدم محمد, says in the preface that he was stationed in Zevrā (Baghdād) living in great sorrow, and anxious to secure the favour of the Prophet, when the versified Sīret and its commentary, a work of the eminent divine Ḥalebī Ibrāhīm Efendi, came to his hand. He resolved at once to turn it into Turkish with some important additions.

The text of the Sīret, which is written in red ink, begins

ولد طٰهٰ عام فیل و رضع
فی الجیم شق وضع صدیق وضع

It consists of memorial verses in which the principal events of Muḥammed's life are recorded with the greatest conciseness. The dates are referred to the years of the Prophet's life from his birth to his sixty-fourth and last year. Each verse is followed by an ample historical commentary in which many additional facts are related.

The Turkish translator completed his work A.H. 1216, a date expressed in a versified chronogram at the end by the words خیره آت. A table of contents occupies five pages at the beginning. On the fly-leaf is written the following misleading title :—

ترجمه حل المسالك فی طرق الممالك باشد

The original poem, commonly known as Siyer ul-Ḥalebī or Menẓūmet us-Siyer (see Haj. Khal., Appendix, vol. vii., p. 41, No. 183) is not to be confounded with an earlier and more extensive life of Muḥammed, السيرة الحلبية, by 'Alī B. Ibrāhīm el-Ḥalebi, who died A.H. 1044 (see the Arabic Catalogue, p. 424 *b*.)

The Siyer ul-Ḥalebi has been printed in Bulak, A.H. 1248, with another Turkish commentary written for Sultan Selīm III. by Seyyid Aḥmed 'Āṣim Efendi. The commentator states that the author of the original work, Ibrāhīm of Ḥaleb, was Khojah, or preceptor, of Rāghib Pāshā, who was Grand Vezīr under Osman III. and Mustafa III., and died A.H. 1176. See also Hammer, Jahrbücher, vol. 69, pp. 23, 32—57, and Bibliothèque de S. de Sacy, tom. i, p. 329, No. 1490.

EARLY CONQUESTS OF THE ARABS.

Or. 3214.

Foll. 421 ; 9¾ in. by 7¼ ; 17 lines, 5⅛ in. long ; written by more than one hand, in a large and bold Neskhi, partly provided with vowels, apparently in the 17th century.

[Baron von Kremer, No. 62.]

ترجمهء فتوح الشام

The legendary history of the early conquests of the Muslims ascribed to el-Vāḳidī (v. de Goeje, Mémoire sur le Fotouhos-Schaïm, and the Arabic Catalogue, 148 *a*), translated by Ẓarīr Muṣṭafā B. Yūsuf B. 'Omer el-Mevlevī-el-Erzen-errūmī, ضرير مصطفى بن يوسف بن عمر المولوى الارزن الرومى

Beg. الحمد لله رب العالمين . . . سبب ترجمهٔ فتوح الشام اول اولدكم ضرير حقير

The translator says in a prose preface, which occupies the first four leaves of the MS., and in which are inserted several poetical pieces of his composition, that he had previously written a Turkish version of the life of the Prophet, رسول حضرتلك سيرسى, which he completed A.H. 790 (v. Fleischer, Dresden Catalogue, No. 35). He afterwards proceeded to Alexandria, from whence he crossed the sea, and stayed four years in Ḳarāmān. In A.H. 795 he set out for Syria, and, on reaching Ḥaleb, he found there a just and valiant prince, Seif ud-Devleh ved-Dīn Melik Julbān, whose praises he celebrates in prose and verse. He then relates how Sultan Barḳūḳ the "now reigning sovereign," had been deposed by two rebel chiefs, Yulbughā Nāṣirī, Nā'ib of Ḥaleb, and Mentāsh, Nā'ib of Melātiyyeh. When the Sultan was released from his confinement in Kerek, and sallied forth to reconquer his realms, the Muḳaddim Julbān was one of the first to rally, with some brave followers, round his standard, and, having been appointed, in reward for his services, Nā'ib of Ḥaleb, he soon restored peace and order in the province. Noticing how eagerly the prince listened to the life of the Prophet, Ẓarīr resolved to translate for him the history of the conquests achieved by the Prophet's companions.

Ẓarīr (the blind man) is the name by which the translator designates himself in his verses.

Ibn el-Ḥajer states in his Inbā el-Ghumr,

Add. 7321, foll. 76 *a*, 120 *b*, that Julbān, who had been made Nā'ib of Ḥaleb in Zulḳa'deh A.H. 793, in lieu of Ḳarā Demirdāsh, was arrested and imprisoned in Cairo A.H. 796. He was subsequently sent to Damascus as Emīr Kebīr, and died in the rising of Emīr Tenem A.H. 802. See also Durret ul-Eslāk, Orientalia, vol. ii., p. 476. The date of the present version must therefore fall on A.H. 795—6, so that it may be considered one of the earliest compositions in Osmanli Turkish.

The translation appears to have been divided into four volumes (Jild), two of which, the first and the third, are contained in the present volume. Although the original is referred to as فتوح الشام, the translation comprises also the conquests of Egypt and Irak.

It is stated at the end of Jild I, fol. 222 *a*, that Jild II (which is wanting) was to begin with the battle of Yermūk (A.H. 13). Jild III contains the conquest of Egypt and the beginning of the conquests of Diyār Bekr and Jezīreh, the last chapters relating to Ḳarḳīsiyā, Ḥarrān, and Kefertūthā. It is stated at the end that the account of Dārā was to follow at the beginning of Jild IV.

The first two volumes of the same translation are noticed by Fleischer in the Dresden Catalogue, Nos. 38 and 40.

A later translation, by Vehbi, dated A.H. 1072, is mentioned in the Appendix to Haj. Khal., vol. vi., p. 553; another, written A.H. 1081, for Khalīl Pāshā of Tripolis, by Muḥ. B. Yūsuf Cherkesi, is noticed in the Vienna Catalogue, vol. ii., p. 134. A still later version, by Muḥ. B. Muṣṭafā el-Āmidī, dated A.H. 1144, is described by Dorn, Petersburg Catalogue, p. 471. For other anonymous versions, see Krafft, No. 261, the Paris Catalogue, p. 56, No. 310, the Upsala Catalogue, p. 177, and Pertsch, Gotha Catalogue, p. 126, No. 154-5.

HISTORY OF THE IMAMS AND KHALIFS.

Add. 7854.

Foll. 307; $7\frac{1}{4}$ in. by $4\frac{1}{2}$; 13 lines $2\frac{1}{2}$ in. long; written in small and neat Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century.

[Rich, No. 54.]

حديقة السعدا

"The Garden of the Blessed," a history of the holy martyrs of the Prophet's family, by Fuẓūlī.

Beg. رب اشرح لی صدری وبشر لی امری واحلل عقده من لسانی یفقهوا قولی

یا رب ره عشقکده بنی شیدا قل
احکام عبادتك بنکا اجرا قل

Muḥammed B. Suleimān, poetically surnamed Fuẓūlī, was born in Ḥilleh, but spent most of his life in Baghdād. He wrote verses with equal ease in Arabic, Persian, and Turkish. In a notice devoted to him Ḳinālī Zādeh says that he died 'about' A.H. 970, and that date has been generally adopted as that of his death (see Hammer, Gesch. der Osm. Dichtkunst, vol. ii., p. 293, and the Persian Catalogue, p. 659 *b*); but it is recorded by 'Aḥdī, who wrote in Baghdād A.H. 971, that Fuẓūlī was carried off by the plague A.H. 963. See Add. 7876, f. 138, and Haj. Khal., vol. iii., p. 41.

In the preface Fuẓūlī discourses on the tribulations by which God in his love has ever tried his prophets and saints, above all Imām Ḥusein, and on the rewards promised to those who grieve and mourn for the martyrs of Kerbela. But, while Arabs and Persians read their history in their own language, the Turks possessed no such record, and he felt called upon to supply that deficiency. The standard books on the subject

were in Arabic, the Maḳtal ul-Ḥusein of Ebu Miḥnef (*sic*) مقتل ابو محنف, and the مصرع طاوسی, by Raẓī ud-Dīn Abul-Ḳāsim ʻAlī B. Mūsā B. Jaʻfer et-Ṭāʻūsī, and in Persian the روضة الشهدا of Mevlānā Ḥusein Vāʻiẓ (see the Persian Catalogue, p. 152). He resolved to follow the latter work, while adding to it curious details from other books.

Ebu Mikhnef Lūṭ B. Yaḥyā (v. Ḳāmūs, p. 1160), a Shīʻah traditionist of the second century of the Hijreh, wrote كتاب مقتل الحسين and كتاب مختار, which have been translated by Wüstenfeld, "der Tod des Husein und die Rache," Göttingen, 1883. See also Fihrist, p. 93, and Pertsch, Gotha Catalogue, vol. iii., p. 396. ʻAlī B. Mūsā el-Ṭāʻūsī, the author of a new recension of Ebu Mikhnef's book, entitled مصرع الحسين, lived about the close of the seventh century. See the Leyden Catalogue, vol. ii., p. 166, Wüstenfeld, ib., p. 1, note 1, and Loth's Catalogue, p. 86.

In the epilogue, foll. 305 *b*—307, Fuẓūlī mentions Suleimān as the reigning Sultan and praises Muḥammed Pāshā, governor of Baghdad, by whose desire he wrote the present work.

Bāltajī Muḥammed, Mīr-mīrān of Sīvās, was transferred to Baghdād A.H. 956, and remained in office till A.H. 961. See Gulshen i Khulefā, f. 131—134.

Fuẓūlī's work is divided, like the Revzat ush-Shuhedā, into ten Bābs and a Khātimeh, as follows: I. Trials of some of the prophets, f. 7 *a*. II. Ill-usage suffered by Muḥammed at the hands of the Ḳureishites, f. 41 *b*. III. Death of Muḥammed, f. 57 *b*. IV. Death of Fāṭimeh, f. 72 *b*. V. Death of ʻAlī, f. 94 *a*. VI. Trials of Imām Ḥasan, f. 119 *a*. VII. Journey of Imām Ḥusein from Medina to Mecca, f. 132 *b*. VIII. Martyrdom of Muslim B. ʻAḳīl, f. 154 *a*. IX. March of Imām Ḥusein from Mecca to Kerbelā, f. 177 *a*. X. Martyrdom of Imām Ḥusein, f. 204 *b*. Khātimeh. Journey of the women of the Prophet's house to Damascus, f. 266 *a*.

The Ḥadīḳat us-Suʻadā was printed in Bulak A.H. 1253 and 1261, and in Constantinople A.H. 1273. For MSS. see Fleischer, Dresden Catalogue, No. 80, the Paris Catalogue, p. 315, Nos. 107—110, the Upsala Catalogue, p. 210, and the Vienna Catalogue, vol. ii., p. 378.

Add. 18,809.

Foll. 207; 8 in. by 5¼; 17 lines 3 in. long; written in small Shikesteh-āmīz; dated Muḥarrem, A.H. 991 (A.D. 1583).

[Dr. Henry Ford.]

The same work.

This copy wants the concluding part, beginning with the elegy on Ḥusein's death, and corresponding to foll. 302—367 of the preceding MS.

Add. 10,001.

Foll. 226; 8¼ in. by 5¼; 21 lines 3¼ in. long; written in Nestalik in the town of Yeni Bāzār قصبه يكى بازار; dated Rebīʻ I, A.H. 1001 (A.D. 1592).

The same work.

In the epilogue the name of Rustem Pāshā has been substituted for Muḥammed Pāshā as the personage for whom the work was written.

Copyist: نصوح بن حاجى فرهاد

Add. 11,528.

Foll. 250; 8 in. by 5; 19 lines 2¾ in. long; written in small Nestalik, with red-ruled margins; dated 14 Ramaẓān, A.H. 1014 (A.D. 1606).

The same work.

Copyist: محمد بن حاجى رجب الفرحكرمانى

Add. 7865.

Foll. 212; 9 in. by 5; 25 lines 3 in. long; written in small and neat Neskhi, with gold-ruled margins, apparently early in the 18th century. [Rieu, No. 537.]

گلشن الخلفا

History of Baghdād from its foundation to A.H. 1130, including in its early portion, foll. 2—58, an account of the Abbaside Khalifs from their rise to their extinction in Egypt, by Murteẓā Naẓmi Zādeh, مرتضى نظمي زاده

It begins with a doxology in Mesnevi lines, the first of which is—

بسم الله الرحمن الرحيم
مطلع انوار كلام قديم

The work was composed, as stated in the preface, by desire of 'Omer Pasha, governor of Baghdād, and completed A.H. 1100.

'Omer Pasha, a Silihdar of Sultan Muḥammed IV., and formerly governor of Diyārbekr and Erzerūm, was thrice appointed governor of Baghdād between A.H. 1088 and 1100. His last tenure of office, during which the present work was dedicated to him, was very brief; for he was replaced before the end of A.H. 1100 by Ḥasan Pasha (see f. 162 *b*).

In its original shape the history comes to a close with the last named year, f. 155 *a*. But it was subsequently continued by the author. That continuation begins with an account of the campaign of Vienna and of the taking of Belgrade A.H. 1102. It comes down to the time of another Ḥasan Pasha, and ends with the mention of an expedition sent by him from Baghdād against Ḥuveizeh and the Benī Lām, A.H. 1130.

On the fly-leaf of the MS. is found the following in the handwriting of Rich:—"A present from His Highness Daoud Pasha of Bagdad to C. J. R., May 15th, 1817."

Naẓmī Zādeh was, like his father the poet Naẓmī, a native of Baghdād, and appears to have spent his life in that city. He was an eye-witness of the events related in the latter portion of this history, and he frequently quotes versified chronograms on passing occurrences, and other poetical pieces of his own composition. Hammer says, in the Gesch. des Osm. Reiches, vol. vii., p. 261, that Naẓmi Zādeh, the author of Gulshen i Khulefa, was assassinated from private vengeance by an Albanese bath-keeper on the 13th of Rejeb, A.H. 1132. That statement, which is repeated by Flügel, Vienna Catalogue, vol. ii., p. 118, originated in a curious confusion between two Naẓmi Zādehs. The victim of the murderer was, according to Rāshid, vol. iii., f. 51 *b*, a Khalveti Sheikh, 'Abd ur-Raḥmān Efendi, poetically surnamed Refi'ā, who lived in Constantinople. His tragical end is recorded by Hammer himself under the right name in his Gesch. der Osm. Dichtkunst, vol. iv., p. 108.

The author of the present work died A.H. 1133, as stated in Āṣār i Nev, Haj. Khal., vol. vi., pp. 574, 578, 606, or A.H. 1136 according to Hammer, Gesch. der Osm. Dichtkunst, vol. iv., p. 132.

The Gulshen i Khulefā has been printed in Constantinople, A.H. 1143. The contents are stated in the Paris Catalogue, pp. 339—342. See also the Vienna Catalogue, vol. ii., p. 117.

A continuation of the Gulshen, comprising A.H. 1132—1237, and entitled Devḥat ul-Vuzerā, was written for Dā'ūd Pasha, and printed in Baghdād, A.H. 1246, by Mirza Muḥammed Bāḳir, of Tiflis.

Add. 23,588.

Foll. 228; 8 in. by 5½; 19 lines 3½ in. long; written in neat Neskhi; dated 21 Zulḳa'deh A.H. 1157 (A.D. 1744). [Rob. Taylor.]

The same work.

The original text ends at the same point as the preceding copy, f. 228 *a*.

Copyist: محمد بن الشيخ عبد الله القدسى

Foll. 229—233 contain a further continuation written by another hand in the present century.

It relates to the events of A.H. 1131, the first being a second expedition of the Veẓīr against the Benī Lām, and the last the death of ʿĀyisheh Khānum, wife of the Vezīr Ḥasan Pasha, which took place on the eve of the 26th Ramaẓān of that year.

Some leaves at the beginning of the MS., foll. 2—62, and a few more in the body of the volume, have been supplied by the same hand as the above appendix.

Add. 23,589.

Foll. 257; 8½ in. by 5¼; 21 lines 3¼ in. long; written in fair Neskhi with gold-ruled margins; dated Rebīʿ I, A.H. 1186 (A.D. 1772). [Rob. Taylor.]

The same work.

The appendix noticed in the preceding copy forms here a consecutive text with the original work and is written by the same hand, foll. 252 *a*—257 *a*.

Copyist: عبد الرحيم بن ملا ولى الواعظ ببغداد

The MS. was written, as stated in the subscription, by order of Maḥmūd Efendi, Defterdār of Baghdād under ʿOmer Pasha.

Add. 7864.

Foll. 270; 12 in. by 8; 19 lines 4¾ in. long; written in large Neskhi, with all the vowels, probably in the 18th century. [Rich, No. 744.]

A fourth copy of the Gulshen i Khulefā, with the same appendix as in the two preceding MSS., which occupies foll. 266 *a*—270 *b*.

HISTORY OF THE GHAZNEVIS.

Or. 1134.

Foll. 194; 8 in. by 5½; 11 lines 3½ in. long; written in large and neat Neskhi, with ʿUnvān and gold-ruled margins; dated Jumāda I, A.H. 1003 (A.D. 1595). [Alex. Jaba.]

قصهء نو باوه

Tārīkh i Yemīnī, the history of Sultan Muḥammed Ghaznevi, translated from the Persian version of Ebu'sh-Sheref Nāṣiḥ B. Ẓafer (see the Persian Catalogue, p. 157), by Dervīsh Ḥasan درويش حسن Beg. حمد بى حد و ثناى لا يعد اول ذات قديم الصفاتك اوزربنه اولسونكم

The translator, who describes himself as the panegyrist of His Majesty مداح حضرت شهريار, and assumes in another place, f. 5 *b*, the poetical surname of Medḥi مدحىء داعى, states in the preface that he had previously written for Sultan Murād Khān B. Selīm Khān (A.H. 982—1003), and in a single year, the four following works:—1. Shīr i Dilīr ve Mihr i Munīr; 2. Ḥikāyet i Ebu ʿAlī Sīnā; 3. Sehlān Bin Shīr; 4. Witty sayings of a Beng-eater to Sultan Maḥmūd سلطان محمود برله بر بنكينك بعضى لطايفى, all of which met with His Majesty's gracious approval. Having been called upon by the Sultan to take up a new theme, untouched by the writers of Turkey, it occurred to him that the history translated by Ebu'sh-Sheref Nāṣiḥ B. Ẓafer B. Saʿd el-Munshī from Arabic into Persian, being full of curious incidents, would meet the wish of his sovereign. That work, however, he found to be teeming with difficult phrases, and he was loth to undertake the task, when a friend of his, a Faḳīr deeply versed in Persian, volunteered to translate it for him, so that all he had to do was to adorn that literal version with suitable graces of style.

The title above given occurs in the following rubric, f. 4 *a*, حكايت درويش حسن آغاز كردن به قصهء نوباوه

It appears also as a heading in the ʿUnvān.

The present MS. is designated in the subscription as the first volume, and it contains rather more than the first half of the work.

Contents: Preface of the Turkish translator, f. 2 *b*. Preface of the Persian translator, f. 6 *b*. History of Nāṣir ud-Dīn Subuktegīn and of Maḥmūd, foll. 12 *b*—194. It concludes with the section relating to Shems ul-Me'ālī Ḳābūs B. Veshmegīr. See de Sacy's abstract, Notices et Extraits, vol. iv., p. 381, and Reynolds' translation, p. 315.

This version is not mentioned by Haj. Khal., and no account of the translator's life has been found; but Seyyid Yaḥyā refers in his Genjīneh i Ḥikmet to Dervīsh Ḥasan Medḥī as the author of an early version of the story called Ḥikāyet i Ebu 'Alī Sīnā, written for Sultan Murād III. See Flügel, Vienna Catalogue, vol. i., p. 422, and the Upsala Catalogue, No. 118.

HISTORY OF TIMUR.

Add. 7847.

Foll. 170; 8 in. by 5½; 19 lines 3¼ in. long; written in small and neat Neskhi; dated 23 Rebī' I, A.H. 1150 (A.D. 1737).

[Rich, *not numbered*.]

Ibn 'Arabshāh's history of Tīmūr, entitled عجائب المقدور فى نوائب تيمور (see Haj. Khal., vol. iv., p. 190, and the Arabic Catalogue, p. 168), translated from the Arabic by Murteẓā Naẓmī Zādeh, مرتضى الشهير بنظمى زاده (see above, p. 41*a*).

Beg. جواهر زواهر و فرايد نوادر تمجيد اول معبود حقيق مالك الملك على التحقيق

In a preface dated A.H. 1109 the translator gives a sketch of Ibn 'Arabshāh's life, and mentions, in addition to the history of Timur, the following of his works:—Turkish translations of the Jāmi' ul-Ḥikāyāt and of the Tefsīr of Ebul-Leiṣ, and a record of his own life, entitled عنقود النصيحة. The present translation was written, as stated further on, at the request of a friend named Muḥammed, who was treasurer to 'Alī Pasha, governor of Baghdād. (We learn from Naẓmī Zādeh himself, Gulshen i Khulefā, f. 237, that 'Alī Pasha held the governorship of Baghdād A.H. 1107—1110). In the Khātimeh, f. 165 *a*, the translator states that he completed his work on the 22nd of Rebī' I, A.H. 1110, and the date is fixed in a versified chronogram by this line,

دى ايمدى مرتضى تصنيفه تاريخ
وقايع نامهء تيمور عاصى

The translation, although written in a highly florid style, is shorter than the original, especially towards the end; it does not include the epilogue of Ibn 'Arabshāh, for which the translator's own is substituted. The latter is followed by an appendix تذييل containing an account of Tīmūr's descendants, and genealogical tables of the posterity of his four sons. It was added by the translator as a supplement to the original, which was written A.H. 840.

Contents: The translator's preface, f. 1 *b*. History of Tīmūr from his birth to his death, f. 3 *b*. Subsequent events down to the date of composition, A.H. 840, f. 117 *a*. The character and rule of Tīmūr, his wives and children, the eminent men of his reign, and the manners of the Tātārs, f. 145 *b*. Epilogue of the translator, f. 163 *a*. Appendix by the same, f. 165 *a*.

A shorter recension of the work, due to the translator, was printed in Constantinople A.H. 1142 under the title of تاريخ تيمور كوركان (See Gesch. des Osm. Reiches, vol. vii., p. 583). It has been re-printed since, A.H. 1277 and 1283.

Add. 11,524.

Foll. 104; 9½ in. by 6¾; 21 lines 4 in. long; written in fair Nestalik, on European paper, early in the present century.

A shorter recension of the preceding work, with the heading

تاريخ تيمور كوركان لنظمى زاده افندى

Beg. الحمد لله الذى يفعل مايشاء ويحكم مايريد

Referring to his former version, written in A.H. 1110, Naẓmī Zādeh says that in the "present" year, A.H. 1111, the governor of Baghdād, Ismā'īl Pasha, finding that work so overloaded with rhymes, far-fetched phrases and metaphors, as to be of difficult understanding, requested him to write a new translation in a plainer style.

Ismā'īl Pasha entered upon the governorship of Baghdād in Rebī' I, A.H. 1110, and held it down to Shevvāl, A.H. 1111. See Gulshen i Khulefā, Add. 7864, f. 239.

This new version has not the translator's appendix. At the end is a table of chapters with reference to the folios of the present copy.

This MS. is a transcript of the Constantinople edition of A.H. 1142. It begins with the editor's preface, foll. 1—3, in which four previous productions of the imperial press are enumerated.

On the fly-leaf is written: "J. J. Carruthers, Baktcheserai, 1824."

TURKISH HISTORY.

GENERAL HISTORY.

Add. 7869.

Foll. 210; 10 in. by 6; 15 lines 3½ in. long; written in elegant Nestalik, with red-ruled margins, probably in the 16th century. [Rich, No. 557.]

A history of the Osmanli Sultans from the accession of Yildirim Bāyezīd to the death of Muḥammed II, by Bihishtī, بهشتى

Beg. خدايا حقيقتده سلطان طپك
كه نافذ نيه قلسه فرمان طپك

This is the first line of a prologue in Mesnevi verse which contains a panegyric on the reigning Sultan Bāyezīd [II.].

شهنشاه افاق شه بايـزيد
اولا دولتى عمرى يا رب مزيد

The author designates himself only by his Tekhalluṣ, Bihishti, which occurs in the last line,

بو بر ايكى كون عمره الدنيا هان
بهشتى كيمه ويردى كردون امان

and in another place he thanks God for having made him the Sultan's panegyrist,

هله حقه يوز بيك سپاس و منن
كه اولدم بو سلطانه مداح بن

In the course of the work Bihishti twice mentions his father, Suleimān Beg, who, he says, had been governor of Vīzeh since the time of Sultan Murād. At the taking of Constantinople he was the first of the Rumili Begs to plant his standard on the walls of the stormed city, and a few years later, A.H. 860, he was fighting by the side of Sultan Muḥammed before Belgrade (see foll. 158 *a*, 164 *b*).

Sinān Chelebi, son of Suleimān Beg, of Ḳarishdurān, poetically surnamed Bihishti, is known as the author of the first Turkish imitation of the Khamseh of Niẓāmī (v. Haj. Khal., vol. iii., p. 175). Having incurred, through some indiscretion, the displeasure of Sultan Bāyezīd II, he fled to Persia, where he enjoyed the society of Jāmī and Nevā'ī (Mīr 'Alī Shīr). Thanks to their intercession he was subsequently pardoned and raised to the rank of Sanjaḳ Begī. See Latīfi, f. 39, Ḳinālī Zādeh, f. 65, Kunh ul-Akhbār, Add. 10,004, f. 76, Gesch. der Osm. Dichtk., vol. i., p. 212, and Gesch. des Osm. Reiches, vol. ii., pp. 374, 632.

The present work, which seems to have escaped notice, is one of the earliest Turkish histories. It is written in a more ornate style than that of the author's contemporary, Neshri, who wrote A.H. 890—900 (see the Vienna Catalogue, vol. ii., p. 209, and Nöldeke, Zeitschr. d. D. M. G., vol. xiii., p. 176), but is not so rich or precise in historical detail. It contains, however, some circumstantial and spirited accounts of battles, especially of that of Ter-

jān, in which Muḥammed II defeated Uzun Ḥasan, A.H. 878. Arabic sentences and verses in Persian and Turkish are freely introduced. The present volume, which is designated جلد in the prologue

چوقلدم شهنشاه دوره دعا قلایم بوجلده دخی ابتدا

was probably preceded by another comprising the origin and the early reigns of the dynasty.

The MS. being imperfect at the end, it is not possible to say to what date the history was brought down. From the fact that the poet Aḥmed Pasha B. Valī ud-Dīn, who died A.H. 902 (v. Haj. Khal., vol. iii., p. 259), is mentioned as dead, f. 156 *a*, it may be inferred that the time of composition must fall between that date and the end of Bāyezīd's reign, A.H. 918.

Contents: Prologue, f. 1 *b*. Reign of Yildirim Bāyezīd, beginning with the rubric ذکر جلوس بایزید خان وبیان فتوحات منقشه وصاروخان و انهزام لشکر قرامان, f. 4 *a*. Reign of Muḥammed I, with a short prologue in verse, f. 38 *b*. Reign of Murād II, also with a doxology in verse, f. 86 *b*. Reign of Muḥammed II, with a versified prologue, f. 143 *b*—210 *b*.

This last section is slightly imperfect; the death of Muḥammed II is recorded on the last page but one, and the MS. breaks off in the account of the events which immediately followed, namely the attempt of the Vezīr Mevlānā Oghlī Muḥammed Pasha to keep the Sultan's death secret, his being beheaded by the Janissaries, and the setting out of Kehlik Muṣṭafā for Amasia (to call Sultan Bāyezīd to the capital).

As an instance of the inaccuracy of the author, we may adduce his statement respecting the death of Yildirim Bāyezīd, who, according to him, died of inflammatory fever at Akshehr in the second month after the battle of Angora. Authentic accounts place that event on the 14th of Sha'bān, A.H. 805, or after about eight months of captivity.

From a later recension, described further on, Add. 24,955, p. 47*b*, it appears that Bihishti's chronicle concluded with a contemporary record of Bāyezīd II's reign brought down to A.H. 903.

Add. 23,586.

Foll. 190; 12 in. by 8; 15 lines 5¼ in. long; written in large and bold Neskhi; dated end of Jumāda II, A.H. 960 (A.D. 1553). [Rob. Taylor.]

History of the reigns of Bāyezīd II and of Selīm I, without preface, title, or author's name.

The rubrics are in Persian throughout, and mostly written in the Ṣulṣi character.

The first is خبر جلوس سلطان بایزید خان بر سریر سلطنت فی حادی وعشرین ربیع الاول سنه ست وثمانین وثمانماية

The text begins: چون خلاصهء سلاطین ذوی الاقتدار و کزیدهء خواقین عالی مقدار سلطان بایزید خان کردون اقتدار حضرتلری سنه ست وثمانین و ثمانماية ربیع الاولنك یکرمی برنده یفعل الله ما یشا و یحکم ما یرید مقتضاسنجه اناسی یرنه سریر سلطنته کچوب

The author was evidently a courtier of Selīm I, and was writing in his life-time, although he subsequently brought down the history to that Sultan's death. He devotes the greater part of the section treating of the reign of Bāyezīd to a minute record of the doings of Sultan Selīm from the time he left his government of Trabezūn to the enforced abdication of his father. He refers to him, although yet a prince, by titles implying sovereignty, such as حضرت شهریار صاحب قران سلطان سلاطین جهان, and presents all his proceedings in the most favourable light, while he speaks in disparaging terms of his principal competitor to the throne, Sultan Aḥmed, and

inveighs most bitterly against the Vezīrs who, from selfish views, worked in the interest of the latter, and endeavoured by their vile intrigues to estrange Bāyezīd from the worthiest of his sons.

The circumstantial account given of the negotiations carried on at Adrianople between Sultan Selīm and his father, through the medium of Mevlānā Nūr ud-Dīn, seems to show that the author was then in the prince's suite. Although writing in the stilted and pompous style of court-annals, he is careful to give precise dates, noting day and month, often at variance with other sources, for all the principal events. Arabic quotations from the Coran and Ḥadīṣ are copiously introduced, and the prose narrative is frequently relieved by scraps of Mesnevi verse; sometimes by versified chronograms.

The account of the conquest of Egypt was evidently written at the time: Hersek Oghlī Aḥmed Pasha, whom Selīm left, A.H. 922, in command of Brusa, and who died two years later in Syria (Gesch. des Osm. Reiches, vol. ii., p. 526) is spoken of, f. 141 *b*, as still living, and further on, f. 182 *a*, Jānberdi Ghazzālī, who was slain as a rebel A.H. 927, is still referred to in flattering terms as امیر الامراء الکرام شام بکلربکیسی جان بردی غزالی شیر اقدام

Contents: Reign of Bāyezīd II. from his accession on the 21st of Rebī'I, A.H. 886, to his deposition on the 8th of Ṣafer A.H. 918, f. 2 *b*. Reign of Selīm I. from his accession on the latter date to his death, foll. 87 *b*—190 *b*.

The death of Bāyezīd II. is recorded immediately after the accession of Selīm, f. 94 *b*. It took place a few days later on the way to Demotica, between Ḥafṣah and Sāzlu Dereh. The precise date is not given.

The concluding chapters of the latter reign are as follows:—Departure of Selīm from Ḥaleb on his return to Constantinople, on the first of Rebī' II, A.H. 924, f. 179 *b*. Revolt and death of Ibn Ḥanesh ابن حنش in Syria, f. 181 *b*. Journey of Selīm to Adrianople. Rebellion of Jelāl in Turkhāl and his extermination by Ferhād Pasha and 'Ali Beg B. Shehsuvār, f. 182 *b*. Return of Selīm to Constantinople and fitting out of a fleet for an intended attack upon Rhodes, f. 183 *b*. Death of Selīm on the 7th of Shevvāl, A.H. 926, f. 184 *a*. Tidings sent to Prince Suleimān in Magnesia and his recall to take possession of the throne,, f. 185 *b*. Setting out of Suleimān for the capital, f. 187 *b*. His arrival at Scutari on the 18th of Shevvāl, f. 188 *b*. His proceeding to meet his father's corpse, and its burial, f. 189 *b*. This was to be followed by a chapter on the beginning of Suleimān's reign, but the following rubric is alone extant: خبر جلوس سلطان سلیمان خان بر سریر خلافت واجرای قوانین عدالت و تنفیذ احکام سیاست فی ثامن عشر شوال المکرم سنه ست و عشرین وتسعمایة

Copyist: صالح بن حسن القنوی

There is a running title at the top of the pages, in which Bāyezīd II. is designated as the eighth of the kings ملوك and the second of the Ḳaiṣars (i.e. of the Sultans ruling in Constantinople) of the house of Osman. The present volume is apparently a portion of a history of the dynasty.

Add. 5969.

Foll. 104; 8¼ in. by 6; 17 lines 3 in. long; written in Neskhi, with all the vowels, probably in the 17th century.

[Hilgrove Turner.]

A chronicle of the Osmanli dynasty from its origin to A.H. 956, slightly imperfect at beginning and end.

The first lines are اتدکن آل سلجك طائفسی مملکتلرندن جقوب صکره کندو هلاك اولوب اوغلی اکنای خان بادشاه اولدی کلوب بغدادی خراب ایدب عباسیلری قرب تختی عباسیلردن الدی

This is the original of the German translation made by Hans Gaudier, surnamed Spiegel,

and edited by Hans Lewenklaw in his "Neuwe Chronica Türckischer Nation von Türcken selbs beschrieben," Franckfurt, 1590, pp. 1—53.

The author's name does not appear either in the present MS. or in Lewenklaw's edition; nor is it mentioned in a copy described by Flügel in the Vienna Catalogue, vol. ii., No. 1000. But it is found in Haj. Khal. under تاريخ آل عثمان, vol. ii., p. 112, where the author is called Muḥyī ud-Dīn Muḥammed B. 'Ali el-Jemālī, and is stated to have died A.H. 957, after having been deposed from the Kadiship of Adrianople. He is also mentioned in Tāj ut-Tevārīkh, Add. 19,628, f. 493, as the son of the Mufti 'Ali el-Jemāli. The work is written in popular style and in very plain Turkish, without any pretention to elegance, but with great attention to dates. It is described by Hammer, Gesch. des Osm. Reiches, vol. i., p. xxxvi., as one of the earliest and most useful chronicles of the Turkish empire.

The first lines of our MS. correspond with page 1, line 40, of the German version. At the end it breaks off in the middle of the account of the siege of Buda by Peter Pereny and the relief of the place by Suleiman, A.H. 984. The corresponding passage will be found in the German translation, p. 51, line 46. The chronicle comes down, as shown by the Vienna MS. and Lewenklaw's edition, to A.H. 956.

The text runs on in the present MS. from beginning to end without any division. The following table will show where the several reigns begin:—Osman Ghāzī, f. 3 *b*. Urkhān, f. 6 *b*. Murād Khān Ghāzī, f. 10 *b*. Yildirim Bāyezīd, f. 15*a*. Emīr Suleiman, f. 23*a*. Musa Chelebi, f. 24*b*. Muḥammed I., f. 26 *a*. Murād II., f. 28 *b*. Muḥammed II., f. 38 *a*. Bāyezīd II., f. 67*a*. Selīm I., f. 77*b*. Suleiman, f. 85*a*.

The author takes occasion of the conquest of Constantinople to launch into a long digression, foll. 38 *b*—62 *a*, which has been left out as irrelevant by the German translator. It is a fabulous history of Constantinople, beginning with a legend about king Solomon, his favourite wife, Shemseh, daughter of 'Ankūr, king of Firengistāu, and the palace built for her by the Jins on the site of Aidinjik. It deals mostly with the deeds of a legendary king called Yānḳū B. Mādiyān, the founder of Byzantium, and with the talismans he constructed there. It ends with a sketch of the Khalifs and their enterprises against Constantinople. An abridged version of that tale is given by Sa'd ud-Dīn in Tāj ut-Tevārīkh; v. Add. 19,628, foll. 243—5. There is, after f. 71, a lacuna extending from A.H. 898 to 906, and corresponding with p. 31, line 45—p. 32, line 35, of the German version.

Two leaves have been added, one at the beginning and one at the end, to give an appearance of completeness to the MS. The first contains the beginning of Hemdemi's versified list of the Osmanli Sultans (v. supra, p. 32 *a*, art. 3). The second contains part of a Terjī'bend by Yāzijī Muṣṭafa on the taking of Buda, the burden of which is

فتحنی دین اسلامه ویریجك پروردکار
پادشاهم بلدی مقدارین عدوی خاکسار

Add. 24,955.

Foll. 304; 8½ in. by 6¼; 19 lines, 3¾ in. long; written in Neskhi, with red-ruled margins, apparently in the 17th century.

[Lord Aberdeen.]

I. Foll 1—250. A history of the Osmanli dynasty from its origin to the reign of Bāyezīd II, A.H. 908, without title or author's name.

A heading, in red ink, has been effaced and a doxology beginning حمد و سپاس اول موسس اساس سبع طباقه, written by a later hand over it. The initial lines of the text are مناقب عهد عثمان غازی امامهء سجدهء نسب والا حسب عثمانیان اولان شیر بیشه زار مغازی عثمان بیك غازی ملتقی الابحر اجداد بهشت معادی یافث بن نوح

Comparison with a previously described

MS., Add. 7869, v. p. 44 *a*, shows that the greater part of the present work is literally transcribed from the chronicle of Bihishti, from which it differs, however, by omissions and additions. The omissions consist of the versified prologues prefixed by Bihishti to the several reigns, some poetical passages in the course of the narrative, and a few redundant phrases. The additions due to the anonymous compiler are more important; they come under the following heads:—

1. Supplementary, or differing, versions of the events recorded, taken from other sources not specified, and generally introduced by such words as "some relate," بعضلر روايت ايدرلر, or "another tradition says," اما بر روايتده. In the history of Bāyezīd I, for instance, his conversations with Tīmūr, on which Bihishti is silent, are related at length as in Hammer's Gesch. des Osm. Reiches, vol. i., p. 324, and, further on, several versions of his death, conflicting with that of Bihishti, are adduced.

2. Summaries added at the end of the several reigns, showing the dates of the Sultan's birth, accession and death, his children, his buildings and foundations, and his Vezīrs.

3. The legendary history of Constantinople already noticed in Jemālī's Chronicle, Or. 5969, v. p. 47 *a*, inserted after the account of the capture of that city.

Our comparison of the present work with that of Bihishti is necessarily confined to the period comprised by the unique MS. of the latter, namely from the accession of Yildirim Bāyezīd to the death of Muḥammed II; but the preceding and following parts are presumably of the same origin.

The early portion of the work, has much in common with the anonymous chronicle partly translated by Lewenklaw in his "Neuwe Musulmanische Histori Türckischer Nation," Franckfurt, 1590, and designated by him as Verantii Buch, or Verantzische Histori (see Gesch. des Osm. Reiches, vol. i., p. xxxiii, No. 28, and Flügel, Vienna Catalogue, vol. ii., p. 207, No. 983). The account of the taking of Iznik (Nicæa) by Urkhan, in particular, foll. 5 *a*—7 *b*, agrees exactly with the corresponding portion of the German translation, pp. 82—86. It would appear, therefore, that the anonymous chronicle brought from Turkey by Verantius either was the work of Bihishti, or had been partly appropriated by him.

The concluding portion of the work comprising the history of Bāyezīd II, from his accession to A.H. 908, is also probably due to Bihishti, who, as has been shown before, p. 45*a*, wrote his chronicle in the latter part of that Sultan's reign. The last section relates to the siege of Mitylene by the French forces, to the expedition sent by Bāyezīd to the relief of that place, to the fire which broke out then in Galata, and the explosion of a powder-magazine, which caused the death of the Grand Vezīr Mesīḥ Pasha, A.H. 907. But, owing to some inversion, the last section but one records an event of the next following year, A.H. 908, namely the taking of Durazzo by 'Isā Oghlī Muḥammed Beg, Governor of Il-baṣan (Gesch. des Osm. Reiches, vol. ii., p. 329).

Contents: Origin of the Osmanlis and history of Ertogrul, who is stated to have died A.H. 680, f. 1 *b*. Osman Ghāzī, f. 3 *a*. Urkhān, f. 9 *b*. Murād I., f. 13 *a*. Yildirim Bāyezīd, f. 20 *a*. Muḥammed I. (including Emīr Suleimān), f. 44 *a*. Murād II., f. 71 *b*. Muḥammed II., f. 95 *a*. Murād II. (second reign), f. 98 *a*. Muḥammed II. (second reign), f. 103 *b*. History of Constantinople, f. 113 *a*. Continuation of Muḥammed II., f. 172 *b*. Bāyezid II., f. 207 *a*.

II. Foll. 251—304. History of the reigns of Bāyezīd II., Selīm I., and Suleimān, from A.H. 907 to A.H. 969, without author's name.

It begins with this rubric: تاريخ آل عثمان جهانبانى اجلاء سلاطين آل عثمانى روح الله روح اسلامهم [اسلافهم] وطوّل عمر اخلافهم حضرتلرينك ايكنجى جلدى لطيفه در كه بيان و عيان اولنور

This second portion of the MSS. is pro-

bably due, in its present form, to the same anonymous compiler as the first, and was designed to form a sequel to it. It is found to be in the main textually transcribed from the chronicle of Jemālī (see above, Add. 5969, p. 46 *b*); but it has received additions, chiefly obituary notices, from other sources. It has also been continued from A.H. 951, where the extracts from Jemālī come to an end, to A.H. 969.

It begins with an account of the siege of Mitylene by the Venetians and their Spanish auxiliaries, and of its relief by the Turkish fleet, A.H. 907 (see Lewenklaw, Chronica, p. 32, line 45). This is immediately followed by the narrative of Shāh Ḳuli's rising and its suppression (ib. p. 33, line 33).

The last event recorded is the extradition of Prince Bāyezīd by Shāh Ṭahmāsp, and the burial of the prince and his four sons in Sivas (A.H. 969), to which is added the execution of a fifth son named Urkhan, in Brusa.

The last three pages contain the compiler's remarks on the tragical end of Prince Bāyezīd. He reflects severely on the treacherous behaviour of Lala Muṣṭafa Pasha, who first instigated Bāyezīd's rebellion, and afterwards, by intercepting the Prince's penitent letters, prevented his reconciliation with his father. As a punishment for his villainy, it is added, he was finally baulked, in spite of his brilliant services, of his highest ambition, the Grand-Vezīrship.

This must have been written after Lala Muṣṭafa's death, which took place A.H. 988; see Gesch. des. Osm. Reiches, vol. iv., p. 79.

Contents: Reign of Bāyezīd II, from A.H. 907 to his death, f. 251. Reign of Selīm I, f. 258 *a*. Reign of Suleimān from his accession to A.H. 969, f. 274 *b*.

Add. 7855.

Foll. 375; 8¼ in. by 5; 27 lines 2⅞ in long; written in minute, but very distinct, Neskhi, probably early in the 17th century.

[Rich, No. 52 *a*.]

طبقات الممالك و درجات المسالك

A history of the reign of Sultan Suleimān from his accession, A.H. 926, to A.H. 962, by Muṣṭafā B. Jelāl, مصطفى بن جلال.

Beg. الـه اسميله كر باشلـنسه نامه
سعادت اوله عنوان اول كلامه

The author, commonly known as Jelāl Zādeh Muṣṭafā Chelebi, or Ḳojah Nishānjī, and poetically surnamed Nishānī, filled high offices under Suleimān; he was successively appointed Re'īs Efendi and Nishānji (Tughra-writer), and died a year after his sovereign, *i. e.* A.H. 975. See Gesch. der Osm. Dichtkunst, vol. ii., p. 330; Tārīkh i Pechevi, vol. i., p. 43; Ḳinali-Zādeh, f. 282 *b*; Laṭīfī, f. 92 *a*; Gulshen i Shu'arā, f. 13 *b*; and 'Ālī, Kunh ul-Akhbār, Or. 32, f. 324. Luḳmān states that he died A.H. 974. See Or. 1135, f. 107.

The work to which the above title properly applies has a much wider scope than the present history.

According to the full statement of contents given in the preface, foll. 7 *a*—15 *b*, it consisted of thirty books (Ṭabaḳah) comprising in the aggregate 365 minor sections (Derejeh), and it contained an exhaustive account of the office-holders and military forces of the empire, with full notices, historical and geographical, of its various provinces.

The history comprised in the present volume is the thirtieth and last of the above said Ṭabaḳahs. The author states at the end of his preface that he decided to write it first on account of the delay involved in the compilation of the others. It is, however, the only extant portion of that extensively planned work, which, to all appearance, never was completed.

This full and authentic record of the greatest of the Osmanli sovereigns follows a strict chronological order. It is divided into several sections called Derejeh, which are not

numbered. Of these the last but two, f. 344 *b*, treats of the peace concluded by Suleimān from his head-quarters in Amasia with the Shāh of Persia, of his return to the capital, and of the reinstatement of Rustem Pasha as Grand Vezīr, all which events took place in A.H. 962. The next section, f. 358 *b*, relates to the expeditions led against the infidels about the same time by Tuiḳūn Pasha, governor of Buda, by Ṣāliḥ Pasha, governor of Algiers, by Devlet Girāi, Khān of Crimea, and by the Kapudan Piyāleh Beg. The last Derejeh, f. 368 *a*, treats of a mosque and other buildings erected in Constantinople by Suleimān.

For notices of the work see Haj. Khal., vol. iv., p. 153, Gesch. des Osm. Reiches, vol. iii., pp. i., 39, vol. ix., p. 196, and the Vienna Catalogue, vol. ii., p. 231. An extract was published, in text and translation, by Hammer, in the Mines de l'Orient, vol. ii., pp. 143—154.

From a note on the fly-leaf it appears that the present MS. once belonged to the well-known Mufti and historian, 'Abd ul-'Azīz Ḳara-Chelebī, who died A.H. 1068 (Gesch. der Osm. Dichtkunst, vol. iii., p. 426).

On the same page is a short notice of the work in the handwriting of Rich, who adds:—"This book was given me by Dervish Aga, Ex-Kiahya Beg of Bagdad, 1817."

Or. 1590.

Foll. 191; 17 in. by 11; 35 lines 7 in. long; written in fine Neskhi, with occasional vowels, on red tinted paper, with 'Unvān, gold headings and silver-ruled margins, probably in the 16th century.

[Sir Henry Rawlinson.]

Another copy of the same work.

Add. 24,959.

Foll. 304; 11½ in. by 6¾; 31 lines 4 in. long; written in a small Ḳirma character, with ruled margins; dated Constantinople, Shevvāl, A.H. 1022 (A.D. 1613); bound in stamped and gilt leather. [Lord Aberdeen.]

A third copy of the same work.

Copyist: حسام الدين بن خير الدين الكاتب عن كاتبان دفتر خاقانيه فى الدار السلطنيه

Add. 7848.

Foll. 494; 8½ in. by 5¼; 15 lines 3¾ in. long; written in clear Nestalik, with gold-ruled margins, apparently in the 17th century. [Rich, No. 48.]

مآثر سليم خانى

A history of the reign of Sultan Selīm I, by the same author, Muṣṭafā B. Jelāl.

Beg. حمدى كه طالبان جواهر درر عرفان قعر بحار جد واجتهاده غوص ايله

In the preface Jelāl-Zādeh refers to his history of Suleimān, Ṭabaḳāt ul-Memālik, so that the present work, although relating to an earlier period, must be of later date. It begins with a doxology lengthened by the insertion of various anecdotes of saints and pious apologues, and occupying no less than thirty-eight pages. Then comes, f. 20 *b*, the preface proper with the heading سبب تاليف كتاب مآثر سليم خانى باعث تصنيف خطاب حكايات خسروانى, in which the author gives some account of his life. Having in his youth selected the career of a scribe, he was appointed under Sultan Selīm, by favour of the Vezīr Pīrī Pasha and of the Nāẓir ul-Aḥkām (Re'īs ul-Kuttāb), as one of the writers of the Divan. Sultan Suleimān raised him, A.H. 930, to the post of Re'īs ul-Kuttāb, and subsequently, at the time of the conquest of Baghdād, (A.H. 941) to the writership of the Ṭughrā. When near seventy years of age he resigned that office, and, having obtained the rank of Muteferriḳah, devoted his leisure to literary work, and especially to the composition of a full and detailed history of Sultan Suleimān's reign, entitled Ṭabaḳāt ul-Memālik.

Finding that there existed no full and truthful record of Selīm's reign, and that previous writers, ignorant of the true complexion of state affairs, which only officials of high standing could know, had left untrustworthy accounts of that period, he determined to discharge a debt of gratitude for royal favours by writing the present veracious history. He begins by refuting the reports spread by superficial persons about the rebellion of Selīm against his father Bāyezīd, and proceeds to show the true cause of the rupture, namely the wiles and calumnies of the officials who surrounded the aged Sultan, and to give a true account of the meeting of father and son near Chorlu (A.H. 917; v. Gesch. des Osm. Reiches, vol. ii., p. 356). At the end of the preface is found a table of the 23 chapters, فصل, into which the work is divided, foll. 30 *b*—33 *a*. Their subjects are as follows :—

I. Virtues and qualities of Selīm, f. 33 *a*. II. His Governorship of Trapezunt, f. 42 *a*. III. Imperial army and Vezīrs of the period, f. 47 *a*. IV. Georgian campaign, f. 53 *a*. V. Commands obtained by Selīm for his son Suleimān, f. 57 *a*. VI. His encounter with Mengli Girāi Khān, f. 59 *a*. VII. Subsequent dealings with the Tartars; Selīm proceeds to Aḳ-kerman, and asks for leave to go to Court, f. 63 *a*. VIII. Troubles caused by Sultān Aḥmed; revolt of Sheitān Ḳuli; death of Karagöz Pasha, f. 64 *b*. IX. Campaign of the Grand Vezīr ʿAlī Pasha in Anatoli, f. 68 *b*. X. Selīm's meeting with his father, f. 75 *b*. XI. His return to Kaffa, f. 79 *a*. XII. Sultan Aḥmed's arrival before Constantinople; riots in the capital, f. 80 *a*. XIII. Recall of Selīm to Court, and his enthronement, f. 86 *b*. XIV. Selīm's march to Anatoli; defeat and death of Sultan Aḥmed; execution of the princes in Brusa and of Sultan Ḳorḳūd in Ṣārūkhān, f. 92 *a*. XV. Persian war and conquest of Tebrīz, f. 118 *a*. XVI. Taking of Kumākh; the fate of ʿAlā ud-Devleh, prince of Zul-Ḳadr, f. 154 *a*. XVII. Conquest of Diyārbekr and Kurdistān, f. 162 *b*. XVIII. Army sent against the Shāh; battle with Ḳara-Khān, f. 165 *b*. XIX. War with Ghavri, Sultan of Egypt; taking of Damascus and Ḥaleb; conquest of Egypt and Arabia; dispatching of Pīrī Pasha to the Euphrates, f. 167 *a*. XX. Selīm's return to Constantinople, f. 207 *b*. XXI. Revolt of the Jelālis; Ferhād Pasha sent to crush them, f. 212 *b*. XXII. Death of Selīm, f. 217 *b*. XXIII. Khātimeh, containing moral tales and anecdotes, f. 221 *b*—494 *b*.

This Selīm Nameh appears to be very rare. It is not mentioned by Haj. Khal. A fine copy preserved in the Dresden Library has been described by Fleischer, Catalogue, No. 350. See also Hammer, Gesch. des Osm. Reiches, vol. ii., p. vi., No. 11.

Add. 19,628.

Foll. 499; 11½ in. by 7½; 25 lines 4⅝ in. long; written in elegant Neskhi, with two ʿUnvāns and gold-ruled margins, apparently in the 16th century, with the exception of several folios or quires supplied by a later hand, viz. foll. 60—62, 91—101, 170—185, 289-90, 312—429, and 440—499. Bound in stamped leather covers. [Dr. Samuel Lee.]

تاج التواريخ

A history of the Osmanli dynasty from its origin to the death of Selīm I, A.H. 926, by Saʿd ud-Dīn B. Ḥasan Jān, commonly called Khojah Efendi, سعد الدين بن حسن جان المعروف بخواجه افندى

Beg. ابتدى بسم ربى المتعال
مالك الملك واهب الامال

Saʿd ud-Dīn was, like his predecessor, the author of Hesht Bihisht, a man of Persian blood; his father, Ḥasan Jān B. Ḥāfiẓ Muḥammed B. Ḥāfiẓ Jemāl ud-Dīn Iṣfahāni, was a native of Isfahan. From the prologue of the present work we learn that Ḥasan Jān was the

confidential servant of Selīm I, in constant attendance upon him during the last six years of the Sultan's life, and tended him in his last illness. From his lips the author received, he says, many anecdotes and traditions relating to that sovereign and his forefathers. Sa'd ud-Dīn, born A.H. 943, in Constantinople, entered at an early age the ranks of the 'Ulemā, and became, A.H. 963, Mulāzim, or assessor, of Suleimān's great Mufti, Ebu's-So'ūd. Having been appointed, A.H. 981, tutor to Sultan Murād, then prince-governor of Magnesia, he remained during his subsequent reign his trusted adviser, and maintained the same position under Murād's son and successor, Muḥammed III, acquiring also the fame of a generous patron of learning. He was raised, A.H. 1006, to the highest office of the law, and died as Mufti two years later, on the 12th of Rebī' I, A.H. 1008. See Na'īmā, vol. i., p. 191, Pechevi, vol. ii., p. 288, Haj. Khal., Fezlekeh, vol. i., p. 130, Journal Asiatique, 6e Série, tome ii., pp. 262—9, and Hammer, Gesch. der Osm. Dichtk., vol. iii., p. 98, Gesch. des Osm. Reiches, vol. iv., p. 306. A full notice of Sa'd ud-Dīn was written in his life-time by Kinali Zādeh in the preface of his Tezkireh.

The "Crown of Chronicles" has always been held in high esteem, both as a model of elegance, and as the fullest and most authentic history of the dynasty. It is to be regretted that it stops at the death of Selīm I, more than half a century before the time of composition. From the preface, which contains a panegyric on the reigning Sultan, Murād III, it appears that it was compiled under his predecessor, Selīm II, in order to supply the deficiency of the history written for the latter by Muṣliḥ ud-Dīn Lārī (A.H. 974), but had not been presented to the Sultan because it still lacked a complete record of the reign of Suleimān. Murād III, however, having in the course of a conversation with the author become aware of its existence, desired him to have a copy at once prepared for the imperial library.

The Tāj ut-Tevārīkh has been printed in Constantinople, A.H. 1279, with a life of the author. An incomplete Italian version by Bratutti was published in Vienna, 1649, and a Latin translation of the first part, by A. F. Kollar de Kereszten, appeared in the same place, 1755. "The reign of Sultan Orchan" was translated by William Seaman, London, 1652. Another extract, the capture of Constantinople, was published in English, with a notice of the author, by E. J. W. Gibb, Glasgow, 1879. For MSS. see the Paris Catalogue, p. 310, Nos. 63—70, Fleischer, Dresden Catalogue, No. 386, the Leyden Catalogue, vol. iii., p. 27, Hammer. Gesch. des Osm. Reiches, vol. ix., p. 189, Flügel, Vienna Catalogue, vol. ii., p. 244, the Upsala Catalogue, No. 275-6, Aumer, Nos. 76—81, etc.

Contents: Preface, f. 1 *b*. Origin and rise of the Osmanlis, f. 6 *a*. Osman Ghāzī, f. 7*a*. Urkhān, f. 15 *b*. 'Ulemā and Sheikhs of Urkhān's reign, f. 31 *b*. Murād Ghāzī, f. 33 *b*. Yildirim Bāyezīd, f. 62 *b*. 'Ulemā and Sheikhs of his reign, f. 105 *a*. Contest of Bāyezīd's sons, f. 114 *a*. Muḥammed I, f. 142 *a*. 'Ulemā and Sheikhs of his reign, f. 158 *a*. Murād II, f. 164 *b*. Muḥammed II, f. 197 *b*. Second reign of Murād II, f. 202 *a*. 'Ulemā and Sheikhs of Murād's reign, f. 213 *b*. Second reign of Muḥammed II, f. 225 *b*. Bāyezīd II, f. 315 *b*. Vezīrs and Pashas of his reign, f. 397 *a*. 'Ulemā and Sheikhs of his reign, f. 399 *b*. Selīm I, f. 420 *b*. 'Ulemā and Sheikhs of his reign, foll. 492 *b*—499 *a*.

Or. 856.

Foll. 331; 11½ in. by 6½; 33 lines 3¾ in. long; written in a neat and minute Nestalik, with 'Unvans and gold-ruled margins; dated Constantinople, Rebī' I, A.H. 1098 (A.D. 1687). Bound in ornamental stamped and gilt leather.

Another copy of the same work.

It wants the biographical notices of 'Ulemā and Sheikhs which in the preceding MS. follow the reigns of Urkhān, Yildirim Bāyezīd, and Murād II. On the other hand, it contains a similar and very extensive biographical appendix to the reign of Muḥammed II, which is wanting in Add. 19,628, viz. 'Ulemā, f. 171 *b*, and Sheikhs, foll. 186 *b*—193 *a*.

Copyist: مصطفى بن حسن الشهير ..... زاده

Or. 3210.

Foll. 492; 8¾ in. by 5½; 25 lines 3⅝ in. long; written in small and cursive Nestalik, with 'Unvān and red-ruled margins, probably in the 17th century.

[Baron von Kremer, No. 59.]

A third copy of the Tāj ut-Tevārīkh.

The only biographical appendices in the present copy are those which follow the reigns of Muḥammed II, foll. 236—275 *b*, of Bāyezīd II, foll. 381 *b*—407 *b*, and of Selīm I, foll. 490 *a*—492 *a*.

On the first page is a note stating that the MS. was bought in Constantinople, A.H. 1189, by Osman B. Zāralī Zādeh Muḥammed Pasha.

Add. 18,811.

Foll. 45; 9 in. by 6½; from 11 to 17 lines in a page; written on European paper, in a character imitated from the Maghribi writing, A.D. 1733. [Dr. H. Ford.]

An account of the accession of Muḥammed II. and of the conquest of Constantinople, without any title. It is extracted from the Tāj ut-Tevārīkh, and corresponds to foll. 225 *b*—245 *a* of Add. 19,628.

The transcriber, who signs ژولیەن غالان i.e. Julien Galland, was a nephew of the celebrated translator of the Arabian Nights, Antoine Galland.

Add. 7880.

Foll. 88; 9¾ in. by 6; 11 lines 3¼ in. long; written in fair Neskhi on gold-sprinkled paper, with 'Unvan and gold-ruled margins, apparently about the close of the 16th century. [Rich, No. 594.]

قيافة الانسانيه فى شمايل العثمانيه

Personal descriptions of the Osmanli Sultans, with short notices of their reigns, by Luḳmān B. Seyyid Ḥusein el-'Āshūrī el-Ḥuseīnī, لقمان بن سيد حسين العاشورى الحسينى

Beg. بسم الله الرحمن الرحيم
شكر بخلاق قديم حكيم

The author himself states in the next following work, f. 111 *a*, that he had been appointed Shehnāmehjī, or royal poet-annalist, by Sultan Selīm II, in the month of Muḥarrem A.H. 977. He was maintained in that post by Sultan Murād III; but in spite of that distinction Luḳmān was held in scant esteem by his contemporaries, who did not deem him worthy of a place in the roll of poets. See Hammer, Gesch. des Osm. Reiches, vol. iv., p. 232, and Gesch. der Osm. Dichtk. vol. iii., p. 1. He is mentioned, however, with praise by 'Ālī, who quotes the Shemā'il Nāmeh in his Kunh ul-Akhbār, vol. v., p. 38.

After praising the reigning Sultan Murād Khān B. Selīm Khān and his own benefactor Mevlānā Sa'd ud-Dīn (the author of Tāj ut-Tevārīkh), the author, who describes himself as the panegyrist of the house of Osman and the singer of the imperial Shehnāmeh مادح خاندان عثمانى ناظم شهنامهء خاقانى, relates how he got together, with the help of the "matchless painter," Ustad Osman, and by the favour of the Ṣadr i A'ẓam, the royal portraits, some of them due to European masters, to which the text was designed as an accompaniment. The work is divided into a Muḳaddimeh, twelve sections termed Tezhīb تذهيب, and a Khātimeh. The Muḳaddimeh, f. 4 *b*, treats

of the science called Ḳiyāfeh, or the art of drawing from men's outward appearance inferences respecting their temperament and disposition.

The twelve Teẓhībs, foll. 21 *b*—64 *b*, are devoted to as many Sultans from Osman, the founder of the Osmanli dynasty, to Murād III. Each of them contains a short account of the Sultan's life, in which the author frequently refers for dates to the history of Khojah Efendi (the preceding work), a description of his features, bodily habit, and costume, lastly verses in his praise.

The Khātimeh, foll. 86 *a*—88 *b*, treats of the omens to be drawn from throbbings in various parts of the body.

The date reads مايه و . . . . . سنه سبع, the lacuna being due to a hole in the paper. It must be A.H. 997, for a Munich MS. gives A.H. 996 as date of composition.

Nine only of the original portraits have been preserved, viz. those of Osman, f. 24, Urkhan, f. 29, Muḥammed I, f. 37, Murād II, f. 40, Muḥammed II, f. 42, Bāyezīd II, f. 45, Suleimān, f. 53, Selīm II, f. 57, and Murād III, f. 63. They are of a fair style of execution; but in some of them the features have been purposely obliterated.

Foll. 65—85 have been inserted by a later hand, which has also supplied some lacunæ of the original MS., viz. foll. 32—34, 39 and 49. They contain notices of later Sultans, from Muḥammed III to Aḥmed III, with portraits of very inferior workmanship.

Luḳmān's work is commonly called Shemā'il i Osmāniyyeh. Copies are described by Fleischer, Dresden Catalogue, No. 373, Hammer, Gesch. des Osm. Reiches, vol. ix., p. 191, Flügel, Vienna Catalogue, vol. ii., Nos. 1211, 1212, and Aumer, No. 87.

Or. 1135.

Foll. 219; 7½ in. by 5; 17 lines 3⅛ in. long; written in clear Nestalik, apparently in the 17th century. [Alex. Jaba.]

مجمل الطومار

A history of the Osmanli dynasty from its origin to A.H. 992, by the same writer.

Beg. شكر وسپاس بى پايان اول سلطان انس وجان و خلاق زمين وزمان حضرتلرينه لايق وسزاواردر

The author, who describes himself, as in the preceding work, as the versifier of the imperial Shehnāmeh, ناظم شهنامهء خاقانى, states that, some learned man, not named, having prepared a "roll of the exalted genealogy," طومار نسبنامهء عليه, he received the royal command to write a historical record as an appendix to the same. Having compiled it to the best of his ability, he submitted a fair copy to the Khojah i Jehān Sa'd ud-Dīn, who was pleased to approve of his performance.

The work is divided into a Muḳaddimeh, twelve chapters (فصل) and a Khātimeh. The Muḳaddimeh comprises three sections, رابطه, viz. 1. History of the patriarchs from Adam downwards, and of the rulers of Egypt, down to the governorship of Mesīḥ Pasha, who was in office at the time of the accession of Murād III, f. 18 *b*. 2. A short account of the Ḳaramān Oghlis, f. 29 *a*. 3. Rise of Osman Ghāzī and his genealogy, f. 30 *b*.

The twelve chapters treat respectively of the first twelve reigns of the dynasty, as follows:—Osman, f. 34 *b*. Urkhan, f. 35 *a*. Murād I, f. 56 *a*. Bāyezīd I, f. 38 *a*. Muḥammed I, f. 40 *a*. Murād II, f. 41 *b*. Muḥammed II, f. 43 *b*. Bāyezīd II, f. 45 *a*. Selīm I, f. 47 *a*. Suleimān, f. 48 *b*. Selīm II, f. 104 *a*. Murād III, f. 155.

The account of the first nine reigns is brief and of no historical value, but the last three receive very full treatment. The campaigns of Suleimān are related in fourteen sections termed دفعه. In the reign of Selīm II the events are also told in detail from year to year, and still more so in the reign of Murād III. There the narrative assumes the character of

a court-chronicle, in which official appointments, news received from the seat of war, the reception of ambassadors, and other occurrences at Court, are minutely recorded with precise dates of day and month. It comes to an abrupt termination in the month of Rejeb A.H. 992. The last event recorded is the appointment of Ḳāẓī Zādeh Oghlī Maḥmūd Beg as Defterdār of Ḳaramān.

The Khātimeh which follows, foll. 217 *b*—219 *a*, contains a list of the Grand Vezīrs from ʿAlā ud-Dīn Pasha, the Vezīr of Osman Ghāzī, to Siyāvush Pasha, who was in office at the time of writing. As the latter was deposed in Rejeb A.H. 992 (Taḳvīm ut-Tevārīkh, p. 177), the list must have been completed, as well as the chronicle itself, in that very month.

The early part of the MS., foll. 2—14, contains the legendary history of Constantinople already noticed, Or. 5969, p. 47 *a*, with this heading

ابتداء تاريخ بناء قسطنطينيه بقول حكماء يونان

Add. 18,071.

Foll. 237; 11¼ in. by 7½; 31 lines 5¾ in. long; written in a rather coarse but distinct Neskhi; dated 4th Ramazān, A.H. 1098 (A.D. 1687).

A history of the Turkish empire from the beginning of Suleimān's reign to the death of Murād IV, A.H. 1049, by Ibrāhīm Pasha Pechevi, ابراهيم پاشا الشهير پچوى

Beg. حمد الرب جليل من عبد ذليل و سلاما على حبيب فايق من محب صادق

Pechevi, so called from his native place Pecs, or Fünfkirchen, was attached as secretary to the grand Vezīr Lālā Muḥammed Pasha (A.H. 1013—15). He became, subsequently, Defterdār of Diyārbekr and Beglerbegi of Rakkah, and died A.H. 1061. See Hammer, Gesch. des Osm. Reiches, vol. iii., p. 1, No. 4, vol. iv., p. 600, and vol. ix., p. 196; Haj. Khal., vol. vi., p. 537.

He says in a short preamble that, as the conquests of Suleimān formed in his native country, Hungary, a common theme of conversation, it occurred to him to write the present record drawn partly from historical works, partly from the testimony of trustworthy persons. He names as his authorities Jelāl Zādeh Mustafa Beg (see above, p. 49 *b*), his brother, Jelāl Zādeh Ṣāliḥ Efendi (v. Add. 7849), Tevḳīʿī Ramaẓān Zādeh (v. supra, p. 25 *a*,), the poet ʿĀlī (v. p. 28 *a*), Ḥasan Beg Zādeh Efendi (d. A.H. 1046; Haj. Khal., vol. ii., p. 113, Gesch. des Osm. Reiches, vol. ix., p. 204), Ḥadīdī (Haj. Khal., vol. ii., p. 111), and Kātib Muḥammed Efendi.

Pechevi's history is written in homely phrase, and without any rhetorical embellishment. As the author himself took an active share in many of the events recorded in the latter part of the period it embraces, it is of great historical value. A passage pointed out and translated by Hammer, Gesch. des Osm. Reiches, vol. v., p. 665, gives approximately the time of composition. After relating the execution of the Defterdār Muṣṭafa Pasha, which took place in Sha'bān, A.H. 1041, f. 220 *b*, the author remarks that upwards of ten years had elapsed from that event to the "present time." He cannot, therefore, have written that part of the work before A.H. 1051 or 1052.

The history was brought down in the first instance to A.H. 1041, and some MSS. conclude with that year. See Hammer, vol. ix., p. 196. But in most copies it is continued, as in the present MS., to A.H. 1049, and in a MS. described by Pertsch, Gotha Catalogue, p. 123, it is even brought down to A.H. 1061, the date of the author's death.

Contents: Suleimān, f. 1 *b*. Selīm II, f. 103 *b*. Murād III, f. 120 *a*. Muḥammed III, f. 159 *b*. Aḥmed I, f. 189 *a*. Muṣṭafa I, f. 204 *b*. Osman II., f. 205 *a*. Muṣṭafa I,

second reign, f. 209 *b*. Murād IV, ff. 214 *b* —234 *b*.

The narrative concludes with the conquest of Baghdād, and Murād's return through Diyārbekr. The last occurrence related is the execution of Sheikh Rūmī Efendi in the latter place, *à propos* of which the author launches into a long digression on the martyrdom of Sheikh Mejd ud-Dīn Baghdādī, and the invasions of Chingīz Khān and Hulagū. At the end is a brief record of the death of Murād III on the 4th of Shevvāl A.H. 1049.

Copyist: الحاج محرم بن مصطفى الكاتب دفتر خاقانى الشهير ركزده.

Foll. 235—237 contain a Feth Nāmeh, or bulletin of the capture of Baghdād, written apparently by the same hand, but in the Dīvānī character, with the heading بغداد فتح نامه سيدركه بيان اولنور. It is a full narrative of the siege from the 8th of Rejeb A.H. 1048 to the 19th of Sha'bān.

The Tārīkh i Pechevi has been printed in two volumes, Constantinople, A.H. 1283. That edition ends, like our MS., with the death of Murād IV. For other copies see the Paris Catalogue, p. 311, No. 72, Fleischer, Dresden Catalogue, No. 381, the Petersburg Catalogue, p. 474, Upsala, No. 283, Krafft, No. 266, Leyden, vol. iii., p. 30, Pertsch, Gotha Catalogue, p. 123, and Flügel, Vienna Catalogue, vol. ii., p. 263.

Add. 24,961.

Foll. 151; 12 in. by 4; 35 lines $2\frac{5}{8}$ in. long; written in a cursive Turkish character, probably early in the 18th century.

[Lord Aberdeen.]

The latter half of the same work.

It begins with a chapter on the first appearance of coffee in Turkey, A.H. 962 (Constantinople edition, vol. i., p. 363, Add. 18,071, f. 85 *a*), and ends with the record of the death of Murād IV. But some chapters are omitted, for instance the detailed account of the voyages of Seyyid 'Ali Ḳapudan (Const. ed. vol. i., pp. 371—384). The chapters relating to Chingīz Khān and Hulāgū (ib. vol. ii., pp. 464—486) are also wanting.

A table of chapters in another handwriting occupies four pages at the beginning.

Add. 23,585.

Foll. 497; $10\frac{3}{4}$ in. by $6\frac{1}{2}$; 29 lines $3\frac{1}{8}$ in. long; written in neat Neskhi, with gold-ruled margins; dated Ṣafer A.H. 1136 (A.D. 1723).

[Robert Taylor.]

The last portion of the official history of the Ottoman Empire, extending from the accession of Aḥmed III, A.H. 1115, to A.H. 1134, by Muḥammed Rāshid.

In the epilogue of the present work, f. 495 *a*, Rāshid states that his labours as court-chronicler, an office for which he had been selected in the early part of A.H. 1126, were brought to a close by his appointment to the Kāzīship of Ḥaleb. He stayed seven years in the latter post, was subsequently sent on a mission to the Persian Court, A.H. 1141, and died A.H. 1148. See Haj. Khal., Appendix, vol. vi., p. 535, Hammer, Gesch. der Osm. Dichtkunst, vol. iv., p. 237, and Gesch. des Osm. Reiches, vol. vi., p. 1, and vol. vii., pp. 286, 434.

Rāshid's history, written in continuation of Na'īmā's, comprises the years 1071—1134 of the Hijreh. It has been printed in three volumes, Constantinople, A.H. 1153, and reprinted in five volumes, in the same place, A.H. 1282.

Some extracts have been given by Wickerhauser in his Chrestomathy, pp. 75—98. A MS. is noticed in the Petersburg Catalogue, p. 475.

The present MS. contains the second and third volumes of the work bound in one. The second wants about a page at the beginning. The first line is تجهيز راحلهء انطلاق و ترحال ايلين قرون ماضيه نك فرايد آثار و احوالدن, a passage

found in the third volume of the Constantinople edition of A.H. 1282, p. 3, line 13.

Contents: vol. ii., Preface, f. 2 *a*. Accession of Sultan Aḥmed Khān on the ninth of Rebī' I, A.H. 1115, f. 36. Events of A.H. 1116, f. 51 *a*. A.H. 1117, f. 65 *b*. A.H. 1118, f. 72 *b*. A.H. 1119, f. 81 *b*. A.H. 1120, f. 91 *b*. A.H. 1121, f. 100 *a*. A.H. 1122, f. 119 *b*. A.H. 1123, f. 130 *b*. A.H. 1124, f. 141 *b*. A.H. 1125, f. 147 *a*. A.H. 1126, f. 151 *b*. A.H. 1127, f. 158 *a*. A.H. 1128, f. 215 *b*. A.H. 1129, f. 270 *b*. A.H. 1130 down to Jumāda II, f. 296 *a*.

Vol. iii. Continuation of A.H. 1130, f. 302 *b*. A.H. 1131, f. 350 *b*. A.H. 1132, f. 373 *b*. A.H. 1133, f. 417 *b*. A.H. 1134 down to the month of Shevvāl, f. 458 *b*. Khātimeh, f. 495 *a*.

Vol. ii. of the MS. corresponds with vols. iii. and iv. of the edition of A.H. 1282, and vol. iii. of the MS. with vol. v. of the same edition.

Or. 3212.

Foll. 33; 8¾ in. by 6; 9 lines 4½ in. long; written in large Dīvāni, apparently in the 18th century. [Baron von Kremer, No. 60.]

An account of the period which followed the peace of Carlowitz from A.H. 1110 to 1130, with the following heading:

سنه بيك يوز اون تارخنده [sic] دولت عليه ايله روما اينپراطورى مابينلرنده قارلوفجه نام محلده واقع اولان صلح وصلاحدن برو دولت عثمانيه ده تخته جلوس ايدن پادشاهلرى و مهر صاحب وزيرلرى و بعض وزيرلرك كيفيت احوالرك بيان ايدر

The author, whose name does not appear, wrote during the Vezīrship of Dāmād Ibrāhīm Pasha, and probably shortly after his appointment, A.H. 1130. From the fulness of his account of military transactions he would seem to have been a soldier, and probably engaged in some of the campaigns he describes. His language is plain unadorned Turkish, and the present copy is full of miss-spellings.

He mentions at the beginning the appointment of 'Amujah Zādeh as Vezīr in the 'preceding year,' A.H. 1109, and describes the position of the contending forces, the Osmanlis before Belgrade, and the army commanded by the Prince of Savoy (Prince Eugene) at Bechkerek, and thence threatening Temesvar. After a brief record of the peace concluded at Carlowitz, he dwells at great length on the military revolt, which culminated in the murder of the Mufti Feiẓullah and the deposition of Muṣṭafa II, A.H. 1115, the negotiations with Charles XII of Sweden, the defeat and surrender of Peter the Great, A.H. 1121, the conquest of Morea by Muṣāḥib 'Alī Pasha, the battles of Carlowitz and Peterwardein, A.H. 1128, the siege of Temesvar in the same year, and the loss of Belgrade A.H. 1129. He concludes with the rise of Dāmād Ibrāhīm Pasha to the Vezīrship, his proceeding to Sofia with the English and Dutch envoys, and the conclusion of peace at Passarovitz, A.H. 1130.

Throughout the MS. Latin, and occasionally German, glosses are written between the lines over the Turkish words. On the first page is an ex-libris written in Arabic by "Alfred Kremer, first interpreter of Austria in Egypt," dated 2 Nisan 53 (April 1853).

Or. 1131.

Foll. 240; 11 in. by 7; 35 lines 3⅝ in. long; written in small and distinct Neskhi, with 'Unvan and gold-ruled margins; dated 26 Sha'bān A.H. 1182 (A.D. 1769).

[Alex. Jaba.]

تاريخ صبحى

The official history of the Ottoman empire from A.H. 1143 to 1155, by Ṣubḥī Muḥammed,

Beg. حمد و سپاس بيحد و شمار و شكر بيقياس ممتنع الانحصار

The work consists of two volumes, with a preface to each. In both prefaces, foll. 5 *a* and

85 *a*, the author states that he was appointed Court chronicler A.H. 1148. His task was to revise, and supplement from official records, the work of his predecessors, the late Sāmī Efendi and Shākir Beg Efendi, then Ḳāẓī of Ḥaleb, who had recorded events from the accession of Sultan Maḥmūd, A.H. 1143 to A.H. 1147, and to write a sequel to it. The continuation extended in the first instance from A.H. 1148 to 1152; but was subsequently brought down, as in the present copy, to A.H. 1155.

The Tārīkh i Subḥī, printed in Constantinople A.H. 1198, and some MSS. comprise A.H. 1143—1156. See Haj. Khal., Appendix, vol. vi., p. 535., Hammer, Gesch. des Osm. Reiches, vol. vii., p. i, Gesch. der. Osm. Dichtkunst, vol. iv., p. 266, the Upsala Catalogue, p. 198, and the Petersburg Catalogue, p. 475. Extracts will be found in Wickerhauser's Chrestomathy, pp. 98—128. It forms a sequel to the chronicle of Chelebi Zādeh Ismā'īl 'Āṣim, which comprises A.H. 1135—1141, and was printed in Constantinople, A.H. 1153. See Hammer, Gesch. des Osm. Reiches, vol. vii., pp. i, 588. 'Āṣim died as Mufti A.H. 1173. See ib. p. 589, and Gesch. der Osm. Dichtk., vol. iv., p. 196, where, owing to a misprint, A.H. 1179 is given as the date of his death.

The contents of the present copy are:—Preface containing eulogies on Sultan Maḥmūd and the Grand Vezīr 'Alī Pasha, f. 1 *b*. Events of A.H. 1143, begining with the preparations for a Persian campaign in the month of Muḥarrem, f. 5 *b*. A.H. 1144, f. 29 *a*. A.H. 1145, f. 53 *a*. A.H. 1146, f. 64 *b*. A.H. 1147, f. 69 *b*. A.H. 1148, ff. 77 *b*—84 *a*.

Preface to the second volume, f. 84 *b*. Continuation of A.H. 1148, relating chiefly to transactions with Russia, f. 86 *b*. A.H. 1149, f. 93 *b*. A.H. 1150, f. 113 *a*. A.H. 1151, f. 143 *b*. A.H. 1152, f. 166 *a*. A.H. 1153, f. 197 *a*. A.H. 1154, f. 216 *a*. A.H. 1155, f. 238 *a*.

The last event recorded is the arrival of 'Alī Pasha (Ḥakīm Zādeh) at Scutari on the 20th of Ṣafer, and his installation as Grand Vezīr (Gesch. des Osm. Reiches, vol. viii., p. 35).

This appears to have been originally the conclusion of Ṣubḥi's work. The printed edition has an appendix, foll. 212—238, comprising the remaining portion of A.H. 1135 and A.H. 1136.

In the colophon it is stated that the MS. was written by Muḥammed Sa'īd B. eṭ-Ṭāhir el-Ḥuseini for Ismā'īl Ziyā'ī Beg Efendi, late Ḳāẓī of Constantinople, and son of the Vezīr 'Alī Pasha.

Or. 3209.

Foll. 138; 9½ in. by 5½; 23 lines 2⅝ in. long; written in small and neat Nestalik, with gold-ruled margins, early in the 19th century, bound in gilt stamped leather.

[Baron von Kremer, No. 58.]

تاريخ نورى

Official history of the Turkish empire by Nūri, imperfect at beginning and end.

Khalīl Nūri Beg, grandson of the Grand Vezīr Nā'ili 'Abdullah Pasha, succeeded Enveri Efendi as imperial chronicler A.H. 1209, and died four years later, A.H. 1213. He left also a Divan. His history extends from the beginning of A.H. 1209 to near the end of the year of his death, A.H. 1213. It forms a continuation of the second appendix of the chronicle of Vāṣif. See Schlechta-Vssehrd, Denkschriften der K. Akademie, vol. viii., p. 9.

Hammer, who possessed a complete copy of Nūri's work, gives a full account of the contents of its 410 sections in his Gesch. des Reiches, vol. ix., pp. 223—234.

The present MS. contains the sections numbered by Hammer, 242—393, relating to A.H. 1211—1213; the first and last im-

perfect. The first treats of a Ḥaṭṭ i Humayun for the prevention of the abusive granting of pensions on the Evḳāf. The last complete chapter records the death of Ghālib Efendi, Sheikh of Ghalata, which took place on the 26th of Rejeb 1213.

SPECIAL HISTORY.

Or. 3211.

Foll. 96 ; 8½ in. by 5¼ ; 19 lines 3 in. long ; written in fair Neskhi with red-ruled margins ; dated 28 Jumāda II, A.H. 1127 (A.D. 1715). [Baron von Kremer, No 29.]

History of the conquest of Egypt by Sultan Selīm I, A.H. 922-3, translated from the Arabic work of Aḥmed B. Zenbel by Yūsuf B. Muḥammed el-Mīlevi يوسف بن محمد الميلوى Beg. الحمد لله المنفرد بالدوام والصلاة والسلام على خير الانام

Neither title nor author's name occur in the text, but both are found in the following inscription written on the first page by the same hand as the body of the work: كتاب طُرف المجالسه بطرف من اخبار السلطان سليم والجراكسه جمع العبد الفقير يوسف الميلوى عفى عنه امين

The translator names himself again in the following colophon, from which it would appear that the MS. was his own autograph, و حرر فى ٢٨ جماد اخر من شهور سنه ١١٢٧ على يد جامعه الفقير يوسف بن محمد الميلوى غفر الله له و لوالديه والمسلمين

It is stated in the preface that Yūsuf Agha, an Agha of the Palace, دار السعاده اغاسى, had read with pleasure the history of Sultan Selīm's war with Sultan Ghavri, by Aḥmed B. Zenbel, but, finding that it was in some parts too long, and in others too concise, he desired the writer to translate it into Turkish, to supplement it, where necessary, from other histories, and to show from which side the first aggression came. Ibn Zenbel's work, the Agha added, was the most trustworthy account of the war, the author having been the chief astrologer (Munejjim Bāshī) of Sultan Ghavri, his constant attendant, and an eye-witness of most of the events recorded.

The first chapter of the translation is headed—

ابتدا مناقشه سلطان سليم با سلطان غورى

It begins with the revolt of Shāhsuvār, prince of el-Bustān (or Zulḳadr), his execution by order of Sultan Kāyitbāi, the investiture of his brother, ʿAlā ud-Devleh, and the flight of ʿAlī Beg, son of Shāhsuvār, to Constantinople. The last sections deal with the rebellion and death of Jānbirdi Ghazāli, the demise of Khair Beg, and the governorship of his successor, Īlāḳ Muṣṭafā Pasha, A.H. 928-9.

The translator's additions are borrowed from Shukri, author of a Selīm Nāmeh (v. Haj. Khal., vol. iv., p. 380, Gesch. der Osm. Dicht., vol. ii., p. 452, Vienna Catalogue, vol. ii., p. 229) from Ṣolāḳ Zādeh (d. A.H. 1068, v. Gesch. des Osm. Reiches, vol. ix., p. 190, and Vienna Catalogue, vol. ii., p. 266), and from the translation of the history of Mecca, entitled el-I'lām, by Bāḳī (d. A.H. 1008, v. Haj. Khal., vol. i., p. 362, and Pertsch, Gotha Catalogue, p. 130).

The full name of the Arabic author is Nūr ud-Dīn Aḥmed B. ʿAlī el-Maḥalli (from the town of Maḥallah) er-Remmāl, surnamed Ibn Zenbel. Besides the present work, the full title of which is انفصال دولة الاوان واتصال دولة بنى عثمان, he wrote a geographical work entitled تحفة الملوك والرغائب لما فى البر والبحر من العجائب والغرائب and several treatises on the art of divination called Reml. He wrote his history of the conquest after A.H. 960 (v. de Goeje, Leyden Catalogue, vol. v., p. 205) and his geography still later. See Nicoll, Bodleian Catalogue, p. 124 *a*, note *b*, and Wüstenfeld, Geschichtschreiber der Araber, p. 71.

The Arabic original has been lithographed in Cairo, A.H. 1278. The Museum possesses

two MSS., viz. Or. 2811, Or. 3031. For other copies see Aumer, Munich Catalogue, p. 164, Nos. 411-12, Vienna Catalogue, vol. ii., p. 156, Nos. 928—930, Pertsch, Gotha Catalogue, vol. iii., p. 275, Nos. 1669—1673, de Slane, Paris Catalogue, p. 332, Nos. 1832—1838.

Another Turkish version, in a more ornate style, was written by Suheili, writer of the Dīvān of Cairo, who added a continuation coming down to A.H. 1030, apparently the date of composition.

It has been printed in Constantinople, A.H. 1142, under the title مصر جديد, together with an abstract of Egyptian history by the same Suheili, entitled درّة اليتيمه فى اوصاف مصر القديمه. See Haj. Khal., vol. ii., p. 112, Aumer, No. 69, and Tornberg, Upsala Catalogue, Nos. 266-7.

Or. 2798.

Foll. 280; 11½ in. by 8; 13 lines 5½ in. long; written in a large and ill-shaped Neskhi, with all the vowels; dated 3 Shevvāl A.H. 1051 (A.D. 1642). [Ghandour Bey.]

Life and achievements of the celebrated Turkish admiral Khair ud-Dīn Pasha (Barbarossa), with the heading: غزوات تواريخ فتوحات مرحوم شهيد و سعيد خير الدين پاشا

Beg. شكر و سپاس و حمد بى قياس اول خالق وجود و رزاق هر موجود ايچون اولسونكم

The work is written in plain colloquial Turkish, and without any division, except such as is effected by the frequent recurrence of the words ازين جانب written in red ink in the text. The author, whose name does not appear, says in the preface that the reigning Sultan, Suleimān Khān B. Selīm Shāh, wishing to leave, like his predecessors, a complete record of the events of his reign, had ordered Khair ud-Dīn Pasha to send to the august threshold two books in prose and verse, giving a full and circumstantial account of the origin of himself and his brother, of their first rise, and of their wars and expeditions. In obedience to that order Khair ud-Dīn summoned the author, who wrote down, by his direction, the present narrative, partly from the lips of the Pasha and his brothers in arms, partly from his own experiences and recollections.

The history begins with an account of the military colony established in Mitylene by Sultan Muḥammed II, when a Sipāhī of Vārdār Yenijeh-si, called Ya'ḳūb, married one of the natives and had four sons, one of whom, named Khiẓr, afterwards became Khair ud-Dīn Pasha. It concludes with the successful defence of Algiers by Ḥasan Pasha, left in command by Khair ud-Dīn, against Charles V, with the disastrous retreat of the Spanish army to their ships on the 26th of Rejeb, A.H. 948, and lastly, with an account of the presents sent from Constantinople, on receipt of the news, to Ḥasan Pasha and his officers.

The work appears to have been written shortly after those events, consequently some years before the death of Khair ud-Dīn Pasha, which took place on the 6th of Jumāda I, A.H. 953, the admiral being then upwards of eighty years of age.

The copyist says, at the end, that he had transcribed the MS. from an old copy.

The present work is generally known as غزوات خيرالدين پاشا, and the author is Chā'ush Sinān. See Hammer, Gesch. des Osm. Reiches, vol. iii., p. viii., vol. ix., p. 201, and the Vienna Catalogue, vol. ii., p. 227. The same Sinān wrote also for Khair ud-Dīn Pasha a history of the Hungarian campaign of Suleimān, and of the capture of Siklos, Gran, and Stuhlweissenburg, in A.H. 950. See the Paris Catalogue, p. 311, No. 75, Gesch. des Osm. Reiches, vol. iii., p. vi., and the Vienna Catalogue, vol. ii., p. 226.

A condensed version of the life of Khair ud-Dīn has been given by Haj. Khal. in his Tuḥfet ul-Kibār, and will be found in James

Mitchell's translation, pp. 28—38. A French translation, derived from an Arabic version of the original, has been published by MM. Sander Rang and F. Denis, in their "Fondation de la Régence d'Alger," Paris, 1837. The authenticity of the Ghazevāt has been discussed by H. de Grammont in a pamphlet entitled "Le Razaonat est-il l'œuvre de Kheir-eddin Barberousse," 1873. See the Compte-rendus de l'Académie, 1873, p. 429, and M. Guyard, Revue Critique, 1874, p. 228.

Add. 24,958.

Foll. 161; 7¼ in. by 4¼; 21 lines 2½ in. long; written in small and close Neskhi, apparently in the 17th century.

[Lord Aberdeen.]

جهاد نامه

A later recension of the life of Khair ud-Dīn Pasha, by Ṣāfī صافی

Beg. حمد اکا کم بنده‌لر درانس و جان
حکمنه محکومدر کون و مکان

In a long and diffuse preface, in mixed prose and verse, the author praises Sultan Murād Khān B. Selīm Khān (Murād III, A.H. 982—1003) as the reigning sovereign, and describes his work as "a version of the conquest of Algeria," ترجمهء فتح جزایرستان[a] which he wrote in compliance with the urgent prayer of his friends, and dedicated to Murād Khān.

The narrative agrees in substance with the preceding work; but the plain and homely language of Sinān has been turned into more ambitious prose, with occasional snatches of poetry. The principal divisions of the history are marked by appropriate rubrics.

The author designates himself only by his poetical surname, Ṣāfī, which occurs twice in the prologue, f. 5 *a*, and in the epilogue, f. 161 *a*, in the following lines—

اجابت رجاسیله صافی حقیر
که سنسن علی کل شیء قدیر
یوزن خاکه سورب ایا ذالمنن
دلر کم دعاسن قبول ایده‌سن
صافیء داعی فقیرکدر سنك
درکهکده بر اسیرکدر سنك

The last line forms part of an invocation to the Prophet. The poet's only wish, he adds, was to perform the Ṭavāf round the Ka'beh and to become, with his sovereign's leave, a dweller in the holy shrine.

He is probably identical with a Ṣāfī (Muṣṭafa Efendi), who was preceptor to Sultan Aḥmed I, wrote a history of his reign, and died A.H. 1025. See Gesch. der Osm. Dichtkunst, vol. iii., p. 160, Gesch. des Osm. Reiches, vol. iv., p. 600, vol. viii., p. 592.

Add. 22,011.

Foll. 280; 10½ in. by 7¾; 17 lines 3½ in. long; written in fair Neskhi, with 'Unvān and gold-ruled margins; dated Rabī' II, A.H. 990 (A.D. 1582). Bound in gilt and stamped leather.

نصرت نامه

The "Book of Victory," an account of the conquest of Gurjistān (Georgia) by Lālā Muṣṭafā Pasha, A.H. 986.

Author: 'Ālī of Gallipoli, کلیبولی عالی

Beg. بسم الله القوی القدیر نعم المولی و نعم النصیر

The author, who has been already mentioned, p. 19 *a*, states in the introduction that, by special desire of Muṣṭafā Pasha, he was attached as secretary to that general, whom he accompanied throughout the campaign. The work contains copious specimens of the political correspondence he had to carry on in the name of his chief, also some occasional poems of his own composition.

[a] Written as above in the MS.; but the correct reading may be فتح جزایر سنان "the conquest of Algiers" by Sinān.

The narrative begins with the appointment of Lālā Muṣṭafā Pasha to the supreme command on the 22nd of Shevvāl, A.H. 985, and is brought down to the 19th of Zulḳa'deh A.H. 987, when the general was recalled to the capital and superseded by Sinān Pasha.

In his conclusion the author records the death of his chief, which took place shortly after his return, on the 25th of Rejeb A.H. 988.

This valuable copy, written within two years of the date of composition, is ornamented with five double-page miniatures, foll. 70, 81, 97, 103, and 198, representing scenes of the campaign.

Copyist: الفقير شيخ جمعه العذر

For notices of the work, see Haj. Khal., vol. vi., p. 349, Hammer, Gesch. des Osm. Reiches, vol. iv., p. vi, vol. ix., p. 204, Gesch. der Osm. Dichtkunst, vol. iii., p. 115, and the Vienna Catalogue, vol. ii., p. 238.

Or. 33.

Foll. 59; 9 in. by 6½; 15 lines 4½ in. long; written in a large and ill-shaped Neskhi; dated A.H. 1178 (A.D. 1764).

[G. Cecil Renouard.]

An account of the successful defence of Kanisa by Tiryāki Ḥasan Pasha against Archduke Ferdinand, A.H. 1010, without author's name; with the heading هذا حكايت فتح قنيزه و غزای تريا کی غازی حسن پاشا

كم من فئة قليلت غلبت فئة كثيرة باذن الله والله مع الصابرين امدی ای مومنلر

The narrative, which purports to have been taken down from the lips of one of the combatants بو رساله‌ء بر غازی ارك يوزندن يازوب, was written after the death of the hero, for whom God's mercy is invoked. It is written in the dramatic style of popular tales, and is chiefly taken up with the cunning devices imagined by Ḥasan Pasha to deceive the besiegers, as to the extent of his resources.

It begins some time before the capture of Kenisa, when Ḥasan Pasha, deposed from the governorship of Buda, was staying in Pecs پچوی, and the Grand Vezīr Ibrāhīm Pasha in Belgrade, preparing to attack Osterghun (Gran). Ḥasan Pasha joins him after routing the enemy near Baranyavar, A.H. 1009; see Fraser's translation of Na'ima, p. 147.

The history concludes with a statement of the rewards conferred upon Ḥasan Pasha by Sultan Muḥammed III, and with an account of the conflict which arose between Ferdinand and the Lutheran لوطران (the Elector Palatine) on the subject of some guns taken by the Turks, and of several victories gained by the latter over the imperialists and their Spanish allies.

The occurrences of the siege of Kanisa are related in full, and, to some extent, in substantial agreement with the present work, by Na'imā; see Fraser's translation, pp. 164—199, where Tiryākī is to be read instead of Tarnakji.

The work is known as Ghazevāt i Tiryākī Ḥasan Pasha; see Hammer, Gesch. des Osm. Reiches, vol. iv., pp. vi, 317, vol. ix., p. 204, the Vienna Catalogue, vol. ii., p. 248, Aumer, No. 89, and Rosen, Marsigli Collection, p. 17, No. 3459.

Or. 1137.

Foll. 76; 7¼ in. by 4¾; 15 lines 3¼ in. long; written in fair Neskhi; dated Muḥarrem A.H. 1180 (A.D. 1766).

[Alex. Jaba.]

Account of the siege of Candia by the Grand Vezīr Kuprili Zādeh Fāẓil Aḥmed Pasha, A.H. 1077—1080, without author's name; with the following heading: هذا تاريخ قنديه مرحوم و مغفور له كوپريلی زاده وزير اعظم و سردار اكرم فاضل احمد پاشا حضرتلرينك اوچ سنلق تاريخدر

Beg. حکایت عزیمت قندیه غازی و مجاهد فی سبیل الله مرحوم کوپریلی زاده فاضل احمد پاشا حضرتلری انکروس جهادندن عودت و رکاب همایونه یوز سوردن صکره

The work was written some time after the event, for Sultan Muḥammed IV, who died A.H. 1104, is spoken of, f. 3 *a*, as dead پادشاه عالم مرحوم و مغفور سلطان محمد خان علیه الرحمة والغفران; but it is evidently based upon authentic documents; it gives precise dates for all the incidents of the siege, and quotes in extenso several letters of Aḥmed Pasha to the Sultan, and vice versa.

The narrative begins A.H. 1076; Aḥmed Pasha, on returning from the war of Hungary to Court, asks the Sultan's leave to proceed to the attack of Candia in order to take revenge on the Venetians, and to rid the Muslims of a grievous annoyance. On hearing this the Venetian envoy, who had been twelve years confined in Adrianople, shows an eager desire for peace, but objects to the razing of Suda. Here the terms imposed on Venice are fully stated, and a letter of the Doge to the Sultan suing for peace is textually quoted. See Hammer, Gesch. des. Osm. Reiches, vol. vi., p. 179.

The body of the work is taken up with the particulars of the siege from the 22nd of Zulḳa'deh A.H. 1077, when the Vezīr appeared before Candia, to the 1st of Jumāda I, A.H. 1080, when the keys of the fortress were delivered to him.

It concludes, f. 65 *b*, with a Firman addressed to the Vezīr Muḥammed Pasha, recounting the successful siege, and ordering rejoicings throughout the empire, and with a tabulated statement of the munition spent and lives lost during the siege.

The most authentic history of that celebrated siege was written by Ḥasan Agha, who was secretary to Fāẓil Aḥmed Pasha. It is contained in the work entitled جواهر التواریخ, described by Hammer, Gesch. des Osm. Reiches, vol. vi., p. v, by Flügel, Vienna Catalogue, vol. ii., p. 272, and by Aumer, No. 93. An anonymous work, which may be identical with the present history, was published in Paris, 1835, under the title "Relation du siège et de la prise de Candie par l'armée ottomane, 1669, en turc."

Add. 23,587.

Foll. 107; 6½ in. by 4¼; 12 lines 3¼ in. long; written in Neskhi-Divani, apparently in the 18th century. [Rob. Taylor.]

Another copy of the same work.

The concluding Firman, imperfect at the end in the preceding MS., is here complete, and dated Shevvāl A.H. 1170 (read 1080).

Or. 3296.

Foll. 127; 8¼ in. by 5; 17 lines 3 in. long; written in fair Nestalik, apparently in the 18th century. [S. de Sacy.]

I. Foll. 2—45.

شفیق نامه

A narrative of the revolt of the Janissaries and the deposition of Sultan Muṣṭafa II, A.H. 1115 (see Hammer, Gesch. des Osm. Reiches, vol. vii., pp. 74—86) by Shefīḳ.

Beg. ولقد جئناهم بکتاب فصّلناه مطلع الانوارندن بارقه فروز توجیه وتاویل اولدرق

Muḥammed Shefīḳ Efendi, known as Maṣref-Zādeh, secretary of the imperial Divan, died A.H. 1127; see Gesch. der Osm. Dichtkunst, vol. iv., p. 80.

The work, which is divided into nine Maḳālehs not numbered, is written in a style so laboured and enigmatical as to be unintelligible without the help of a commentary.

See Āṣār i Nev, Haj. Khal., vol. vi., p. 611, Hammer, Gesch. des Osm. Reiches, vol. ix., p. 207, No. 92, and Flügel, Vienna Catalogue, vol. ii., p. 279.

The official account of the same events will

be found in Na'imā, vol. ii., f. 11 from the end, and in Rāshid, vol. i., f. 275, and vol. ii., f. 5 seqq.

II. Foll. 46—127.

شرح شفیق نامه

A commentary upon the preceding work, by Muḥammed B. Aḥmed B. el-Ḥāj Muṣallī.

Beg. يقول عبد الله الفقير ..... انا نحمدك على ما خلقتنا من سبع فى السبعين

The author says in the preface that in the middle of the month of Sha'bān A.H. 1122 he was cast by adverse fate upon the shore of Mitylene. Being detained there during the month of Ramazān, he devoted that enforced leisure to the composition of the present work, with the object of fully elucidating the Arabic and Persian verses and proverbial phrases occurring in the Maḳālāt ush-Shefīḳiyyah, composed A.H. 1115 by Muḥammed Shefiḳ.

The Āṣār i Nev, followed by Flügel, wrongly gives the latter date as that of the composition of the commentary. See Haj. Khal., vol. vi., p. 600, and the Vienna Catalogue, vol. ii., p. 280.

There are copious marginal annotations throughout the volume. The MS. is noticed in the Bibliothèque de M. S. de Sacy, vol. iii., p. 61, under the title المقالات الشفيقيه

Add. 7866.

Foll. 39 ; 8½ in. by 6; 12 lines 4 in. long; written in fair Nestalik; dated Shevvāl A.H. 1159 (A.D. 1746). [Rich, No. 31.]

A history of Aḥmed Pasha, governor of Rohā, from A.H. 1156 to 1158, with the heading:

تاريخ نثر در بيان وقايع حالات مرحوم احمد پاشای والی سابق رها وانقطاع رشتهٔ حيات آمال او از صحايف كارخانهٔ روزكار بيوفا و بعض از سوانحاتی كه در ايام سرعسكری او منصه آرای كتابهء جهان و تزيين السنه و افواه عموم انسان كرديده

Beg. ای پادشاه پادشاهان و ای هادی كم كرده راهان

The author, who does not give his name, was evidently a dependent of his hero, whose doings he records in a very flowery and adulatory strain.

Vezīr Aḥmed Pasha, late governor of Rohā (also called late governor of Raḳḳah, fol. 38 *b*) was appointed in Muḥarrem (A.H. 1156) Ser'asker, or commander-in-chief, of the army sent against Nādir Shāh. He proceeded to Erzerūm and thence to Ḳārṣ, which he reached on the 3rd of Zulḳa'deh of the same year. But some months after illness compelled him to apply for his discharge, and, having been superseded by the late Vezīr Shehlā Aḥmed Pasha, he returned on the 23rd of Rebī' II (A.H. 1157) to Erzerūm, where he remained in command during the siege of Ḳārṣ by Nādir Shāh.

On his return to his former province, after an absence of three years, Aḥmed Pasha found it thoroughly disturbed, owing to the exactions of his son-in-law, Suleimān Agha, and to the revolt of a Kurdish tribe, the Oḳchī 'Izzuddīnlis; but he succeeded in crushing the latter in a sanguinary encounter. Having been deposed by the Sultan, he proceeded to Ḥaleb. The work concludes with a record of his death, which took place in Merj Dābiḳ, near to the latter place, on Saturday, the 24th of Jumāda I (A.H. 1158).

Vezīr Aḥmed Pasha is mentioned by Ṣubḥi at the beginning of A.H. 1156, f. 216 *b*, as Ser'asker of the army in Erzerūm. 'Izzi, who calls him Ḥamāli Zādeh (and in another place Ḥamavī Zādeh, both meaning son of the man of Ḥamāh) Vezīr Aḥmed Pasha, Vāli of Raḳḳah, says that he was replaced in his command in Muḥarrem A.H. 1157 by el-Ḥāj Aḥmed Pasha, Vāli of Ṣaidā; see f. 3 *b*. In another place, foll. 24 5, 'Izzi dwells at length on the Pasha's scandalous extortions, and relates how he was dismissed in disgrace

and how he finally died in open rebellion in Ḥaleb on the 20th of Jumāda I, A.H. 1158. See also Hammer, Gesch. des Osm. Reiches, vol. viii., pp. 53 and 63.

On the first page of the MS. is a note dated A.H. 1213, showing that it then belonged to el-Ḥāj Aḥmed B. el-Ḥāj Suleimān Beg, Defterdār of Baghdād.

Add. 9701.

Foll. 52; 7¾ in. by 5¾; 11 lines 3¼ in. long; written in rather course Turkish Neskhi, A.H. 1247 (A.D. 1831).

[Consul Hodgson.]

An account of eight attacks successively made by Christian powers upon Algiers, with the title: الزهرة النيرة فى بيان ما جرى حين اغارت على الجزائر جنوس الكفرة

Beg. الحمد لله الذى وعد الموحدين بالغلبه و النصرة واوعد المشركين بالخذلان والدبرة

The author, whose name does not appear, says that his aim was to inspire the men of Algiers with new courage and zeal to ward off the infidels. Beginning with the conquest of Algiers by the Turks under Khair ud-Dīn, and his brother Urūj, A.H. 925, he relates the following eight attacks made upon that city from that time to the date of composition, 12 Jumāda I, 1193 (see f. 44 *a*):—by the Spaniards A.H. 926, f. 6 *a*; A.H. 927, f. 8 *a*; and A.H. 940, f. 14 *a*. By the English, A.H. 1071, f. 19 *a*. By the French, A.H. 1093, f. 21 *a*, and A.H. 1094, f. 23 *a*. By the Danes, A.H. 1184, f. 28 *b*. By the Spaniards, A.H. 1189, f. 32 *b*.

An appendix written a few years later, probably by the same author, and dated 6 Jumāda I, A.H. 1198, foll. 44—52, begins with a long preface on the merits of the holy war (Jihād) and describes the latest attack made on Algiers by the Spaniards in Ramaẓān A.H. 1197.

HISTORY OF EGYPT.

Add. 7856.

Foll. 341; 12 in. by 7½; 27 lines 4¾ in. long; written in small and neat Nestalik, with gold-ruled margins; dated 17 Muḥarrem A.H. 970 (A.D. 1562). [Rich, No. 42.]

ترجمة خطط المقريزى

A Turkish translation of the Khiṭaṭ of el-Maḳrīzi; see the Arabic Catalogue, pp. 156 *b* and 431 *b*.

The MS. contains the first half of the work, concluding with the account of the Fatimide dynasty, and corresponding exactly with the first volume of the Arabic text printed in Bulak, A.H. 1270.

It is imperfect at the beginning; the first page contains only the last three lines of the translator's preface: فرمان واجب الامتثاللرى قليل البضاعه وكثير الضراعه متوجه اولدى بر وجه ايله كه امتناعه مقال و اجتنابه مجال بولمدى الخ

He says that, having received a command which he is bound to obey, he puts his trust in God and the Prophet, and proceeds to render the text "word for word, and letter for letter." Indeed, his translation is much more literal than the generality of Oriental versions. The poetical quotations are left untranslated.

The above preface is immediately followed by the portion of that of el-Maḳrīzi which is inscribed ذكر الرؤس الثمانيه, Bulak edition, p. 3.

The translator's name is found in the subscription. The copyist says that he transcribed the MS. from the autograph copy of the translator, Mevlānā Yūsuf B. Shukr-ullah B. Muḥammed el-Enṣāri, who dwelt in Ḳal'at ul-Jebel, Cairo, and that the latter stated that he finished the translation on the 20th of Shevvāl, the day of the starting of the pilgrims, A.H. 969.

Add. 7846.

Foll. 364; 11 in. by 7; 21 lines 4¾ in. long; written in neat Neskhi, with all the vowels, with red-ruled margins, apparently in the 17th century [Rich, No. 47.]

ترجمة النزهة السنيه فى ذكر الخلفاء والملوك المصريه

A history of Egypt, by Ḥasan B. Ṭūlūn, translated from Arabic, and continued to A.H. 947, by ʿAbd uṣ-Ṣamed B. Seyyidi ʿAli B. Dā'ūd ed-Diyārbekri, عبد الصمد بن سيدى على بن داوُد الدياربكرى

Beg. لحمد لله الذى منّ على لخلق بارسال الرسل

The translator says in his preface, that in the course of his search after historical works, he met with a useful compendium written in Arabic by the late Ḥasan B. Ṭūlūn, and entitled

نزهة السنيه فى ذكر الخلفاء والملوك المصريه

It was a history of the rulers of Egypt, brought down to the reign of Melik Nāṣir Muḥammed, son of Sultan Ḳāyitbāi (A.H. 901—904), to which was prefixed an account of Muḥammed and the Khalifs. Having read it with delight, he decided to translate it for the benefit of Turks and Turkomans, to add to it a record of those who had ruled Egypt after Melik Nāṣir Muḥammed, down to A.H. 947 (the date of composition), and to dedicate his work to the "present" governor of Egypt, Dā'ūd Pasha.[a]

The translation of Ibn Ṭūlūn's work occupies rather less than one fourth of the volume, the rest being taken up by the continuation. The exact spot where the latter begins is not distinctly indicated. It is probable, however, that the account of Melik Nāṣir Muḥammed's reign, foll. 85 *b*—91 *a*, is already due to the continuator; for it begins with the remark, evidently written at a later period, that the prince was a good-looking youth, but quite unfit to reign.

The continuation is a very full contemporary account of the period immediately preceding and following the Turkish conquest. From incidental references of the author to himself we learn that he witnessed, from the top of a tower, the battle which opened Cairo to Sultan Selīm on the first of Muḥarrem A.H. 923 (f. 114 *a*), that he translated, by order of that Sultan, a history of Melik Eshref Bersbāi (f. 74 *a*), that under Khusrev Pasha, A.H. 941—943, he was Ḳāẓi of Damietta (f. 351 *b*), and lastly that, in consequence of some complaints of the inhabitants, he was deposed from that office A.H. 947 (f. 360 *b*), but was in hopes of clearing himself and of being re-instated by Dā'ūd Pasha.

Contents: Translator's preface, f. 1 *b*. Short history of Muḥammed and the Khalifs, concluding with the Abbasides of Egypt, f. 2 *b*. Egypt before the Muslim conquest, f. 39 *b*. Egypt under the Khalifs, the Ṭūlūnis, and the Ikhshīdis, f. 55 *b*. The Fāṭimis, f. 64 *a*. The Eyyūbis, f. 65 *b*. The Turks (Memluks) f. 67 *b*. The history of Sultan Berḳūḳ, the first of the Circassian Memluks, begins without a special heading, f. 71 *a*. The reign of Ḳāyitbāi, apparently the last section of Ibn Ṭūlūn's work, occupies ff. 80 *b*—85 *b*.

The contents of the remaining portion of the MS. are:—Reign of Melik Nāṣir Ebu's Saʿādāt Muḥammed B. Ḳāyitbāi, f. 85 *b*. Melik Ẓāhir Ebu Saʿīd Ḳānṣau, f. 91 *a*. Melik Ēshref Ebu'n-naṣr Jānbūlāṭ, f. 93 *a*. Melik ʿĀdil Ebu'n-naṣr Ṭūmānbāi, f. 96 *b*. Ḳānṣau el-Ghavrī, f. 101 *a*. Sultan Selīm and his conquest of Egypt, f. 104 *b*. Governorship of Khair Beg, f. 116 *a*. Events of A.H. 924, f. 127 *b*. Events of A.H. 925, f. 183 *b*. Events of A.H. 926, f. 206 *b*. Accession of Sultan Suleimān, f. 226 *a*. Events of A.H. 927, f. 235 *a*. Events of A.H. 928, f. 236 *b*. Events of A.H. 929,

[a] Khādim Dā'ūd Pasha, late Khazīnehdār, was appointed Governor of Egypt, A.H. 945, and remained in office till he died, A.H. 956. See Add. 7878, f. *b*.

f. 276 *b*. Events of A.H. 930, f. 314 *b*. Events of A.H. 931, f. 347 *b*.

The detailed narrative comes to a close with the last named year. The subsequent governors, Suleimān Pasha, A.H. 931—941, Khusrev Pasha, A.H. 941—943, and again Suleimān Pasha, A.H. 943-4, are very briefly dealt with, foll. 350 *b*—355 *b*, and the last section devoted to Dā'ūd Pasha, foll. 356—369, contains little more than a panegyric on his virtues, and some particulars connected with the author's deposition from the judgeship of Damietta.

Haj. Khal. mentions both Ibn Ṭūlūn's work and the continuation of ʿAbd uṣ-Ṣamed, vol. vi., p. 326. He calls the former Ḥasan B. Ḥusein B. Aḥmed Ibn et-Ṭūlūni, and adds that he was born A.H. 832. He gives, however, two different dates for the same event, viz. A.H. 830 and 836, in other places, ib. pp. 72, 73, where he notices the same author's commentaries upon Muḳaddimet Ebi'l-Leiṣ and upon the Ajarrūmiyyeh.

It may be doubted whether the MS. noticed by Casiri, vol. ii., No. 1761, contains the work of Ibn Ṭūlūn. It bears the same title, but is ascribed to "Bactascho Altocati Cappadoce, urbis Cairi Præfecto," and is said to come down to Selīm's conquest. A fragment of Ibn Ṭūlūn is mentioned in the Leyden Catalogue, vol. iv., p. 275. See also Wüstenfeld, die Geschichtschreiber der Araber, No. 505. A copy of the Turkish version is described by Pertsch, Gotha Catalogue, p. 128.

Add. 7849.

Foll. 260; 11 in. by 6¼; 21 lines 3⅝ in. long; written in a crabbed Neskhi, inclining to Kyrma, probably in 17th century.

[Rich, No. 52.]

Historical and geographical account of Egypt, compiled A.H. 953 by Ṣāliḥ B. Jelāl, صالح بن جلال, with the heading كتاب تواريخ مصر

Beg. سبحان الله نه لطف و جود درکه بولجه هوبات اشيائی که عدمده نا هويدا ايکن هويدا ايلدك

The author states in the preface that he was professor in the Medreseh of Sultan Bāyezīd in Adrianople, when Sultan Suleimān sent him to Ḥaleb and thence to Cairo. There his curiosity was excited by the wonderful remains of the past, and, after looking for information in the records of history, it occurred to him to compile the present work from the most trustworthy sources, viz. Makrīzi's المواعظ والاعتبار (the Khiṭaṭ), مختصر في اخبار البشر (Ebul-Fi'dā's history), and two works of Suyūṭī, entitled كواكب الروضة and حسن المحاضرة. He was sent to Egypt, as stated by himself, f. 142 *a*, A.H. 952, and he says at the end that he completed the first draft of the present work A.H. 953, at the time of his departure from Cairo on his return to Istambul.

Mullā Sāliḥ was a brother of the great Nishānji, Jelāl Zādeh Muṣṭafa (see p. 49 *b*). After his return from his Egyptian mission, he filled the office of Ḳāẓi in Damascus and in Cairo, and returned afterwards to professorial duties in the Medreseh of Ebū Eyyūb. In his old age he was struck with blindness, and died an octogenarian, A.H. 973. See Zeil ush-Shaḳā'iḳ, Add. 18,519, f. 30, ʿĀli, Or. 32, f. 242, and Gesch. der Osm. Dichtkunst, vol. ii., p. 327.

The contents of the work have been stated by Hammer, Gesch. des Osm. Reiches, vol. ix., p. 253. See also Haj. Khal., ii., p. 150, the Paris Catalogue, p. 310, No. 61, and Aumer, No. 70. Of two MSS. noticed in the Vienna Catalogue, vol. ii., p. 160, the first appears to be the author's autograph.

The historical portion, which deals at great length with the early period of Egypt, contains the following sections: Ancient history,

f. 41 *a*. Period of Muḥammed and the Khalifs f. 105 *a*. The Fatimites, f. 103 *a*. The Eyyūbis, f. 113 *b*. The Baḥrī Memlūks, f. 126 *b*. The Circassian Memlūks, f. 137 *b*. The Turkish period down to Dā'ūd Pasha, who was Governor at the time of composition, ff. 140 *b*—142 *a*.

The MS. once belonged to Gurg Zādeh Ḥāfiẓ Ḥasan, Re'īs ul-Eṭibbā, or head-physician, whose seal and autograph note, dated A.H. 1202, are found on the first page.

Or. 1132.

Foll. 126; 12 in. by $6\frac{1}{2}$; 25 lines $3\frac{3}{4}$ in. long; written in Neskhi, with red-ruled margins; dated 17 Ṣafer A.H. 1158 (A.D. 1745). [Alex. Jaba.]

A history of Egypt, with an introduction treating of general history, compiled about A.H. 1056 by 'Abd-ullah B. Riẓvān, عبد الله بن رضوان

Beg. حمد و ثنا اول بارگاه اعلایه سزا در که خیام افلاکی بی طناب و بلا عماد بساط زمین اوزره بنیاد ایدوب

The author designates himself as a servant of the armies stationed at the Sultan's threshold, عساکر آستان سلطان بندهء, and takes, in the verses inserted in the preface, the poetical surname of 'Abdi,

حضرت باری تعالیدن تمنّاسی بود,
عبدیء بیچارهء کمتر دعاکویك همین

In his account of the Khans of Crimea, f. 42 *a*, he relates how his father, Riẓvān Pasha, was sent to Kaffa, A.H. 1019, and in a fiercely fought battle routed Muḥammed Girāi and Shāhīn Girāi, who had usurped the Khānship. The author, who took part in the engagement, was rewarded with an appointment to the body-guard (Muteferriḳah).

The preface begins with a panegyric on the reigning Sultan, Ibrāhīm Khān. The author states afterwards that he translated the present work from an Arabic history entitled تشعّل الازهار فی عجائب الاقطار, which he supplemented from other sources, and concludes with a dedication to the Grand Vezīr, Ḳara Muṣṭafa Pasha, whose wise and beneficent rule he extolls at some length.

The preface must have been written between A.H. 1049, the date of Sultan Ibrāhīm's accession, and A.H. 1053, the year in which Muṣṭafa Pasha fell a victim to the jealousy of his sovereign (see Gesch. des Osm. Reiches, vol. v., p. 326). But the work itself was not completed till some years later; for it is distinctly stated, f. 15 *b*, that 1056 years had elapsed from the Hijreh to the time of composition.

The history, having no distinctive title, is generally known as Tārīkh i Riẓvān Pasha Zādeh. See Hammer, Gesch. des Osm. Reiches, vol. ix., p. 183, the Leyden Catalogue, vol. iii., p. 23, the Vienna Catalogue, vol. ii., p. 90, and the Gotha Catalogue, p. 129.

It is divided into nine chapters (Faṣl), the first of which contains a rather desultory sketch of general history from Adam to the author's time, foll. 3 *b* — 50 *b*. The others, which relate more especially to Egypt are: II. Ancient kings of Egypt, f. 51 *a*. III. Talismans and wonders of Egypt, f. 57 *a*. IV. Prerogatives of Egypt, f. 72 *a*. V. Rulers of Egypt from the Muslim conquest to Sultan Selīm, f. 72 *b*. VI. Divisions of the country, f. 84 *b*. VII. Causes of the fall of the Memlūks, f. 87 *a*. VIII. War of Selīm with Sultan Ghavrī, f. 87 *b*. IX. Accession of Tūmān Bāi, and his five encounters with Selīm, f. 97 *b*.

Foll. 121—125 contain chronological tables of the dynasties comprised in the work. The list of the governors of Egypt comes down to A.H. 1056, that of the Osmanli Sultans to A.H. 1058.

At the end is a versified colophon transcribed from a former copy, dated A.H. 1082.

Copyist: علي بن عثمان الصبرى

Add. 24,956.

Foll. 182; 8 in. by 6; 23 lines 2⅝ in. long; written in small and curious Neskhi, A.H. 1168 (A.D. 1755). [Lord Aberdeen.]

The same work, with the heading تاريخ رضوان زاده عبد الله اغا عن عساكر سلطان

The nine chapters begin severally as follows: I., f. 4 *b*. II., f. 91 *a*. III., f. 100 *a*. IV., f. 120 *b*. V., f. 121 *a*. VI., f. 136 *a*. VII., f. 140 *a*. VIII., f. 140 *b*. IX., f. 154 *a*.

A former owner, Ṣabrī el-Ḥāj Ḥusein Efendi, treasurer of the late Seyyid Muṣṭafa Pasha B. el-Vezir Seyyid Ibrāhīm Pasha, has written his name at the beginning and end.

Add. 7861.

Foll. 104; 10 in. by 5¾; 23 lines 3¼ in. long; written in neat Neskhi, with 'Unvān and gold-ruled margins, probably early in the 18th century. [Rich, No. 49.]

History of Egypt, abridged from Suyūṭi's Ḥusn ul-Muḥāẓareh, (see the Arabic Catalogue, p. 157), and brought down to A.H. 1090, by Maḥmūd B. 'Abdullah B. Muḥammed el-Baghdādī, محمود بن عبد الله بن محمد البغدادى

Beg. حمد خداى لم يزل ولا يزال ومظهر مظاهر جمال

The author left his native city, Baghdad, on a pilgrimage to Jerusalem, and proceeded thence to Cairo, which he reached, as stated in fol. 78 *a*, on the 14th of Shevvāl A.H. 1089. Egypt was then ruled by 'Abd ur-Raḥmān Pasha, late governor of Baghdad, "whose threshold the writer had kissed" in that city. Being admitted again to the Pasha's presence, and desired by him to write an account of Egypt, he found no better authority than the above named work of Imām Suyūṭī, which he therefore translated with some degree of condensation, bringing down the history to his own time.

'Abd ur-Raḥmān, also called 'Abdi, Pasha, formerly Agha of the Janissaries, was sent as governor to Baghdad A.H. 1085 (Gulshen i Khulefā, f. 210), and was thence transferred to Cairo. We learn from the present work, f. 77 *b*, that he received the latter appointment on the 27th of Ṣafer, A.H. 1087, and reached Cairo in Jumāda II of the same year. Having been recalled from Egypt on the 10th of Sha'bān A.H. 1091 (Add. 7878, f. 80 *b*), he took a prominent part in the Hungarian war, was commander of Buda during the siege, and fell in the breach on the storming of that place, A.H. 1097. See Gesch. des Osm. Reiches, vol. vi., p. 475.

Contents: Preface of the translator, f. 1 *b*. Traditions relating to Egypt, f. 3 *a*. Ancient kings, f. 5 *a*. Wonders of Egypt, f. 15 *a*. Arab conquest, f. 20 *b*. Companions صحابه and 'Ulemā, who visited Egypt or lived there, f. 32 *a*. Governors under the Khalifs, f. 48 *a*. Fatimites, f. 54 *b*. Eyyubites, f. 55 *a*. Abbasides of Egypt, f. 60 *b*. Memluk kings, f. 64 *b*. Osmanli governors from the conquest to A.H. 1090, f. 68 *a*. Msoques and Medresehs, f. 78 *b*. Remarkable events in Egyptian history from the Hijreh to the author's time, f. 83 *b*. Route from Cairo to Mecca, f. 94 *a*. The Nile, f. 95 *a*. Curiosities of Egypt, f. 101 *b*.

The same work is noticed in the Vienna Catalogue, vol. ii., p. 145, under the title انتخاب حسن المحاضرة.

Add. 7878.

Foll. 102; 9 in. by 5¾; 19 lines 3½ in. long; written in fair Neskhi, with red-ruled margins, apparently in the 18th century. [Rich, No. 518.]

History of the Turkish governors of Egypt from the conquest of Sultan Selīm, A.H. 923, to A.H. 1119, by 'Abd ul-Kerīm B. 'Abd ur-Raḥmān عبد الكريم بن عبد الرحمن

Beg. حمد سپاس و شكرى قياس اول اللهه كم نوع انسانى نورعقلله مفضل وضيائ هدايتله مكمل ايلدى

The author, who describes himself as Arab secretary to the Treasury, بيت المال خاصه نك عربى كتابتنده, says that, having heard the Pasha of Egypt enquiring after a Turkish history of his predecessors, and no such work being yet in existence, he thought of meeting the Pasha's wishes by compiling the present account from the Arabic records.

The lower part of the first folio having been torn off, the name of the Pasha is lost. But there is little doubt of his identity with ʿAli Pasha, a very laudatory record of whom concludes the work.

Izmīrli ʿAli Pāsha, late commander of Temeswar, was appointed governor of Egypt, according to the author's statement, f. 98 *a*, on 18th of Rejeb A.H. 1118, and landed in Alexandria on the 9th of Shaʿban. He was deposed in the month of Jumāda II, A.H. 1119; see Rāshid, vol. ii., f. 49, Taḳvīm ut-Tevārīkh, p. 222, and Gesch. des Osm. Reiches, vol. vii., p. 624.

The present copy ends abruptly in the record of A.H. 1119; the last statement relates to the appointment of Ismāʿīl Agha as Agha of the Tufengjis, and the last date mentioned is the 9th of Ṣafer, f. 101 *b*.

The work is divided into short sections, each devoted to the rule of a single Pasha, with such headings as, تولیت خیربك پاشا, f. 3 *a*, تولیت ایلاق مصطفی پاشا, f. 3, etc.

HISTORY OF THE KURDS.

Or. 1127.

Foll. 372; 11½ in. by 7½; 17 lines 4¾ in. long; written in bold and clear Neskhi, with red-ruled margins, dated Rejeb A.H. 1080 (A.D. 1699). [Alex. Jaba.]

شرف نامه

History of the Kurds, written A.H. 1005, by Emīr Sheref B. Shems ud-Dīn Bidlīsi (see the Persian Catalogue, p. 208), translated from Persian into Turkish by Muḥammed [Beg] B. Aḥmed [Beg Mirza].[a]

The first page is lost. The second begins with the words معدلت كزين اولان بشرلرده عدالت وریاست قانونی ایله مسند سلطنت اوزره, which correspond with p. 3, line 6, of the Persian text edited by Veliaminof-Zernof. In the next following copy the initial words are the same as in the Persian original.

The translator gives his name in the preface at the end of the statement of the contents, f. 8 *a*. He states that he wrote this version by desire of the reigning Emīr, Sheref Khān, son of the late Ebdāl Khān, A.H. 1078.

The translation keeps close to the text, and the Persian verses are given in the original language. The principal sections begin as follows:—

Muḳaddimeh, fol. 8 *b*. Ṣaḥīfeh I, f. 13 *b*. Ṣaḥīfeh II, f. 52 *a*. Ṣaḥīfeh III, Firḳah 1, f. 96 *b*; Firḳah 2, f. 159 *b*; Firḳah 3, f. 186 *b*. Ṣaḥīfeh IV, f. 193 *a*. Zeil, life of the author, f. 254 *a*. Khātimeh, f. 260 *b*.

The translation presents the same lacuna that has been noticed in the original (Persian Catalogue, 209 *b*), namely, three chapters, numbered 7—9, of the second Firḳah of Ṣaḥīfeh III. See Charmoy's translation, tom. ii., part 2, p. 128.

The subscription concludes with a prayer for the long reign of the Emīr above mentioned, who is called there Sheref Khān the second شرف خان الثانی

Copyist: علاء الدین بن مصطفی

Add. 7860.

Foll. 332; 12½ in. by 8; 17 lines 4¾ in. long; written by several hands, in more or less cursive Neskhi, on European paper, in the early part of the 19th century.

[Rich, No. 468.]

[a] The words in brackets have been added, by another hand, above the line.

The same translation, apparently transcribed from the preceding MS.

Beg. افتتاح سخن حمد و ثناء بادشاهی را باید که ستایش از ضمیر منیر

The clerical errors of the preceding MS. are faithfully reproduced in the present copy, as, for instance, in the rubric of Firḳah 2 of Ṣaḥīfeh III, f. 142 *a*, which is فرقه دوم مشتمل بر زیاده [read یازده] فصلست, and in the heading of the 2d Faṣl, f. 146 *a*, فصل دوم در ذکر حکا بابان [read حکام].

The subscription is also literally transcribed with all its faults; but the name of the copyist and the date have been omitted.

Add. 18,547.

Foll. 184; 8 in. by 5¾; written by different hands. [T. H. Steinschuss.]

I. Foll. 1—132; 8 in. by 5¾; 17 lines 4⅛ in. long; written in small and fair Neskhi, in the 18th century.

Another translation of the same work, by Shem'ī شمعی

Beg. حمد بیحد و ثناء بی عد اول خداوند واجب الوجود و ینبوع لخیر و لجود حضرتلرینه

The author states in the preface that in a reception, which he had the honour to attend, at the Court of his prince, Emīr Muṣṭafa (designated at the close of the work as the ruler of Egīl,[a] Emīr Muṣṭafa Beg), the conversation happened to fall upon the prince's ancestors, when the Sheref Nāmeh was referred to for information. That work, however, being in Persian, was but imperfectly understood, and the Emīr desired Shem'ī to translate it into Turkish.

This translation is somewhat shorter than the preceding; some of the redundant phrases of the original are reduced to plain prose, and the verses are omitted. In the latter part, the history of the Emirs of Bidlīs, the narrative is considerably condensed.

The MS. has several lacunæ. The first, for which the translator accounts by the loss of some leaves in his original MS., occurs on f. 27 *a*, and extends from the end of the notice of the Eyyubite prince, Ebul-Feṭḥ Osman B. Ṣalāḥ ud-Dīn Yūsuf, to the beginning of the account of the Ḥakkāri princes (Veliaminof's edition, vol. i., pp. 69—89). The second, f. 78 *a*, consists of the chapter on the rulers of Kilīs (ib. pp. 220—231). The following sections are also wanting: f. 81 *a*, Emirs of Girdekan (vol. i., pp. 242—245); f. 93 *b*, the latter part of the Emirs of Mekri (ib., pp. 291—296); f. 96 *b*, the latter part of the Maḥmūdi Emirs (ib., pp. 306—310); f. 98 *b*, Emirs of Derteng (pp. 329-30); f. 116 *a*, History of Emir Ibrāhīm B. Ḥāji Muḥammed (pp. 387—399). The Khātimeh, or history of the Osmanli dynasty and contemporary sovereigns, is altogether omitted.

On the other hand there are two important additions due to the translator, viz. 1. The continuation of the history of the Lords of Egīl (ib. p. 183) to his own time, foll. 59 *a*—60 *b*. 2. The sequel of the chiefs of Pālū (p. 190) for the same period, foll. 63 *a*—68 *b*.

The princes of Egīl mentioned in the first of the above additions are Mūmin Beg, son of Ja'fer Beg, and his three sons, who successively held the principality, viz. Merdān 'Ali Beg, Musa Beg, and Muṣṭafa Beg. The last, the translator's patron, together with his friend Muḥammed Ḳūjūr Beg, Lord of Pālū, served under Ḳaplān Muṣṭafa Pasha, governor of Diyārbekr, in the Russian campaign of A.H. 1089, and both performed deeds of prowess at the capture of Cehrin چهرین (see Rāshid, vol. i., f. 88, and Hammer, Gesch. des Osm. Reiches, vol. vi., p. 350). Muṣṭafa Beg was superseded A.H. 1095 by his nephew, Ḳāsim Beg B. Merdān 'Ali Beg, but soon after reinstated.

The following are the rulers of Pālū re-

[a] See, on that name, Charmoy, Cheref Nameh, vol. i., part i., p. 481.

corded by the translator:—Mīr Muḥammed Beg, son of Suleimān Beg; his son, Ḥasan Beg; the latter's son, Ibrāhīm Beg, who fought under Sultan Murād at the siege of Baghdād, A.H. 1048, and was temporarily superseded by Zul-feḳār Beg, grandson of Jemshīd Beg; Muḥammed Ḳūjūr Beg, who succeeded his father, Ibrāhīm Beg, at the age of ten, A.H. 1074. Pālū having been subsequently given to his brother Yenṣūr Beg, Muḥammed Ḳūjūr Beg obtained Ḥabāb, حباب, and some other places in exchange.

The translation was apparently written shortly after A.H. 1095, which is the latest date mentioned in the translator's additions.

Contents: Muḳaddimeh, f. 4 *b*. Ṣaḥīfeh I, f. 7 *b*. Ṣaḥīfeh II (wanting Faṣl 1), f. 27 *a*. Ṣaḥīfeh III, Firḳah 1, f. 52 *a*; Firḳah 2, f. 88 *b*; Firḳah 3, f. 99 *a*. Ṣaḥīfeh IV, f. 102 *b*. Zeil, f. 129 *a*.

II. Foll. 133—184. The first part of Murūj uz-zeheb, and a Ḳaṣīdeh by Ismā'īl el-Muḳri. See the Arabic Catalogue, p. 426 *a*.

BIOGRAPHY.

Add. 5966.

Foll. 249; 8¼ in. by 6; 15 lines 3⅜ in. long; written in fair Nestalik; dated 2 Jumāda II, A.H. 1051 (A.D. 1641).

[Hilgrove Turner.]

ترجمة الشقائق النعمانيه

Lives of the learned and holy men of Turkey, translated from the Arabic work entitled 'Esh-Shaḳā'iḳ un-No'māniyyeh' (see the Arabic Catalogue, p. 174), by Ibrāhīm B. Aḥmed el-Amāsī.

Beg. حمد نا محدود وشكر نا معدود اول مالك ملك عطا و جود

The author of the Arabic work is 'Iṣām ud-Dīn Aḥmed B. Muṣliḥ ud-Dīn Muṣṭafa Tāshkupri Zādeh, who died A.H. 968, at the age of sixty-seven. He compiled the Shaḳā'iḳ in the last years of his life, after he had been struck with blindness and compelled to retire, eleven years before his death, from the Ḳāẓi-ship of Constantinople. See for his life and works, the 'Iḳd el-Menẓūm, Add. 18,519, f. 4, Kunh ul-Akhbār, Or. 32, f. 235, and Wüstenfeld, Geschichtschreiber der Araber, No. 527.

The translator, who does not seem to be otherwise known, gives at the end a short sketch of his own life. After premising that in the present translation he did not strive after elegance, but endeavoured to render the text word for word, he states that he was born in Amasia, and enumerates the professors under whom he studied in that town, and afterwards in Brusa and Scutari. His first appointment was as Mulāzim, or assessor, to Menlā Muḥammed 'Arab Zādeh, who, while sailing to Egypt to fill the post of Ḳāzi of Cairo, perished in a shipwreck (A.H. 969, see 'Iḳd el-Menẓūm, f. 15). After some time spent as professor in Amasia and Ṣūnia, he obtained the Ḳāziship of his native city, and was holding that office when he wrote this version, which he completed at the end of Jumāda II, A.H. 998.

The preface of the original work is omitted. After a short preamble, the translator begins at once with the biographical notices. These are arranged, as in the Shaḳā'iḳ, under the following reigns:—Osman, f. 2 *b*. Urkhan, f. 4 *a*. Murād I, f. 6 *b*. Yildirim Bāyezīd, f. 10 *a*. Muḥammed I, f. 26 *a*. Murād II, f. 34 *b*. Muḥammed II, f. 48 *b*. Bāyezīd II, f. 132 *a*. Selīm I, f. 181 *a*. Suleimān, ff. 210 *a*—248 *b*.

Two translations of the Shaḳā'iḳ appeared in the author's lifetime, one by Sheikh Khākī Ibn el-Muḥtesib, of Belgrade, completed A.H. 968, the other by Muḥammed B. 'Alī, surnamed 'Āshiḳ, who died A.H. 979. See Haj. Khal., vol. iv., pp. 65-6, and, for the first, the Paris Catalogue, p. 318, No. 137.

A later version, with additions, entitled حقائق الشقائق, by Muḥammed Edirnevi, called

Mejdi, who died about A.H. 999, was completed A.H. 995. See Haj. Khal., vol. iv., p. 67, and Flügel, Vienna Catalogue, vol. ii., p. 384. This last has been printed in Constantinople, A.H. 1269. See Schlechta-Vssehrd, Sitzungsberichte der K. Akademie, vol. xiv., p. 74.

Add. 7879.

Foll. 76; 8¾ in. by 6; 21 lines 3¾ in. long; written in fair Neskhi, with gold-ruled margins; dated 13 Jumāda I, A.H. 1137 (A.D. 1725). [Rich, No. 724.]

حديقة الوزرا

Lives of the Grand Vezirs of the Ottoman empire, from the origin of the dynasty to the reign of Aḥmed III, by 'Osmān Zādeh Tā'ib Aḥmed.

Beg. حمد و ثنای مالك الملك جهان آفرین و صلوات و سلام سید الانبیا والمرسلین

'Osmān Zādeh Aḥmed Efendi, known as poet under the name of Tā'ib, died as Ḳāẓi of Cairo A.H. 1136. See for his life and works Hammer, Gesch. der Osm. Dichtkunst, vol. iv., pp. 120—131.

In the preface he praises Sultan Aḥmed (III) as the reigning sovereign, and dedicates the work to the Grand Vezir Ibrāhīm Pasha (Dāmād Ibrāhīm Pasha, who was in office, A.H. 1130—1143; see Taḳvīm ut-Tevārīkh, p. 181).

The lives, which seldom occupy more than one or two pages, are arranged in chronological order. They begin with 'Alā ud-Dīn Pasha, Vezir of 'Osmān Khān Ghāzī; but they are not brought down quite to the time of composition. The last is the life of Rāmī Muḥammed Pasha, who held the office of Grand Vezir A.H. 1114—1115. The author records the Pasha's subsequent appointments as governor of Cyprus and of Egypt, and his death in confinement at Rhodes. (Rāmī died A.H. 1119; see Rāshid, vol. ii., f. 57 *b*). He concludes with some verses describing the career and character of that Vezir.

In a MS. noticed by Krafft, No. 317, the work is dated by a chronogram for A.H. 1120.

The present copy was transcribed, as stated at the end, from a MS. given by the author to the Muderris Vehbi Efendi, and by the latter to Mektūbji 'Izzet Beg.

For notices of the Ḥadīḳat ul-Vuzerā and its continuations, see Haj. Khal., vol. iii., p. 46, vol. vi., pp. 569, 576; Gesch. des Osm. Reiches, vol. ix., p. 238; Upsala Catalogue, No. 292; Vienna Catalogue, vol. ii., p. 286; Schlechta-Vssehrd, Denkschriften der K. Akademie, vol. viii., pp. 15, 17, 47, and Aumer, No. 84. The work has been printed in Constantinople A.H. 1271, with continuations by Dilāver Agha Zādeh 'Omer, Aḥmed Jāvīd Beg, and 'Abd ul-Fettāḥ Shefeḳat Baghdādī. See Schlechta, Sitzungsberichte der K. Akademie, vol. xx., p. 463. A further continuation by Rif'at Efendi, entitled ورد الحدائق and printed in Constantinople, A.H. 1283, is noticed in the Journal Asiatique, 6e Série, tom. xi., p. 486.

Or. 3213.

Foll. 124; 8½ in. by 6; 12 or 13 lines 5 in. long; written in Divani; dated Istambul, 24 Sha'bān, 1136 (A.D. 1724)

[Baron von Kremer, No. 61.]

The life and adventures of Terjumān 'Osmān Agha, of Temesvar, written by himself.

Beg. الله عظیم الشان حضرتلری کندی قوللرینی یوغدن وار ایدوب

The author was one of the nine children of Aḥmed Agha, a cavalry officer, native of Belgrade, who had settled in Temesvar. He was nine years old when he lost both parents, A.H. 1077. Having entered the service as Odah-bāshī in a cavalry corps, he was sent A.H. 1098 by Ḳojah Ja'fer Pasha, commander of Temesvar, with a detachment to the

fortress of Lippa, on the river Moris, and, on that place being taken by General Caraffa, he fell a prisoner into the enemy's hands. He tells at great length his adventures during a captivity of several years in Gratz and in Vienna. The peace of Carlowitz, A.H. 1110, having restored him to freedom, he returned to his native town of Temesvar, and was employed as German interpreter by the commander of that place. For seventeen years he served in the same capacity several successive governors of the same city, and took an active share in the negotiations carried on with the imperialists. But having at last suffered in health as well as in fortune during the sieges of Temesvar and Belgrade, he repaired to Constantinople, where he wrote the present memoir in Top-hāneh, A.H. 1136.

On the fly-leaf at the end are the first lines of a Turkish letter of ʿAli Pasha, commander of Belgrade, to Prince Eugene of Savoy.

LIVES OF SAINTS.

Or. 3293.

Foll. 72; 8 in. by 5½; 23 lines 3 in. long; written in small and close Nestalik, with ʿUnvān and gold-ruled margins, apparently in the 17th century, with the exception of the last two folios supplied by a later hand.

[S. de Sacy.]

ترجمهء رشحات عين الحيات

Notices of the Sheikhs of the Naḳishbendi order, translated from the Persian 'Reshaḥāt ʿAin il-Ḥayāt' of ʿAlī B. Ḥusein, poetically surnamed Ṣafī (see Persian Catalogue, p. 353 *a*), by Muḥammed Maʿrūf B. Muḥammed Sherīf el-ʿAbbāsi.

Beg. لولا رشحات ماء بحر القدم من فيض عماد [عمان] الجود و غيم الكرم

The Turkish translation has been printed in Constantinople A.H. 1236 (see Hammer, Gesch. des Osm. Reiches, vol. vii., p. 592), and in Bulak A.H. 1256. The translator concludes his preface with a panegyric on the reigning Sultan, Selīm Khān B. Suleimān Khān. In a versified chronogram at the end (Bulak edition, p. 420), he says that the translation was completed in Zulḥijjeh A.H. 993. In a copy seen by Haj. Khal., vol. iii., p. 463, the translator designated himself as a native of Ṭarab-efzūn, and said that he had finished the work on the 27th of Zulḥijjeh A.H. 993, being at that time Ḳāẓi of Smyrna. He died, as stated by the same author, A.H. 1002.

The Turkish version preserves the division of the original into a Maḳāleh, treating of the early Sheikhs, and three Maḳṣads devoted to Khwājeh ʿObeid-ullah Aḥrār. The present MS. contains rather less than the first half of the Maḳāleh. It ends with the notice of Sheikh ʿAbd ur-Rezzāḳ, which is found p. 113 of the Bulak edition, and f. 53 *b* of the Museum copy of the Persian original, Or. 212.

The remaining portion of the Maḳāleh consists of sixteen notices, the first six of which are found in a Gotha MS. described by Pertsch, Persische Handschriften, p. 126. It occupies ff. 54—121 of Or. 212, and pp. 113—240 of the Bulak edition of the Turkish version.

The present MS. is noticed in the Bibliothèque de M. Silvestre de Sacy, vol. iii., p. 61, No. 356, where the work is wrongly ascribed to el-Ḥusein B. ʿAlī el-Kāshifī, the author's father.

Add. 7877.

Foll. 91; 8½ in. by 6½; 22 lines 4¼ in. long; written in cursive Neskhi; dated 15 Muḥarrem A.H. 1150 (A.D. 1737).

[Rich, No. 546.]

Notices of holy men who lie buried in Baghdad and its vicinity, with the heading:

هذا كتاب تذكرة الاولياء تاليف المرحوم المغفور مرتضى افندى الشهير بنظم زاده فى بغداد مدفون رحمه الله تعالى

Beg. ای دوست علم واجب الوجود اولان اسم جلال

The author, Naẓmi Zādeh Murteẓa (see above, p. 41), says in the preface, after mentioning Sultan Muḥammed (IV) as the reigning sovereign, that one of his Vezirs, Ibrāhīm Pasha, being governor of Baghdad A.H. 1077, was anxious to visit the tombs of the prophets, companions of Muḥammed, ʻUlemā and Sheikhs buried there, and asked him for some account of their lives. Having looked in vain for such a work, Murteẓa had to write one himself. He compiled it from the following sources:—Jāmi's two works شواهد النبوة and نفحات الانس, the Ṭabaḳāt of Sheikh ʻAbd ur-Raḥmān Shaʻrāni, بهجه (Behjet ul-Esrār; v. Haj. Khal., vol. ii., p. 71), a commentary upon the Khamriyyeh, Ibn Khallikān, صواعق (Ṣavāʻiḳ ul-Muḥriḳah by Ibn Ḥajer el-Heiṣemi, Haj. Khal., vol. iv., p. 110), and روضة الصفا. He gave to that compilation the title of جامع الانوار فی مناقب الابرار.

It had, however, been hastily written, and required additions. When, therefore, in Jumāda II, A.H. 1092, another Ibrāhīm Pasha entered Baghdad, the seat of his government, and enquired for that work, the author took that opportunity to supplement it from the same and other sources, and gave it its present shape.

The first of the above Vezirs, Uzun Ibrāhīm Pasha, was governor of Baghdad A.H. 1075—1077. The second, who had been Agha of the Janissaries and governor of Erzerum, held the same post A.H. 1092—1095. See Gulshen i Khulefā, ff. 193, 215.

The notices, most of which hardly exceed a page, are about 170 in number. They begin with two prophets, Yūshaʻ and Zul-Kefl, and two Imāms, ʻAli and Ḥusein. These are followed by several Companions, but in the sequel the chronogical order is not strictly followed. A tabulated index of the lives occupies three pages at the beginning.

Foll. 1, 2, 85—91 contain miscellaneous notes and extracts.

Both recensions of the above work are noticed under the title of تذكرهء اولیا in Āṣār i Nev, Haj. Khal., vol. vi., p. 559, where the earlier of the two is ascribed to one of the Shīʻah ʻUlemā of Baghdad.

LIVES OF POETS.

Add. 17,339.

Foll. 103; 8¾ in. by 6¼; 19 lines 3⅝ in. long; written in a small character which passes from Neskhi to Neskhi-Divani and to Nestalik, apparently in the 17th century.

تذكرة الشعراء

Lives of Turkish poets, with extracts from their compositions, by ʻAbd ul-Laṭīf, poetically surnamed Laṭīfī, عبد اللطيف متخلص بلطيفی

Beg. بسم الله الرحمن الرحيم
مطلع موزون كلام قديم
محامد منظومهء فصاحت نظام و مدايح منشورهء بلاغت انتظام

The author was a native of Kastamuni, and has been taxed by a later critic, Ḳinali Zadeh, with undue partiality for his native town, for which he claimed many poets born elsewhere. He followed the career of a writer and accountant, and died, according to Haj. Khal., vol. ii., p. 261, A.H. 990. The same date has been adopted by Hammer in Laṭīfī's life, Gesch. der Osm. Dichtkunst, vol. iii., p. 28. But Ḳinali Zadèh, who wrote A.H. 994, says, f. 238 *a*, that Laṭīfi was then still living in Istambul, a decrepit old man, bent double with age. Laṭīfi was, according to ʻĀli, Kunh ul-Akhbār, Or. 32, f. 318, the second biographer of Turkish poets, the first being Schī Beg (the author of Heshṭ Bihisht, who died A.H. 955; v. Gesch. der Osm. Dichtk., vol. ii., p. 255).

Laṭīfi wrote the present work, as stated in

the preface, A.H. 953, at the request of a friend, who urged him to do for the poets of Rūm what Jāmi in his Behāristān and Mir ʿAli Shīr in his Mejālis un-Nefā'is had done for those of Iran. He included in it the poets who had flourished from the time of Murād Khān Ghāzi to the date of composition.

The work is divided into the following three Faṣls :—I. The great Sheikhs who were poets, f. 17 *b*. II. The Osmanli Sultans and princes who composed verses, f. 26 *a*. III. Other poets arranged in alphabetical order according to their poetical surnames, f. 31 *b*. To the last Faṣl is prefixed a tabulated index of the poets, foll. 30 *a*—31 *b*.

The author gives again in the epilogue the above date of composition, and states that the number of notices amounts to three hundred. For other copies, see the Paris Catalogue, p. 331, No. 297, the Dresden Catalogue, No. 83, Aumer, No. 150, and the Vienna Catalogue, vol. ii., pp. 110 and 382.

The preface and first two chapters, with a portion of the third, have been translated into German by Thomas Chabert, "Latifi, oder biographische Nachrichten von Türkischen Dichtern," Zürich, 1800.

On the first page of the MS. is written "Charles de Ludolf, Constantinople 1778."

Add. 7876.

Foll. 187; 9¾ in. by 5½; 17 lines 3 in. long; written in Nestalik, apparently early in the 17th century. [Ricu, No. 55.]

گلشن شعرا

Notices of Turkish poets who lived under Sultan Suleimān and Selīm II, by ʿAhdī B. Shemsī Baghdādī عهدی بن شمسی بغدادی

Beg. بسم الله الرحمن الرحيم
هست‌ره راست بباغ نعيم

After eulogies on the reigning sovereign Suleimān Khān and his son and heir-presumptive Sultan Selīm (afterwards Selīm II), the author says that he set out from Baghdad on a journey to Turkey A.H. 960 (not A.H. 920 as read by Haj. Khal., vol. ii., p. 262), and that, after many wanderings in company with his friend the poet Sherīfī, he ended by settling in Istambul. There he associated with grandees and poets, and became a thorough master of Turkish. On his return to his native city, A.H. 971, he compiled the present work, which he dedicated to the above mentioned Shahzādeh, Sulṭān Selīm. The date of composition, A.H. 971, is conveyed by its title گلشن شعرا

The work is divided into the following four Revẓahs :—I. The Sultan (Suleimān), the Shahzādehs, and great office-holders, f. 7 *a*. II. The Mullas and ʿUlemā, fol. 19 *b*. III. The Sanjāḳ Begis (governors of provinces) and Defterdārs, f. 33 *b*. IV. Other poets in alphabetical order, foll. 43 *a*—184 *b*.

The author's epilogue, foll. 184 *b*—187 *a*, contains a full table of contents. The total number of notices is stated to be 378, viz. 19 in the first Revẓah, 24 in the second, 13 in the third, and 322 in the fourth.

The text contained in the present MS. evidently represents a later and much enlarged recension of the work originally compiled A.H. 971. It differs by some omissions, and still more by considerable additions (among which that of the third Revẓah) from the work described by Hammer, Gesch der Osm. Dichtkunst, vol. ii., p. 476, and by Flügel, Vienna Catalogue, vol. ii., p. 379. The author refers occasionally to Selīm II, who died A.H. 982, as "the late Pādishāh," and the following still more recent dates occur in some of the notices, A.H. 985, f. 93 *b*; A.H. 987, foll. 126 *a*, 130 *a*; A.H. 991, f. 98 *a*; A.H. 993, f. 92 *b*; A.H. 995, f. 32 *b*, and finally A.H. 1001, f. 104 *a*.

Add. 24,957.

Foll. 312; 8¾ in. by 5¼; 27 lines 3⅛ in.

long; written in Neskhi, with ʿUnvān and ruled margins; dated Medīnet Miṣr (Cairo), Jumāda I, A.H. 1021 (A.D. 1612).

[Lord Aberdeen.]

تذكرة الشعراء

Lives of Turkish poets, with copious poetical quotations, by Ḥasan B. ʿAlī B. Emr Ullah, commonly called Ḳinālī Zādeh, حسن بن على بن امر الله الشهير بقنالى زاده

Beg. سرنامهء صحايف انّ هذه تذكرة كه مفتاح خزاين

Ḥasan Chelebi was born A.H. 953 in Brusa, where his father, ʿAlī Chelebī Ḳinālī Zādeh, filled the office of Muderris. After an active career as professor and judge, he died as Ḳāẓi of Rosetta, A.H. 1012. See Haj. Khal., Fezlekeh, vol. i., p. 240, Khulāṣat ul-Eṣer, vol. i., f. 283, and Hammer, Gesch. der Osm. Dichtkunst, vol. i., p. 44, No. 5, vol. iii., p. 131, vol. ii., p. 341, Gesch. des Osm. Reiches, vol. iii., p. 736, vol. i., p. xli.

The present work, described by Haj. Khal., vol. ii., p. 262, as the best of Turkish Tezkirehs, contains notices of upwards of 600 poets. Its long and wordy preface, foll. 1—20, includes a panegyric on the reigning Sultan, Murād III, and a dedication to Khwājeh Efendi, *i.e.* the Sultan's preceptor and celebrated historian Saʿd ud-Dīn, together with an elaborate notice of his life.

The work is divided into three books (Faṣl), the first two of which treat severally of the Sultans of the house of Osman, f. 20 *b*, and of the princes of the same family, f. 32 *a*, while the third, which forms the bulk of the volume, foll. 36 *b*—311, contains notices of ʿUlemā and poets in alphabetical order. The longest of these, foll. 187—199, is devoted to the author's father, ʿAlī Chelebi. At the end is found the statement that the work was completed A.H. 994. It includes in fact dates as late as A.H. 993, for instance the death of Āzeri, f. 45 *b*.

For other copies see the Vienna Catalogue, vol. ii., p. 387, the Paris Catalogue, p. 327, No. 246, Aumer, No. 147, and Flügel, Zeitschrift der Deutschen Morg. Gesellschaft, vol. xiv., pp. 544—6.

Three pages at the end of the volume, foll. 311 *b*—312 *b*, contain a long-winded colophon evidently transcribed from an earlier copy, from which it appears that, a MS. of the work having been given to the Ḥājib (Chamberlain) Ghaẓanfer Agha, a secretary in his employ, Muṣṭafa Agha had it transcribed for himself by the calligrapher, Seyyid Muḥammed Emīn et-Tirmizi el-Ḥuseini. The present copy was written in Cairo by Seyyid Muḥammed B. Seyyid ʿAli el-Ḥuseini, to whose pen is also due the Vienna MS. of the same work, written in the same place six years earlier. See Flügel, vol. ii., p. 388.

Or. 35.

Foll. 371; 9 in. by 5½; 23 lines 3 in long; written in fair Nestalik, with ʿUnvān and gold-ruled margins; dated 20 Shaʿbān A.H. 1010 (A.D. 1602). [G. Cecil Renouard.]

Another copy of the same work, with marginal notes, mostly obituary dates and chronograms posterior to the time of composition.

The last two pages contain a life of the author extracted from the Zeil ush-Shaḳā'iḳ by Nevʿī Zādeh ʿAṭā'ī. That work, the title of which is حدائق الحقائق, is a continuation of the Turkish translation of the Shaḳā'iḳ by Mejdi. See Haj. Khal., vol. iv., p. 67, and the Vienna Catalogue, vol. ii., p. 393. The author, whose proper name was ʿAṭā-ullah B. Yaḥya, died A.H. 1044. See Fezlekeh, vol. ii., p. 168.

Copyist: شوخى

Add. 19,622.

Foll. 353; 8 in. by 4¾; 23 lines 3 in. long; written in small Neskhi with red-ruled margins; dated Jumāda I, A.H. 1015 (A.D. 1606). [Samuel Lee.]

A third copy of the Tezkireh of Ḳinālī Zādeh.

Copyist: درويش محمد

OFFICIAL DOCUMENTS.

TREATIES AND ROYAL LETTERS.

Lansdowne Roll, 23.

A paper roll, 5½ feet long, 14 in. wide; 21 lines 9½ in. long; written in fair Divani, A.H. 982 (A.D. 1574).

Letter of Sultan Selīm II to the Emperor Maximilian II, acknowledging the latter's missive, brought by Carl Rym and David Ungnad, and granting a prolongation of a former treaty for eight years from the date of expiration, viz. from January 1576, or the 20th of Ramaẓān A.H. 983; also stipulating for a yearly tribute of 30,000 Hungarian gold coins. It bears at the top the Sultan's Tughra in gold.

Beg. بن كه سلطان سلاطين ممالك روم و عرب و عجم و خاقان خواقين چين و خطا و تورك و ديلم

The date [A.H. 982] is partly torn; the last two numerals ثمانين و تسعمايه alone are distinctly legible. See Gesch. des Osm. Reiches, vol. iv., p. 20, vol. ix., p. 289, No. 171, and p. 385, No. 636.

Cotton Roll, xiv. 10.

A paper roll, 11 feet by 15½ in.; 92 lines 10½ in. long, written in fair Divani.

Nishān i Sherīf issued by Sultan Aḥmed I, shortly after his accession, at the request of the ambassador of James I, of England, in confirmation of the treaty concluded between his grandfather Murād III, and the queen of England (Elizabeth), and subsequently renewed by his father, Muḥammed III. It recites at length the rights and immunities allowed to English subjects travelling or trading in Turkey, and recognizes the right of the king to protect the natives of Flanders. Dated Constantinople, end of Zulḥijjeh 1012 (June 1604). It bears at the top the Sultan's Tughra in gold and colours, and begins as follows: افتخار امراء العظام العيسوية مختار كبراء الفخام فى الملة المسيحيه

The stipulations of the above and of the next following treaties are reproduced with few alterations in a later treaty concluded A.H. 1072, A.D. 1661, between Sultan Muḥammed IV and Charles II, a translation of which was published by Paul Rycaut under the title of "Capitulations and articles of peace betweene the Majestie of the King of England, Scotland, France, and Ireland, etc. and the Sultan of the Ottoman Empire, etc.," Constantinople, 1663.

Or. 3338.

A paper roll, 5 feet 9 in. by 16½ in.; 75 lines 13 in. long; written in fair Divani.

[F. Thornton.]

Copy of a treaty for the protection of English trade in Turkey, granted to James I by Sultan Aḥmed I, at the request of the English envoy, Sir Paul Pinder (see Knolles, Turkish History, 6th edition, p. 950-1), recapitulating the stipulations of previous treaties concluded in the time of the Sultan's grandsire, Sultan Murād III, and of his father, Sultan Muḥammed III; dated Constantinople, beginning of Rebīʿ I, A.H. 1023 (April 1614).

It has at the top an imitation in black ink of the imperial Ṭughra, and begins as follows: افتخار الامراء العظام العيسويه مختار الكبراء الفخام فى الملة المسيحيه

Sloane 3255.

A paper roll, 6 feet 9 in. by 20 in.; 93 lines 17 in. long; written in Divani A.D. 1641.

Copy of an ʿAhd-Nāmeh, or unilateral treaty, issued by Sultan Ibrāhīm shortly after his accession, at the request of the ambassador

of King Charles I, Sir Sackvile Crow, in confirmation of the treaty granted by his great grandsire Murād III to the Queen of England (Elizabeth), renewed first by his grandfather Muḥammed III, then by his father Aḥmed I, at the request of James I, and lastly by his brother Osman II; dated Constantinople, beginning of Sha'bān 1051 (October 1641).

Beg. شمديكه حالده عون عنايت ربانى و مشيت هدايت سبحانى مقارنتى ايله بنكه سلطان سلاطين جهان

It repeats at length the stipulations of the former treaty for the protection of English subjects travelling or trading in the Turkish empire, and the additional clauses appended to the same in the time of Osman II.

Endorsed "Mr. Gruchey of pemb[roke] Coll[ege]s fermon."

The same treaty is found with some later ones, in a Leipzig MS., see Fleischer's Catalogue, No. 235, Upsala, No. 473, and Aumer, No. 125. On the mission of Sir Sackvile Crow, see Knolles and Rycaut's Turkish History, London, 1687, vol. ii., p. 62 seqq., and Hammer, Gesch. des Osm. Reiches, vol. ix., p. 305.

Add. 4291.

A single sheet, 8 in. by 6; 11 lines in Divani, at the end of a volume of miscellaneous letters. [Dr. Thomas Birch.]

Letter of the Pasha of Algiers to Oliver Cromwell عاليور قورمول, informing him of the death of the English consul, Edmond Casson ادمن كاسن, and asking him to send another in his place; dated middle of Rebī' I, A.H. 1065 (January 1655).

Beg. مفاخر الامراء الملة المسيحية و مراجع الكبراء الطوايف العيسويه انكليز حاكمى عالى ورقورمول نام

The signature is a rude imitation of the Turkish Ṭughra, in which the word جزاير is alone distinctly legible.

Edmond Casson died in Algiers on the 5th of December 1654. See Thurloe's State Papers, vol. iii., p. 500.

Add. 21,561.

Miscellaneous Oriental papers purchased in 1856, among which the following are Turkish:—

No. 3. A single sheet, 19 in. by 15; 35 lines 6½ in. long; in cursive Neskhi Divani.

Copy of a letter of the Sultan (Selīm III) to George III of England, accrediting Yūsuf Āgāh Efendi as ambassador; dated 3 Jumāda II, 1208; bearing a seal with the name of Yūsuf.

Beg. دولت عليه ايله انكلتره دولتى بيننده من قديم الايام بايدار و استوار اولان خلوص فواد

A separate sheet contains a contemporary French translation dated 5 Janvier 1794.

No. 4. A roll, 5 feet by 2 feet 9 in.; 12 lines 26 in. long; written in elegant Divani, with the imperial Ṭughra in gold below the second line.

Letter of Selīm III to George III, accrediting Ismā'īl Ferrukh as ambassador; dated Constantinople, 9 Jumāda II, 1211 (December 1796).

Beg. چون حضرت خداوند لا يزال و جناب مفيض الجود والنوال

No. 5. A sheet, 20 in. by 15; 36 lines 5½ in. long; written in Neskhi Divani in two columns.

Letter of Selīm III to George III, sent with Lord Elgin on his return to England, together with presents for the King and for the Prince of Wales, undated [1803], signed in the margin المستمد الملك المنان سلطان سليم خان پادشاه آل عثمان

Beg. حشمتلو محبتلو بيوك برەتانيا و ارلاندیا دولتين مجتمعينك پادشاهى

No. 6. A roll, 5 feet by 31 in.; 12 lines 27 in. long; written in elegant Divani, with the Ṭughra in gold under the second line.

Answer of Selīm III to a letter of George III accrediting Charles Arbuthnot as ambassador; dated Constantinople, beginning of Rejeb 1220 (October 1805).

Beg. حضرت خداوند ممالك بخشا و جناب تنسيق فرمای امور كافة الورى

Add. 10,599.

A single sheet 22 in. by 15; 62 lines 6½ in. long, written in cursive Neskhi in two columns, presented by Admiral Sir Edward Codrington.

It is thus described by the donor: "This is the original treaty of Alexandria between Mehemet Ali, Vizier of Egypt, and Vice-Admiral Sir Edward Codrington, signed by them on the 6th of August, 1828."

The document is headed نسخهء ثانی "second draft," and bears at the end the seal of Muḥammed ʿAlī. It is dated 25 Muḥarrem 1244 (8 August, 1828), but the date of the treaty itself, as given in the text, is the 23rd of the same month.

A separate sheet contains a transcript of the French draft of the treaty, which appears to have been the real original. It is attested by Ahmed Halil, interpreter of the Pasha of Egypt, Alexandre Cardin, Drogman of the French consulate, and Butros Antachy, interpreter of the English consulate, who declare that the two Turkish drafts were a true translation of the French text.

COLLECTIONS OF ROYAL LETTERS.

Or. 61.

Foll. 183; 16 in. by 6; 17 lines 5½ in long; written in fair large Neskhi, apparently in the 17th century. [H. C. Reichardt.]

Copies of letters written by Sultans Muḥammed II and Bāyezīd II to contemporary princes, and vice versa, from A.H. 848 to 913, without title or editor's name.

They evidently form part of the collection of state-letters compiled by Ferīdūn, and presented by him to Sultan Murād III a month after his accession, A.H. 982; see Gesch. des Osm. Reiches, vol. iv., p. 16.

Aḥmed Beg, called Ferīdūn, was Nishānjī and Re'īs Efendi, or state-secretary, during the reign of Selīm II, and had as such full access to the state-papers, from which he compiled the vast collection mentioned by Haj. Khal., vol. v., p. 488, under the title of المراسلات والمكاتبب and designated by the author as منشئات السلاطين. He died on the 21st of Ṣafer A.H. 991. See Mujmil ut-Ṭūmār, f. 203, and, for Ferīdūn's life, Gesch. des Osm. Reiches, vol. ix., p. 246, and Gesch. der Osm. Dichtkunst, vol. ii., p. 491.

The work has been printed in Constantinople, A.H. 1264-5. Some extracts have been given by Wickerhauser in his Chrestomathy, pp. 201—250, and a great portion of the contents has been noticed by Hammer in his list of state-papers, Gesch. des Osm. Reiches, vol. ix., pp. 335—363. See also Krafft, p. 28, and Flügel, Vienna Catalogue, vol. i., p. 282.

The volume begins with the following rubric:—

اين نامهرا سلطان محمد غازی در سلطنت اولی بشاهرخ ميرزا نوشته مشعر بفتح انكروس منحوس

In the following statement of contents all letters the language of which is not specified are in Persian.

Muḥammed II to Shāhrukh, announcing his victory over the Hungarians; end of Ramaẓān, A.H. 848, f. 2 *b*. The same to Jehānshāh (Ḳara-Ḳuyunlu), relating to the estate of a Turkish merchant deceased in Tebriz, 15 Jumāda II; with the answer of Jehānshāh, f. 5 *a*.—Muḥammed II to Jehānshāh, congratulating him on the success of

his arms in Irak ʿAjem and Fārs; 1st Rebīʿ I, with the answer, f. 7 *a*. Shīrvānshāh to Muḥammed II, recommending a person sent to procure a coat of mail for the former; with the Sultan's answer, f. 9 *a*. Muḥammed II to Ḳilīj Arslān Beg, governor of Erzenjān, announcing his accession; middle of Jumāda I, A.H. 849 [read 847]; with the answer, f. 10 *b*. Bāisunḳar Mīrzā, son of Shāhrukh, to Muḥammed II, during his first reign, congratulating him on his victories over the infidels; sent with Ṭūrāḳ Beg; with the answer of Muḥammed II, f. 13 *b*. Muḥammed II to Ibrāhīm Beg, prince of Ḳaramān, announcing the defeat of the Hungarians at Varna on the 29th of Rejeb, A.H. 848; dated end of Ramaẓān A.H. 848; with the answer, f. 18 *b*. The same to Ināl, king of Egypt, announcing the taking of Constantinople (A.H. 857), written by the Sultan's Khojah, Menlā Kūrānī; with the answer of Ināl; both letters in *Arabic*, f. 19 *a*. The same to the Sherīf of Mecca on the same occasion, with a present, *Arabic*, f. 23 *a*. Reply of Muḥammed II to Ināl's letter, end of Zulka'deh A.H. 857, *Arabic*, f. 24 *b*. Reply of the Sherīf of Mecca to Muḥammed II, *Arabic*, f. 27 *b*. Muḥammed II to Jehānshāh Mīrzā, announcing the taking of Constantinople; written by Khojah Kerīmī, with Jehānshāh's answer, f. 29 *a*. The same to Ismāʿīl Beg, prince of Kastamuni, inviting him to the celebration of the prince's circumcision, with the answer, f. 36 *a*. Jehānshāh Mīrzā to Muḥammed II, announcing the taking of Baghdād, and answer of the latter informing Jehānshāh of the capture of Sinope, f. 37 *a*. Muḥammed II's circular enquiring after a locust-destroying water, with an answer, f. 43 *a*. Muḥammed Shāh Behmenī to Muḥammed II, written by Khwājah i Jehān (Shāh Ṭāhir), with the answer, f. 44 *b*. Muḥammed II to Jehānshāh, announcing the conquests of his Vezīr Maḥmūd Pasha in Morea (868), and the answer, f. 49 *a*. The same to Ḳaramān Oghlī, calling upon him to punish Lutfi Beg for the murder of Ḳaramān Beg, with the answer, f. 51 *b*. The same to the king of Egypt, Abu Saʿīd Chaḳmaḳ, and the latter's answer, dated 2 Ṣafer 856, *Arabic*, f. 52 *b*. Berāt, or deed of investiture, of ʿIsa Pasha as Beglerbegi of Anatoli, *Turkish*; Adrianople, 7 Rejeb 855, f. 56 *b*. Ḥukm i Sherīf, or imperial order, addressed to Fenāʾī Zādeh Aḥmed Beg, governor of Prince Bāyezīd, *Turkish*, Constantinople, 12 Muḥarrem 884, f. 57 *b*. Berāt of the Vezīr Shems ud-Dīn B. Aḥmed Pasha, *Turkish*, f. 59 *b*. Berāt of Fāʾiḳ Beg Nishānjī, 10 Ramaẓān 883, f. 61 *a*. Jehānshāh to Muḥammed II on declaring war against Uzun Ḥasan [A.H. 872] f. 62 *b*. Uzun Ḥasan to Muḥammed II, announcing his victory over Jehānshāh on the 13th of Rebīʿ II, 872, f. 63 *b*. The same to the same, announcing the capture and death of Sultan Ebu Saʿīd and of Ḥasan ʿAlī, son of Jehānshāh [873], f. 64 *b*. The same to the same, announcing that he had put Yādgār Muḥammed in possession of Khorasan, and had taken Khurremābād in Luristān [874], f. 66 *b*. The same to the same, on clearing Khuzistān and Fārs of rebels, and the answer of Muḥammed II, the latter *Turkish*, f. 68 *b*. Muḥammed II to his son Sultan Muṣṭafa, appointing him commander in Ḳaraman against Uzun Ḥasan, *Turkish*; beginning of Ṣafer 887 [read 877] f. 69 *b*. Sultan Muṣṭafa to Muḥammed II, announcing his victory over Uzun Ḥasan's army in Ḳaraman on the 14th of Rebīʿ I [877] *Turkish*, f. 70 *a*. Sheikh Aḳ Shems ud-Dīn to the Vezīr Maḥmūd Pasha, relating a dream which announced the defeat of Uzun Ḥasan, *Arabic*, f. 70 *b*. The same to Muḥammed II, interpreting the latter's dream, *Arabic*, f. 72 *b*. Ḥukm i Sherīf issued by Muḥammed II, when marching against Uzun Ḥasan, to the Ḳāzis of the empire, *Turkish*; Ramaẓān 887 [read 877], f. 73 *b*. Muḥammed II to his son Sultan Jem, governor of Kastamuni,

announcing his victory over Uzun Ḥasan in the middle of Rebīʿ I, 878 (date expressed by a chronogram), *Turkish*, f. 74 *a*. Muḥammed II to Sultan Ḥusein Baiḳarā, announcing the same victory, f. 75 *a*. Feth Nāmeh, or bulletin issued on the same occasion, f. 77 *a*. Raḳiyyeh Khātūn, the Aḳ Ḳuyunlu princess, to Kedik Aḥmed Pasha, Beglerbegi of Anatoli, asking for the release of her sons, with an answer dated 10 Shevvāl, 880, f. 78 *b*. Second letter of Muḥammed II to Raḳiyyeh Khātūn, f. 80 *a*. Raḳiyyeh Khātūn to Muḥammed II, f. 80 *b*. Muḥammed II to Aḥmed Khān, ruler of Crimea, announcing his taking Kaffa from the Genovese [880], f. 81 *b*.

Bāyezīd II to ʿAlā ud-Devleh Zulḳadr, announcing his accession and his victory over his brother Jem, Muḥarrem [887], with the answer, both *Turkish*, f. 83 *b*. Supplicating letter of Jem to Bāyezīd, and Bāyezīd's answer, the latter *Turkish*, f. 85 *a*. The same to the same from Rhodes, with the answer, f. 86 *b*. Bāyezīd to Prince Ḳorḳūd, enjoining him to have prayers said for his deceased brother Jem, *Turkish*, f. 88 *a*. Bāyezīd to Yaʿḳūb Pādishāh [Aḳ-Ḳuyunlu], on taking Aḳ Kerman [889], with the latter's answer, f. 88 *b*. Bāyezīd to the "king of India Khalīl Khān," with the latter's answer, f. 94 *a*. (A reference to Khwājah Maḥmūd Gāvān, whom the writer of the answer says he was compelled to order to death, shows that the prince to whom the letter was addressed was really Muḥammed Shāh Behmenī, and that his answer was written A.H. 886 or 887; see the Persian Catalogue, p. 528 *a*). Bāyezīd to Sultan Ḳāsim Ṭā'ī (Aḳ-Ḳuyunlu), ruler of Diyārbekr, with the answer, f. 96 *b*. Bāyezīd to Sultan Ḥusein Baiḳarā, and the latter's answer, f. 99 *b*. Yaʿḳūb Pādishāh (Aḳ-Ḳuyunlu) to Bāyezīd, from Tebrīz, 6 Jumāda II, with the answer, f. 101 *b*. The same to the same, announcing the defeat and death of Sheikh Ḥaider [Ṣafevī, A.H. 893], with the answer, f. 104 *b*. Bāyezīd to Yaʿḳūb Pādishāh, sending him his falconer, and the latter's answer, announcing a present of two hawks, f. 108 *b*. The same to the same, sent with Tāj ud-Dīn Ibrāhīm Beg, with the answer, f. 110 *a*. Yaʿḳūb to Bāyezīd, announcing the death of the rebel Bāyender Aḳ-Ḳuyunlu [886], with the answer, f. 112 *a*. Bāyezīd to his son Prince ʿAbdullah, announcing his victory over the rebel Ḳara Boghdān [889], and the prince's answer, both *Turkish*, f. 116 *a*. Yaʿḳūb to Bāyezīd, announcing the taking of the fortress Akhiskhā in Kūrīl, on the 8th of Ramaẓān, with Bāyezīd's answer, f. 117 *b*. Bāyezīd to Bāisunḳar Mīrzā, condoling with him on the death of his father Yaʿḳūb Pādishāh, and congratulating him on his accession, Constantinople, Ṣafer [896], with the answer, f. 121 *b*. The mother of Bāisunḳar Mīrzā to Bāyezīd, with the answer, f. 126 *b*. Bāyezīd to Rustem Pādishāh [Aḳ-Ḳuyunlu, 897—902] sent with Nūr ud-Dīn Sinān, with the answer, f. 128 *b*. The Aḳ-Ḳuyunlu Begs to Bāyezīd, claiming their prince Oghurlu Aḥmed Beg [902], f. 130 *b*. The same to Oghurlu Aḥmed Beg, f. 131 *b*. Bāyezīd's answer to the Begs, f. 132 *a*. Oghurlu Aḥmed Pādishāh to Bāyezīd, announcing his victory over Rustem Pādishāh [902], written by Mevlānā Idrīs; with Bāyezīd's answer, f. 133 *a*. Bāyezīd to his son Sultan Muḥammed in Kaffa, announcing the above victory, with the prince's answer, both *Turkish*, f. 137 *b*. Bāyezīd's bulletin on the taking of Ā'ineh-bakht (Lepanto), 23 Muḥarrem 905, *Turkish*; dated beginning of Ṣafer 905, f. 139 *a*. Bāyezīd to his son Sultan Aḥmed on the same subject, dated end of Muḥarrem 906, with the prince's answer, both *Turkish*, f. 139 *b*. Bāyezīd's bulletin on taking Modon, Muḥarrem 906, written by Sheikh Zādeh, f. 143 *a*. Shāh Ismā'īl to Bāyezīd, requesting him to allow pilgrims to visit the holy tombs of Ardebīl, with Bāyezīd's answer, f. 148 *b*. The same to the same, referring to his marching against

his enemies on the 12th of Rebī' II through Turkish territory, but with due regard to the property of the Sultan's subjects, with Bāyezīd's answer, f. 150 *a*. Bāyezīd to the Sultan of Egypt, Ghavri, on the latter's accession [906], with Ghavri's answer, both *Arabic*, f. 151 *b*. Sultan Elvend (Aḳ-Ḳuyunlu) to Bāyezīd, announcing his intention to fight the Ḳizilbāsh [906], with Bāyezīd's answer, f. 156 *b*. Bāyezīd to the Kurd Emīr Ḥājī Rustem Beg, enquiring about the progress of the war of the Ḳizilbāsh with the Bāyenderis, dated Rebī' I, 908, and the Emīr's answer, announcing the success of the Ḳizilbāsh and the defeat of Murād Khān [Zulhijjeh 908], f. 160 *a*. Bāyezīd to Sultan Ghavri, thanking him for pardoning Devlet Bāi, governor of Tarabulus, Rebī' I, 910, *Arabic*, and Sultan Ghavri's answer, *Persian*, f. 161 *a*. Bāyezīd to Mevlānā Jāmī, sending him 1000 florins in return for a copy of his poems, with Jāmī's answer, f. 163 *a*. The same to Mevlānā Jelāl Devānī, in acknowledgment of a tract on the existence of God, dedicated by him to Bāyezīd, f. 164 *b*. Mevlānā Aḥmed Teftāzāni, Sheikh ul-Islām of Herat, to Bāyezīd, recommending Mevlānā Kemāl ud-Dīn 'Abdul-Vāsi', 26 Jumāda I, 911, with Bāyezīd's answer, dated 3 Rebī' I, 913, f. 165 *b*. Isma'īl Beg Isfendiyārī to Bāyezīd, congratulating him on the festival of Beirām, *Turkish*, with Bāyezīd's answer in *Persian*, f. 168 *a*. Ḳāsim Beg Isfendiyārī to Bāyezīd on a similar occasion, *Turkish*, with the answer in *Persian*, f. 170 *a*. Bāyezīd to Mengli Girāi Khān in answer to the latter's question, whether it is lawful to desist from the holy war, *Turkish*, f. 171 *a*. The same to Sultan Ghavri on the occasion of Prince Korkūd's journey to Mecca, with Sultan Ghavri's answer, both *Arabic*, f. 174 *b*. 'Alā ud-Devleh Beg, prince of Zulḳadr, to Bāyezīd, condoling on the death of Prince Muḥammed in Kaffa, with Bāyezīd's answer, both *Turkish*, f. 177 *b*. Sultan Ḥusein Baiḳarā to Bāyezīd, recommending Mevlānā Kemāl ud-Dīn 'Abd ul-Vāsi', Zulka'deh 911, with Bāyezīd's answer, f. 179 *a*. Bāyezīd to Mevlānā Jāmi, and Jāmi's reply, the latter imperfect, f. 181 *a*. Bāyezīd's Feth Nāmeh, or bulletin on the taking of Lepanto, *Turkish*; (differing from a similar document noticed above, f. 139 *a*); imperfect.

On the first page of the MS. is a Turkish note dated 15 Rejeb A.H. 1165, stating that this volume, having been sold for a low price at an auction, was discovered and examined by the Kīsehdār Muḥammed el-Ḳudsī, who, impressed with its importance, induced his patron, the Re'īs ul-Kuttāb Nā'ilī 'Abdullah Efendi (A.H. 1160—1166), to purchase it for the archives of the Divan.

Add. 7688.

Foll. 285; 12½ by 8; 25 lines 5¼ in. long; written in Nestalik Shikesteh-āmīz, apparently in the 17th century.

[Rich, No. 437.]

مجمع الانشاء

Correspondence of the kings of Persia with contemporary princes, and other state-papers, collected and arranged in chronological order, from the time of Alp Arslān Seljūḳī to Shāh Ṣafī, by Ebul-Ḳāsim Eivāghli Ḥaider, ابوالقاسم ايواغلى حيدر Beg. اگرچه فاتحة الكتاب خطاب جز لحمد حمد احديت نتواند بود

The author speaks in the preface of Shāh Ṣafi as the reigning sovereign, and says that he was indebted to his appointment as doorkeeper (Derbān) of the Shāh's Ḥarīm in Isfahan for the leisure which he needed for the present compilation. But in the preamble of the second book (Juz) Shāh Ṣafi is spoken of as dead, and a last chapter is announced

which was to contain the letters of the reign of Shāh ʿAbbās II, but is not found in the present copy. Ebul-Ḳāsim Beg Eivāghli Ḥaider is mentioned in the ʿĀlem-ārāi ʿAbbāsi. He held the office of Ishek-aḳasi, and was in charge of the royal Ḥarim at Isfahan at the death of Shāh ʿAbbās I, A.H. 1038. See Add. 16,684, f. 421 *a*.

In the first preface the work is designated as نسخه جامعه مراسلات اولو الالباب but in the second it is called مجمع الانشا. It is divided into two books (Juz), the first of which comprises letters of the kings anterior to the Safevis, f. 3 *a*, the second those of the Safevis, f. 68 *a*, and lastly a Khātimeh (wanting in this copy). Juz II is stated in the second preface to be divided into seven chapters (Faṣl), but the present copy has only the first six, as follows: 1. Letters of Shāh Ismaʿīl I, f. 68 *b*. 2. Letters of Shāh Ṭahmāsp, f. 74 *a*. 3. Letters of Shāh Ismāʿīl II, f. 128 *a*. 4. Letters of Sultan Muḥammed, f. 133 *a*. 5. Letters of Shāh ʿAbbās I, f. 140 *b*. 6. Letters of Shāh Ṣafi, f. 244 *a*.

The contents have been summarily stated in the Persian Catalogue, pp. 389—391. We shall confine ourselves here to the enumeration of documents in the Turkish language. In the following list numbers in parenthesis refer to another copy of the same collection, Or. 3482, to be described further on.

Menshūr, or diploma, of ʿAlā ud-Dīn Ferāmurz Seljūḳi, granting lands to Osman Shāh B. Ertoghrul (Osman I); dated Konia, beginning of Shevvāl A.H. 688; with a letter written by Osman in acknowledgment, f. 15 *b* (16 *b*). Ḥukm, or decree, of Urkhan, assigning certain lands to his son Suleimān Pasha, beginning of Rebīʿ I A.H. 753, f. 17 *b* (19 *a*). Suleimān Pasha to Urkhan, announcing a victory of Evrenos near Demotica, middle of Shevvāl A.H. 759, with Urkhan's answer, beginning of Muḥarrem 760, f. 18 *b* (20 *a*). Bulletin of the victory of Kossova gained on the 14th of Shaʿbān 791, written by Yildirim Bāyezīd in the name of his father Murād I in order to conceal the latter's death, middle of Shaʿbān 791, with a secret letter of Bāyezīd to the Ḳāẓi of Brusa, same date, f. 20 *b* (23 *a*). Ḥasan Pādishāh (Uzun Ḥasan) to Muḥammed II, announcing the defeat of Jehānshāh on the 13th of Rebīʿ II, [872] (see p. 81, Or. 61, f. 63 *b*), f. 57 *a*. Threatening letter of Muḥammed II to Uzun Ḥasan, beginning of Shevvāl 887 [877] (see Or. 61, f. 68 *b*), f. 58 *a*. Muḥammed II to his son Sultan Muṣṭafa, announcing the defeat of Uzun Ḥasan at Terjān in the middle of Rebīʿ I [878], f. 58 *a*. The same to the same, appointing him governor of Ḳarāmān, beginning of Ṣafer 787 [877], with the prince's answer (see Or. 61, f. 69 *b*), f. 63 *b*. Selīm I to Obeid Khan Uzbek, mentioning his conquests in Diyarbekr and Kurdistan, end of Rejeb 921, f. 67 *b*.

Sultan Suleimān to Shāh Ṭahmāsp, asking for the extradition of the fugitive prince Bāyezīd, sent with Sinān Beg, f. 82 *b* (79 *a*). The same to the same, on the same subject; sent with Muṣṭafa Chā'ush, f. 83 *a* (79 *b*). The same to the same, sent with ʿAlī Pasha and Ḥasan Agha, f. 84 *a* (80 *b*). The same to the same, in answer to a letter brought by Ferrukhzād Beg, f. 87 *a* (84 *a*). The same to the same, in answer to a letter of Ṭahmāsp interceding in favour of Bāyezīd, f. 89 *b* (87 *a*). Autograph letter of Suleimān to Ṭahmāsp, urging the extradition of Bāyezīd, f. 91 *a* (88 *b*). Ṭahmāsp to Suleimān, recommending ʿAbdi Beg, son of Dā'ūd Pasha, f. 91 *a* (89 *a*). Sultan Selīm to his father Suleimān, complaining of his brother Bāyezīd, f. 91 *b* (89 *a*). Suleimān to Ṭahmāsp, after the surrender of Bāyezīd, f. 101 *a* (101 *a*). Ṭahmāsp to Suleimān on the same occasion, f. 101 *b* (102 *a*).

Sultan Murād III to Shāh ʿAbbās I on the proposed peace, sent with Mehdi Ḳuli Khān Chā'ushlu, f. 141 *a*. Sinor Nāmeh, or delimitation of boundaries drawn up by Khizir Pasha, Beglerbegi of Nekhjuvān, and Ḥasan Beg, Ḳurji Tīr u Kemān, f. 143 *a*. Murād

III to ʿAbbās I on the conclusion of peace, f. 145 *a*. The same to the same, relating to Khān Aḥmed, Khān of Gīlān, ib. The same to the same on the same subject, A.H. 1001, sent with Bāyezīd Ḳapuchi, f. 150 *a*. The same to the same on the same subject, sent with ʿAlī Khān Beg Ishek-aḳasi, f. 152 *a*.

Muḥammed III to ʿAbbās I, relating to the canal of Nejef, sent with Shāhkerem Beg, f. 154 *b*. The same to the same, recounting his victories over the Fireng, sent with Zulfeḳār Khān, end of Jumāda II, 1005, f. 158 *b*. The same to the same, mentioning some fortresses taken by him in Europe, beginning of Rebīʿ II, 1006, f. 159 *b*. The same to the same in support of the claims of Hulū Khān, end of Rejeb, 1006, f. 160 *a*. The same to the same, relating to Humāyūn Khān, end of Ramazān, 1007, f. 160 *b*. The same to the same, in defence of the Sunnis, sent with Muḥammed Ḳuli Beg ʿArabgerlu, f. 162 *a*. The same to the same, complaining of Mubārek Khān, of Ḥuveizeh, who was threatening Baṣrah, middle of Jumāda II, 1007, f. 165 *a*. Note of Murād III to ʿAbbās, relating to the claim of Khān Aḥmed of Gīlān, f. 166 *a*. Muḥammed III to ʿAbbās I, complaining of disturbances on the Persian frontier, beginning of Jumāda I, 1007, ib.

Osman II to Shāh ʿAbbās I, in answer to a congratulatory letter brought by Yuzbashi Tukhteh Beg, f. 173 *a* (155 *b*). Muṣṭafa I to Shāh ʿAbbās I, on his accession, f. 175 *a* (158 *a*). Sinān Pasha, Grand Vezīr, to Shāh ʿAbbās I, on the peace, sent with Mehdi Ḳuli Khān Chā'ushlu, f. 180 *a*. The Grand Vezīr of Murād III, in answer to a letter of Shāh ʿAbbās, f. 181 *a* (161 *a*). The Grand Vezīr of Murād III to ʿAbbās I, relating to Devletyār Siyāh Manṣūr, the complaints of Jaʿfer Pasha, etc., f. 181 *b* (163 *a*). The Grand Vezīr of Murād III to ʿAbbās I, interceding in behalf of Khān Aḥmed of Gīlān, f. 183 *a* (165 *b*). The Grand Vezīr of Muḥammed III to ʿAbbās I, in answer to a letter brought by Zulfeḳār Khān, middle of Shaʿbān 1005, f. 184 *a* (174 *b*). The same to the same, on the boundary of Nuhāvend, f. 185 *b* (176 *b*). The same to the same, relating to Nejef Ḳuli Khān and Mubārek of Ḥuveizeh, f. 186 *b* (177 *b*). Muḥammed Pasha, Grand Vezīr of Muḥammed III, to ʿAbbās I, mentioning victories in Hungary, f. 187 *a* (178 *a*). The same to the same, sent with Muḥammed Ḳuli Beg ʿArabgerlu, f. 187 *b* (178 *b*). Ḥasan Pasha, second Vezīr of Muḥammed III to ʿAbbās I, sent with Zulfeḳār Khān Ḳaramanlu, f. 188 *b* (180 *a*). A Vezīr of Muḥammed III to ʿAbbās, on the taking of Egri (Gran, A.H. 1004), f. 189 *a* (180 *b*). Jaʿfer Pasha, governor of Tebriz, to ʿAbbās I, f. 190 *a* (182 *a*). Khizir Pasha to ʿAbbās I, on his appointment as Beglerbegi of Baghdād, relating to the peace, f. 190 *b* (183 *b*). ʿAlī Beg to ʿAbbās I, on the peace negotiations, f. 190 *b* (184 *b*). Murād Pasha to ʿAbbās I, on the peace, middle of Zulḳaʿdeh 1017 f. 191 *a* (184 *b*). Naṣūḥ Pasha, Grand Vezīr of Aḥmed I to ʿAbbās I, sent with Seyyid Ḳāẓi Khān, f. 194 *a* (189 *a*). The son of Muḥammed III to Ṣafī Mirzā, in answer to the latter's letter of condolence on the death of Murād III, f. 195 *a* (192 *b*). Ibrāhīm Pasha, Grand Vezīr of Muḥammed III to Ḥātim Beg, mentioning the taking of Gran [1004] f. 196 *a* (196 *a*). A Vezīr of the Sultan to Ḥātim Beg, congratulating him on the conquest of Khorasan, f. 198 *b* (199 *a*).

ʿAbd ul-Mūmin Khān Uzbek to ʿAbbās I, announcing his advance to Besṭām and giving him the choice of peace or war [997]; *Eastern Turkish*, f. 237 *a* (259 *a*). Murād IV to Shāh Ṣafī, in confirmation of the peace, sent with Muḥammed Ḳuli Sulṭān, beginning of Shaʿbān, 1049, f. 246 *b*. Sultan Ibrāhīm I to Shāh Ṣafī, sent with the ambassador Ḳābil Aḳa, middle of Jumāda I, 1051, f. 249 *a*. Serdār Murteẓa Pasha to the Persian general Rustem Khān, from the Danube, announcing the Sultan's intention to proceed in the spring

to Tebriz [1044], f. 264 *a*. Serdār Muḥammed Pasha to Shāh Ṣafī, in answer to a letter addressed to Serdār Khusrev Pasha, who had been killed before its arrival [1041], f. 265 *b*. The same to the same, after the taking of Erivan [1045], f. 266 *a*. Muṣṭafa Pasha, Grand Vezīr of Murād IV, to Shāh Ṣafī, after the conquest of Baghdād [1048], f. 269 *a*. The same to the same, f. 270 *b*. The same to the same, after the conclusion of peace, f. 272 *a*. Sinor Nāmeh, or delimitation of the frontier, drawn up by Muṣṭafa Pasha, [1049], f. 273 *a*. Muṣṭafa Pasha to Shāh Ṣafī, announcing the reception of the Persian envoy, Muḥammed Ḳuli Sulṭān, by the Sultan, f. 275 *a*. The same to the same, before the death of Murād IV, f. 275 *b*. The same to the same, after the death of Murād IV, f. 276 *b*. Muṣṭafa Pasha to Rustem Khān, after his return to Constantinople [1049], f. 281 *a*. The same to the same, before the death of Murād IV, f. 281 *b*. The same to the same, after the death of Murād IV, f. 282 *b*. The same to Sārū Khān, relating to the mission of Muḥammed Ḳuli Sulṭān, and to the delimitation of boundaries, f. 284 *a*.

Or. 3482.

Foll. 295; 12 in. by 7; about 30 lines $4\frac{1}{8}$ in. long, in a page, the lower half of each page in diagonal lines; written in neat Nestalik, with ʻUnvān and gold-ruled margins, apparently in the 17th century.

[Sidney Churchill.]

Another copy of the collection of royal letters by Ebul-Ḳāsim Eivāghli Ḥaider.

This copy has the same two prefaces as the preceding MS., but it differs from it by additions, and still more by omissions. It leaves out not only single letters, but some entire chapters or considerable portions of chapters, as the following statement of contents will show:—

Juz I, ending with a letter of Sultan Ḥusein Beiḳarā to Sultan ʻAlī Khushnuvīs (wanting the latter part of the Juz, see Add. 7688, ff. 57 *a*—68 *a*), f. 2 *a*. Juz II, f. 66 *b*. Faṣl 1. Letters of Shāh Ismāʻīl, f. 67 *a*. Faṣl 2. Letters of Shāh Ṭahmāsp, f. 71 *b*. Faṣl 3. Letters of Ismāʻīl II, f. 148. (Faṣl 4, and the first portion of Faṣl 5, corresponding to Add. 7688, ff. 132 *b*—173 *a*, are wanting). Latter portion of Faṣl 5, beginning with a letter of Shāh ʻAbbās I to Sultan Osman II, f. 154 *a*. (Faṣl 6 wanting).

On the other hand, this MS. contains some pieces not found in the other. The most important are—1. Some letters of the reign of Shāh Ṭahmāsp, filling up a gap which occurs after f. 108 of the preceding MS., ff. 109 *b*—112 *b*. 2. Letters of the Pope, and of the king of Spain to Shāh ʻAbbās, at the end of Faṣl 5, ff. 269 *b*—271 *b*. 3. An appendix, which perhaps does not belong to Eivāghli's work, ff. 272 *a*—295 *b*. It contains letters of Khān Aḥmed Gīlāni, two Turkish letters to be noticed further on, and letters of the emperor Akber, probably from the Inshā of Ebul-Faẓl, but in a different order.

Among the additional documents found in the present MS., the following are Turkish:—Sultan Murād III to ʻAbdullah Khān Uzbek, in answer to a letter announcing the taking of Vezīr in Khwārezm [1001], f. 113 *a*. ʻAbdullah Khān Uzbek to Sultan Murād III, stating that he had taken Samarḳand, Tāshkent, Turkistān, and Murghāb, and was preparing to invade Khorasan, *Eastern Turkish*, f. 114 *b*. Muḥammed Pasha [Sokolli], Grand Vezīr of Suleimān, to Maʻṣūm Beg Ṣafevi, relating to the mission of Shāh Ḳuli Sulṭān and to the accession of Selīm II, f. 124 *b*. Selīm II to Khusrev Pasha, Beglerbegi of Van, end of Rebīʻ I, 979, f. 140 *b*. Ferhād Pasha, Grand Vezīr of Muḥammed III, to Shāh ʻAbbās, sent with Shāhkerem Beg, f. 172 *a*. The same to the same, in answer to the Shāh's complaints about Jaʻfer Pasha, f. 173 *a*. Khizir Pasha to Shāh ʻAbbās, on

the delimitation of the frontier, f. 182 *b*. Murād Pasha to Shāh 'Abbās, from Diyārbekr, f. 188 *b*. Murād Pasha's lieutenant to Shāh 'Abbās, in answer to a letter brought by Muḥammed Beg, f. 190 *a*. Naṣūḥ Pasha to Shāh 'Abbās, on the peace negotiations, f. 193 *a*. The Vezīr of Sultan Osman II to Shāh 'Abbās, sent with Tukhteh Beg, f. 200 *b*. Letter written home by a Turkish soldier with the army besieging Baghdād, f. 275 *a*. Another letter relating to the siege of Baghdād, beginning of Ramaẓān 1035, f. 276 *a*.

Add. 7654.

Foll. 318 ; 11 in. by $6\frac{1}{2}$. [Rich, No. 41.]

Between two sections of the 'Ālem-ārāi 'Abbāsi described in the Persian Catalogue, p. 808 *b*, is found the following fragment—

Foll. 99—195 ; 21 lines, $4\frac{1}{2}$ in. long ; written in fair large Nestalik, with ruled margins, apparently in the 17th century.

A collection of letters written by the Shāhs of the Safevi dynasty to contemporary princes, or by the latter to the Shāhs. It is imperfect at beginning and end, and has moreover some gaps in the middle. Judging from the original folioing, it has lost thirty leaves at the beginning, five after f. 107, two after f. 157, four after f. 172, five after f. 179, and two after f. 191.

It consists of three sections (Bāb); the first, the beginning of which is lost, contains letters of the reign of Shāh Ismā'īl I; the second with the heading باب دوم در مناشیر زمان شاه جنت مکان شاه طهماسب انار الله برهانه comprises letters of the time of Ṭahmāsp, f. 108 *a*, and the third those of the reign of Ismā'īl II and of Sultan Muḥammed, f. 186 *a*.

It includes the following Turkish letters.—Selīm I to Shāh Ismā'īl, written from Yesi Chemen, 25 Jumāda I, A.H. 920 (taken from Tāj ut-Tevārīkh ; see Add. 19,628, f. 434 *a*), f. 106 *b*. Suleimān I to Shāh Ṭahmāsp, in answer to a letter brought by Ferrukhzād Beg, treating of peace, f. 127 *b*. The same to the same, claiming Prince Bāyezīd, sent with Sinān Beg (v. Add. 7688, f. 82 *b*), f. 133 *b*. The same to the same, in answer to the Shāh's intercession (v. Add. 7688, f. 89 *b*), f. 134 *a*. The same to the same, urging the Shāh to put Bāyezīd to death (v. Add. 7688, f. 84 *a*), f. 137 *b*. The same to the same, asking him to send back Bayezīd and his children, sent with Muṣṭafa Chā'ush, f. 143 *a*.

Add. 7857.

Foll. 217 ; $11\frac{3}{4}$ in. by $6\frac{3}{4}$; about 30 lines $5\frac{1}{2}$ in. long ; written in Divani, Neskhi and Nestalik, about the beginning of the 18th century. [Rich, No. 448.]

Letters written by the Sultans Suleimān II, Aḥmed II, and Muṣṭafa II to contemporary princes in Europe and Asia, and vice versa, from A.H. 1099 to 1113 (A.D. 1687—1701), with some imperial edicts issued, and treaties concluded, in the same period.

It begins with the following heading :

در زمان سلطان ابن السلطان السلطان حضرت سلیمان خان در زمان وزیر اعظم حضرت سیاوش پاشا و در زمان رئیس الکتاب حضرت نظمی احمدی افندی طال بقاه و نال ما یتمناه

Contents : Letters of Suleimān II or his Grand Vezīr to the following princes and officials :—To Selīm Girāi Khān of the Crimea, announcing his accession, 2 Muḥarrem 1099, with a letter of the Grand Vezīr, Siyāvush Pasha, to the same, 4 Ṣafer 1099, f. 2 *b*. To the Khān of Bitlīs, same date, f. 3 *b*. To Aḥmed B. Zeid, Sherīf of Mecca, beginning of 1099, ib. To Michael Apafi, prince of Transylvania, including articles of treaty, Muḥarrem and Ṣafer 1099, f. 4 *b*. To Louis XIV of France, two letters, Muḥarrem 1099, f. 6 *a*. To Selīm Girāi Khān, five letters from Rebī' I to Sha'bān 1099, f. 7 *a*. Nishān relating to taxes in the Isle of Scio, Jumāda II, 1099, f. 11 *a*. To the King of England (James II) from the Great Vezīr Muṣṭafa

Pasha, thanking him for the release of Muslim captives, 1 Ramaẓān 1099, f. 12 *b*. To Mevlāi Ismā'il, ruler of Fez, Sha'bān 1099, f. 12 *b*. To Ḥasan Pasha, commander of the army in Hungary, Sha'bān 1099, f. 13 *a*. Berāt appointing a Terjumān to the Divan, f. 14 *a*. To Aḥmed B. Ghālib, Sherīf of Mecca, three letters, Ramaẓān and Shevvāl 1099, f. 14 *b*, 15 *b*. To Selīm Girāi Khān, from Shevvāl, 1099 to Ramaẓān 1101, ff. 15 *a*, 17 *a*, 24 *a*, 29 *b*. To the emperor Leopold I and to John III of Poland, Ramaẓān 1099, f. 16 *a*. To Aurengzīb, A.H. 1100, f. 18 *a*. To 'Abd ul-'Azīz Khān Uzbek, 19 Zulḥijjeh, 1099, f. 19 *a*. To Shāh Suleimān of Persia, 1 Zulḥijjeh, 1099, f. 20 *a*. To Aḥmed B. Ghālib, Sherīf of Mecca, Rebī' I 1100, and Jumāda II, 1101, ff. 21 *a*, 27 *a*. From Behādur Areng Muḥammed Khān B. Seyyid Anūsheh, Khān of Khwārezm, in *Oriental Turkish*, A.H. 1099, with answer dated 1 Jumāda I, 1100, f. 21 *b*. From Eyūkeh Khān, chief of the Ḳalmāḳ, with answer from the Grand Vezīr, f. 22 *b*. Khaṭṭ i Humāyūn for the suppression of the plundering bands of the Ṣārījeh and Segbān, Jumāda II, 1100, f. 23 *b*. To Louis XIV in answer to the mission of Castagnères de Châteanneuf, Rejeb 1101, f. 29 *a*. To Tököli, Prince of Hungary (Ortah-Mājār), Ramaẓān and Zulḳa'deh 1101, ff. 30 *a*, 31 *b*. To Apafi, of Transylvania, Ramaẓān 1101, f. 30 *b*. To William III. of England, acknowledging the mission of Sir William Trumbull, Ramaẓān, 1101, f. 31 *a*. To Muḥsin B. Ḥusein, Sherīf of Mecca, with deed of investiture, Rejeb 1102, f. 32 *a*. To Se'ādet Girāi, Khān of the Crimea, Sha'bān 1102, f. 34 *a*. To Subḥān Ḳuli Khān, ruler of Bukhārā (1102), f. 35 *a*.

Correspondence of Aḥmed II with the following princes: To Se'ādet Girāi, Khān of the Crimea, announcing his accession, Shevvāl 1102, f. 36 *a*. To Ṣafā Girāi, Khān of the Crimea, Rebī' II and Jumāda II, 1103, f. 36 *b*. Two Nishāns relating to the Venetian captains Luca della Rocca and Francesco Baroni, Rejeb 1103 and Zulḳa'deh 1104, f. 38 *b*. From Shāh Suleimān of Persia, complimenting Aḥmed II on his accession, sent with Kelb i 'Alī Ḳājār, *Persian*, f. 39 *b*. To Sa'd B. Zeid, Sherīf of Mecca, A.H. 1103, and Rejeb 1104, ff. 41 *b*, 48 *b*. To William III of England, referring to the death of Sir William Hussey, f. 43 *a*. To Selīm Girāi Khān, Jumāda I, 1104, f. 44 *a*. Nishān relating to the estates of merchants from Persian Armenia, Jumāda II, 1103, f. 45 *a*. To Ja'fer Pasha, commander of Belgrade, Rejeb 1105, f. 45 *b*. To Shāh Suleimān of Persia, announcing the Sultan's accession, Rebī' I, 1103, f. 46 *a*. From Behādur Areng Muḥammed Khān B. Anūsheh, Khān of Khwārezm, *Persian*, dated Khiva, 14 Rejeb 1102, f. 49 *b*. To the States General, referring to the mission of Conrad Hemskeerken (1102), f. 51 *a*.

Letters of Muṣṭafa II:—to 'Abdullah B. Hāshim, Sherīf of Mecca, with investiture, Rejeb 1106, f. 51 *b*, and deposition of the same, Sha'bān 1106, f. 60 *a*. To Selīm Girāi Khān, Rejeb and Sha'bān 1106, Jumāda II, and Sha'bān, 1107, Zulḳa'deh 1108, ff. 54 *a*, 58 *b*, 62 *a*, 66 *a*, 68 *a*, 88 *a*. To Sa'd B. Zeid, Sherīf of Mecca, from Shā'ban 1106 to Jumāda II, 1109, ff. 55 *b*, 64 *b*, 76 *b*, 83 *a*, 86 *a*, 94 *b*. To Behādur Areng Muḥammed Khān, of Khwārezm, Shevvāl 1106, and Ramāẓān 1107, ff. 60 *b*, 67 *a*. Two Nishāns relating to taxes and estates in Scio, Jumāda II, 1107, f. 62 *b*. To Sherīf Ismā'īl, of Fez, ff. 66 *b*, 84 *b*. To Shemkhāl, ruler of Dāghistān and Ḳuimūḳ, inviting him to join in the holy war, Rebī' II, 1108, f. 74 *b*. From Shāh Sultan Ḥusein, of Persia, complimenting Muṣṭafa II on his accession, sent with Abul-Ma'ṣūm Khān Shāmlū, 1108, and answer, f. 78 *b*. To the chiefs of Hungary (Ortah Mājār) and Transylvania, f. 90 *a*. To Shāh Sultan Ḥusein, from the great Vezīr, referring to the Shāh's accession and the mission of Abul-Ma'ṣūm Khān (1108), f. 92 *b*. To Seyyid Ferj-ullah, Khān of Ḥuveizeh, Zulḳa'deh,

1109, f. 97 *b*. Nishān relating to disturbances in Baṣrah, Shevvāl 1109, f. 98 *b*. From Shāh Sultan Ḥusein, relating to the affairs of Baṣrah (1109), with the Sultan's answer, f. 99 *b*.

In continuation of the above is another series beginning at the other end of the volume and proceeding in the contrary direction. It contains the following documents belonging to the reign of Muṣṭafa II, and relating, for the most part, to the peace of Carlovitz.

List of presents sent with el-Ḥāj Muḥammed Pasha to the Shāh, f. 1 *b*. Nishān in favour of Dimitri Ashkov, Terjumān of the Dīvān, Zulḥijjeh 1109, f. 5 *b*. Nishān for the protection of the Christian plenipotentiaries, Rebī' II, 1110, f. 6 *b*. To Shāh Sultān Ḥusein, relating to the affairs of Baṣrah, and announcing the mission of el-Ḥāj Muḥammed Pasha, with a letter of the Grand Vezīr to the Khānkhānān (1110), f. 8 *a*. To Sa'd B. Zeid, Sherīf of Mecca, from Jumāda II to Sha'bān 1110, f. 11 *a*. The Persian minister, 'Imād ud-Devleh, to Ismā'īl Pasha, governor of Baghdād, relating to the rebels of Luristān, with a letter of the Khān of Ḥuveizeh to the Pasha, f. 14 *b*. Diploma of investiture of Tököli as prince of Hungary, Sha'bān, 1093, f. 16 *b*. From Czar Peter, accrediting Emilianus Ignatiovich Ukraintov, or Ukrainchikov, to treat of a truce, Moscow, Nīsān, A. Mundi 7207 (April 1698), f. 17 *b*. Mazeppa, Hetman of the Barābāsh Cosacks, to the Grand Vezīr, relating to the mission of Ukraintov, 25 May 1699, f. 18 *a*.

A new series begins f. 19 *b*, with the rubric:

هذه قيود نامهء همايون در زمان صدر صدور الوزرا حضرت حسين پاشا يسر الله ما يشاء ورئيس الكتاب محمد افندى طول الله عمره الواقع فى اوايل شهر رمضان لسنه عشر و مايه و الف

Muṣṭafa II to Devlet Girāi, Khān of the Crimea, Ramaẓān, Shevvāl and Zulḥijjeh 1110, ff. 19 *b*, 21 *a*, 24 *a*. To the Sherīf of Mecca, Shevvāl 1110, ff. 21 *b*, 22 *b*. To Sherīf Ismā'īl of Fez, 22 Shevvāl 1110, f. 23 *a*. To the Archbishop of Poland, acknowledging the mission of Stanislas Rzewuski, 8 Muḥarrem 1110, f. 25 *a*. To William III of England, accepting the proffered mediation, Muḥarrem 1110, f. 26 *a*. To Czar Peter agreeing to a truce beginning 25 Kānūn I (December) 1110, f. 26 *b*. Nishān relating to Hungarian refugees, f. 27 *b*. To Devlet Girāi Khān, Ṣafer, Jumāda I and Sha'bān 1111, ff. 28 *b*, 54 *b*, 62 *a*. To the emperor Leopold I, ratifying the treaty of Carlowitz; dated Adrianople, Sha'bān 1110, f. 29 *a*. From the same, ratifying the same treaty Vienna, 16 February, 1699 (translation), f. 34. To Leopold I, sent with the ambassador Ibrāhīm Pasha and presents, f. 41 *a*. To Augustus II of Poland, Rebī' I, 1111, f. 43 *a*. From the archbishop of Poland to the Grand Vezīr, 9 August 1699 (translation), f. 43 *a*. From Shāh Sultān Ḥusein, referring to the mission of Ḥājī Muḥammed Pasha, and to the Kurdish rebel Suleimān, with a letter of 'Imād ud-Devleh Muḥammed Ṭāhir to the Grand Vezīr (1111) f. 45 *a*. From Czar Peter, accrediting Ukraintov, Moscow, 2 June, A.M. 7207 (1699); translation, f. 49 *a*. To Augustus II of Poland, ratifying the treaty of Carlowitz, Rebī' II, 1111, f. 50 *a*. To Sa'd B. Zeid, Sherīf of Mecca, Jumāda II, 1111, f. 57 *a*. From Louis XIV, accrediting Baron de Ferriol (translation), 18 May 1699, f. 59 *a*. From the Doge of Venice (translation), 27 June 1699, f. 59 *b*. From William III of England (translation), 12 Sept. 1699, f. 60 *a*. From Leopold I, accrediting Graf Oettingen (translation), 10 Sept. 1699, f. 61 *a*. From Augustus II of Poland (translation), 24 Aug. 1699, f. 62 *a*. From the Austrian Minister Graf Starhemberg, acknowledging the mission of Ibrāhīm Pasha (translation), Vienna, 16 May 1700, f. 64 *a*. To the king of Poland, referring to the mission of Graf Leszczinski, Muḥarrem, 1112, f. 64 *b*. Treaty with Czar Peter, negotiated by Ukraintov,

26 Muḥarrem 1112, f. 65 *b*. From the States General of the Netherlands, relating to custom-dues (translation), f. 70 *a*. To Czar Peter, sent by return of Ukraintov, Ṣafer 1112, f. 71 *b*. To 'Imād ud-Devleh (Mirza Ṭāhir) Ṣafer 1112, f. 72 *b*. To Leopold I, sent with Graf Oettingen, Rebī' II, 1112, f. 74 *a*. To Sa'd B. Zeid, Sherīf of Mecca, Jumāda I, 1112, ff. 77 *b*, 79 *a*. To Muṣṭafa Pasha, governor of Baghdād, with a Khal'ah, f. 78 *b*. From Leopold I and from Graf Starhemberg (translation), Vienna, October 1700, f. 80 *a*. From Czar Peter (translation), same date, f. 82 *b*. To the Grand Vezīr on the affairs of the Nogais and Ghāzī Girāi Khān, Rebī' I, 1112, f. 83 *b*. From Comte de Ferriol to the Grand Vezīr, relating to his grievances, with the latter's answer, f. 85 *a*. Treaty with Russia, ratified by Czar Peter, Moscow, 30 Dec. 1700, f. 88 *b*. Khatt i Humāyūn ordering the celebration of the Prophet's birth-day in Mecca, Ṣafer 1113, f. 94. To the States General, Ṣafer 1113, f. 95 *b*. To the Doge of Venice, recapitulating the articles of the treaty, Adrianople, Rebī' I, 1113, f. 96 *b*. Minutes of negotiations relating to the passage of Russian ships through the Bosphoros, f. 109 *b*.

The following two pieces are later additions. The first contains the terms granted by the Grand Vezīr, Baltajī Muḥammed Pasha, to Czar Peter on the Pruth, 6 Jumāda II, 1123, f. 111 *a*. The second is an undated letter of the Grand Vezīr 'Alī Pasha to Sa'īd, Sherīf of Mecca, written from Salonik, when preparing for war with Venice (1127), f. 112 *a*.

FIRMANS AND LEGAL PAPERS.

Stowe, Or. 21.

A paper roll, 3 feet 5 in. by 13½ in., containing 8 lines about 10 in. long, written, partly in gold, in the Divani character, with the Ṭughrā at the top.

Nishān i Sherīf, transferring the military fief of St. Thomas, in the district of Temesvar, Hungary, from Kātib 'Ali, on his resignation, to his son Muḥammed. It is addressed to Yūsuf, Beglerbegi of Temesvar, and dated Constantinople, and at the back 18 Shevvāl, 1037 (A.D. 1628).

Beg. طمشوار سنجاغنده وناحیه سنده سنطوماس نام قریه

On a separate slip is a short Latin description of the above document in the handwriting of Salomon Negri.

Sloane, 3201c.

Paper roll, 18½ in. by 6¼; 24 lines 4¾ in. long; written in Nestalik, A.D. 1646.

Legal decision of Ibrāhīm, Ḳāẓī of Smyrna, in favour of an English merchant named صام برنادسته (Sam Barnardiston?) against the claim of Ḥusein Chelebi, a merchant of Smyrna; dated 4 Zulḳa'deh 1056, and bearing at the top the seal and signature of the Ḳāẓī.

It is endorsed "The Cadyes Hoget about Usine Chellabe, December the 10th 1646."

Add. 22,910, foll. 40, 41.

Two sheets 17½ and 15½ in. by 9; 15 and 12 lines 6½ in. long; written in the Divani character, bound up with the first volume of the papers of Dr. John Covel.

I. Fol. 40. An imperial Firman delivered to John Covel جوان قوول at the request of the English Ambassador [Sir John Finch], for sailing from Constantinople to the Dardanelles, Scio and Smyrna; dated in the first days of Ṣafer A.H. 1088 (March 1677).

II. Fol. 41. A similar Firman granted to the same at the request of John Finch, knight, جوانی فنش قوالیر, for travelling through Anatoli from Smyrna to Aleppo; dated beginning of Jumāda II, A.H. 1087 (August 1676).

Both firmans have at the top the Ṭughrā of Sultan Muḥammed IV.

John Covel, D.D., Master of King's College, Cambridge, was appointed in 1670 chaplain to Sir Daniel Harvey, Ambassador to the Porte. For the remaining contents of the volume, see the Catalogue of Additions to the MSS. in the British Museum 1854—1860, pp. 774—779.

Add. 22,135.

A paper roll, 4 feet 7 in. by 25 in.; 8 lines 18 in. long; written in large and elegant Divani.

An Imperial Berat, or Exequatur, granted, at the request of the English Ambassador at the Porte, Sir John Finch, جوانی فنس قوالیر, to Samuel Bury (?) سام ال بری, appointed Consul in Cyprus in place of Roger Cook روچور قوق deceased; dated Constantinople, 12 Ramaẓān 1088 (November 1677).

At the top is the Ṭughrā of Sultan Muḥammed IV, richly illuminated.

Sloane, 3250.

A volume, 13½ in. by 9, containing papers of various sizes, written in Divani, in the 17th century, viz.:

1. A letter of Kapudan Pasha Ibrāhīm, in answer to a letter of the Grand Vezīr dated 3 Jumāda I (no year), informing him of the dispatch of ʿAbd ur-Raḥīm Pasha to Rhodes in the ship of the late Grand Vezīr Ibrāhīm, and of ʿAbd ul-Ḳādir Pasha with ten ships from Scio to the Morea.

The writer is probably Ibrāhīm Miṣirli Zādeh, who was Kapudan Pasha A.H. 1097-9, and the late Vezīr referred to Ḳarah Ibrāhīm (A.H. 1095-7).

2. An imperial Nishān addressed to the Ḳāim Maḳām Aḥmed Pasha, governor of Istambul, enjoining the payment to the late English Ambassador (Paul Pinder) of a sum due to him by میحال استارچه (Michael Starzer) Chargé d'Affaires (قیو کنخدا) of the German Emperor; end of Jumāda II, 1030 (May 1621).

3. An imperial Firman for post-horses from Yenishehr to Buda, with a blank space for the name of the traveller; dated beginning of Jumāda I, 1080 (September 1669)

4. Copy of an imperial Nishān addressed to the Kāẓi of Smyrna, Feiz-ullah, late Ḳāẓi ʿAsker of Anatoli (Ebu Saʿīd Zādeh Feiz-ullah Efendi, 1077-9) enjoining him to refer to the Porte, pending the arrival of the English ambassador [Sir John Finch], the claim raised against an English merchant converted to Islamism, and now called Muṣṭafa, by his former partners; dated Bābā Ṭāghī, beginning of Zulḳaʿdeh 1084 (February 1674).

It is endorsed: "Copie of the Command taken out at Babba by Sigr. Jionacki against Sayer."

5. Promise to pay within three months to Ḥavājeh Kemāl a sum of 5881 piasters for capital borrowed from him and interest; signed Muṣṭafa Agha, Shaʿbān 1081 (1670).

Add. 5027H.

A paper roll 20 in. by 12; 14 lines 8 in. long; written in Divani.

Copy of a Nishān i Humāyūn, appointing the Jew Isaac chief-interpreter to Captain Luca della Rocca, a Venetian officer in the Turkish service (see p. 88 *a*, f. 38), and granting him the usual immunities; dated Edirneh [Adrianople], beginning of Jumāda II, A.H. 1106 (January 1695).

Lansdowne, 1046.

A volume in the shape of a scrap-book, 18 in. by 11, containing papers of various sizes in Persian, Arabic, and Turkish. It forms, with the two next following nos. (Lansd.

1047-8), a collection of documents produced by some Armenian merchants of Baṣrah in a law-suit brought before the Court of King's Bench in 1751, for the recovery of their property on board the 'Santa Catherina,' seized by Admiral Griffin in 1746. See the Pers. Catal., p. 407, and the Lansd. Catal., p. 270.

The contents of the present volume are mostly Persian and Arabic. The following two papers only are Turkish:—

Fol. 82. Copy of a decision of the Ḳāẓi of Baghdad, declaring Ḥāji Muḥammed to be the legal executor of Seyyid Mīr, of Bengal, deceased in that city ten months before date. It is dated 5 Jumāda II, 1158 (A.D. 1745).

Fol. 83. Copy of a certificate of the Ḳāẓi of Baghdad, declaring that a sum due to the said Seyyid Mīr by Khwājeh Simon, of Bengal, had been duly paid to the heirs of the former; dated 27 Jumāda II, 1158.

Add. 12,086.

A paper roll 12½ feet by 8½ in.; written in Kyrma and small Divani, about A.D. 1750.

A series of ministerial orders with dates ranging from A.H. 1163 to 1165.

They relate to the immunities of the Voinūks ويڭوق, or Christian grooms employed in the army, to appointments or promotions of writers of the Divan, and to grants of military fiefs to Muteferriḳahs.

Add. 21,409.

A volume 14 in. by 9; containing miscellaneous Oriental papers of various sizes. The following are Turkish:—

No. 3. Permit to a French ship for passing the Dardanelles, 21 Jumāda II, 1230 (1815) with the seal of Osman, Emīn of the Customs.

No. 4. Hunting-licence granted to a French gentleman (name in blank) for the imperial parks in Rumili and Anatoli, A.H. 1243 (1827); signed Kāmil, Ser-Tufenkji.

Add. 15,730A.

A paper-roll 30 in. by 19½; 10 lines 18½ in. long; written in Divani.

An imperial Firman allowing the English ship "Crown," Captain Isaac Wilson, to pass the Custom-house and the Dardanelles; beginning of Jumāda II, 1231 (May 1816).

Add. 25,631.

Foll. 58; 15 in. by 10¼; presented by Decimus Burton. Miscellaneous papers, Turkish and Arabic, brought back from Egypt by the traveller James Burton, who died 1862. See the Arabic Catalogue, p. 699 *b*.

The following are Turkish:—

A Firman issued by the Divan of Cairo, with the seal of Muḥammed 'Alī, empowering James Burton to explore Suez, Kossair, and the Ṣa'īd in search of mines; 10 Shewwāl 1237 (July 1822), f. 1.

A letter of the Kyahya Beg to Burton, acknowledging the receipt of samples of a copper mine, and announcing the sending to him of tools and provisions; 12 Sha'bān 1238 (April 1823), f. 2.

The same to the same, announcing the dispatch of another Agha in place of Ḥāfiẓ Agha, 5 Ramaẓān 1238, f. 4.

Another Firman allowing Burton to travel through Upper and Lower Egypt; 1st Sha'bān 1239 (April 1824), with an Italian translation, ff. 7, 8.

A third Firman, allowing Mr. J. Burton, Mr. Humphreys, and Mr. Davy (?) to travel to Mount Sinai and to Upper Egypt as far as Dongola; 13th Sha'bān 1245 (February 1830), f. 31.

Note of Ṭayyib Efendi, Nāẓir of Ibrāhīm Pasha, to 'Omer Aghā, about some giraffes زرافه given by the Pasha to Burton to take to Europe, 26 Jumāda II, 1249 (November 1833), f. 58.

COLLECTIONS OF LETTERS, INSHAS, OR LETTER-WRITERS.

Add. 5971.

Foll. 143; 8 in. by 5.

[Hilgrove Turner.]

I. Foll. 3—73; 11 lines 2⅞ in. long; written in Kyrma, with red-ruled margins; Sha'bān, A.H. 1022 (A.D. 1613).

مكاتب المفيد

An Inshā, or letter-writer, by Yūsuf B. 'Abdullah, with the heading هذا كتاب ان شاء مكاتب المفيد كاتب افنديلره لازمدر

Beg. حمد بى حد و ثنای بى عد اول خالق جن و ناس و رازق اجناس

The preface is dated from Ḳaraṭaḳ محروسه قره‌طق, the first of Muḥarrem A.H 943. The work is divided into nine chapters (Faṣl) described as follows: فصل اول شفقت نامه‌لر بيانندە در فصل ثانى عرضلر تضرع نامه‌لر بيانندە در فصل ثالث اشتياق و افتراق نامه‌لر بيانندە در الخ

The division into chapters, however, is not observed in the body of the work, although the letters are arranged in accordance with it. There are first letters of recommendation in favour of a Beg, of a Ḳāẓi, of a Muderris, of a Sheikh, of an Imām, and of other persons of lower grade, f. 6 *b*; then various petitions addressed to the Porte در دولت, f. 24 *a*; letters expressive of affectionate longing اشتياق نامه, f. 30 *b*; congratulatory letters on an appointment to the governorship of Rumili, and to a Ḳāẓiship, f. 31 *b*; familiar letters, f. 33 *b*; and forms of address to the Pādishāh, Shehzādeh, Vezīr, Mufti, to inferior officials and to relatives, f. 34 *b*.

At the end are a title deed طپو نامه, revenue-returns of fiefs مقاطعه, tables of unlucky days and hours, rules of arithmetic, and tables of the numerical figures called Siyāḳat, ff. 42 *a*—56 *a*, all of which, according to the preface, form part of chapter 9. A لغت انشا, or vocabulary of Arabic and Persian words used in correspondence, explained in Turkish, ff. 55 *a*—72 *b*, although inserted before the author's conclusion, does not seem to belong to the original work.

II. Foll. 74—105; 13 lines 2¾ in. long; written in large Divani, in the 17th century.

A collection of letters with the heading كتاب انشا, by the side of which is written by the same hand, but in a much smaller character, تاج زاده شهر رمضان شريف سنه ١٠٦٧

They are partly real letters with rubrics giving the writer's name, partly models of letters such as officials or relatives should write to each other. They are not arranged on a systematic plan.

The following are the rubrics of the first three letters:

وزير اعظم طرفندن سلسيره ده محافظه ده اولان وزير كنعان پاشايه توابعيلرى اوزرنده اولان زعامت تيمار ايچون يازدوغى مكتوب صورتى در

سابقا يكى ايل اغاسى اولان اوڤچى زاده‌نك مكتوبى در وزير اعظم طرفندن سيواس بكلربكيسنه زعامت ضبطيچون يازيلاجق مكتوب در

The real letters included in the collection bear no dates; but they evidently belong to the reign of Sultan Murād IV, A.H. 1032—1049. They are written by Vezīrs, Pashas, and other officials of that period, and refer mostly to fiefs and military matters.

The following are of some historical interest: Rejeb Pasha, Lieutenant of the Grand Vezīr, to Deli Yūsuf Pasha, governor of Rumili, announcing Khusrev Pasha's safe conveyance of his artillery from Baghdād to Mossul [A.H. 1040], f. 81 *a*. Sultan Murād IV to Tātār Khan, after taking Erivan [A.H. 1045], f. 96 *a*. Murteẓa Pasha to his Kyahya, announcing the arrival of Shāhīn Agha with the Polish envoy on the 13th Shevvāl [1044]

at the imperial camp, f. 97 *b*. Dilāver Pasha to his father, on the relief of Van by Murteẓa Pasha, f. 100 *a*. Murād IV's bulletin on the taking of Baghdād [1048], f. 102 *a*. The same to the Pashas sent to the succour of Erivan, f. 104 *a*.

Tāj-Zādeh, whose name appears on the first page, is probably Tāj-Zādeh Muḥammed Efendi, whose Inshā, dated A.H. 1048, is noticed by Krafft, p. 29. See also the Gotha Catalogue, p. 11, Uri, p. 307, and the Vienna Catalogue, vol. i., p. 290. He is not to be confounded with another well-known letter-writer, Tājī Zādeh Ja'fer Chelebi, who was put to death by Selīm I, A.H. 920. See Ḳināli Zādeh, f. 70, and Gesch. der Osm. Dichtkunst, vol. i., p. 180.

III. Foll. 106 — 135; perfectly uniform with art. ii., and written by the same hand.

Another collection of letters with the heading هذا كتاب انشا.

It is of the same kind and of the same period as the preceding, and is also imperfect at the end. It begins, like the latter, with a letter written by the Grand Vezīr to Ken'ān Pasha, commander of Silistria, to secure to men serving under the former the possession of their military fiefs. It includes several letters of a Grand Vezīr not named, one of the Sultan's to the Agha of the Janissaries, letters of the governors of Diyarbekr and Egypt, and lastly a letter of Mesīḥ Pasha, dated 1st Ṣafer A.H. 1048, relating to men dispatched from Egypt to serve in the Persian campaign, f. 130 *b*.

Arundel, Or. 29.

Foll. 239; 5¾ in. by 4; written by various hands in the 17th century.

A miscellaneous volume, for the contents of which see the Arabic Catalogue, p. 243. The following part alone is Turkish:

Foll. 194—218; 15 lines, 2½ in. long; written in small and neat Kyrma.

A fragment of a collection of letters, without title or author's name. It is stated at the end of the preface, f. 195 *b*, that the work is divided into five sections نوع, the contents of which are described as follows: نوع اول تهنیت نامه‌لر در نوع ثانی شفاعت و سپارش متضمن اولان رقعه‌لر در نوع ثالث تحیت نامه‌لر در که محض عرض اشواقه منحصر در الخ

The same division and the same headings are found in the Munshe'āt of Ḳināli-Zādeh, as described in the Vienna Catalogue, vol. i., p. 266. The present fragment, which is evidently part of that work, does not extend beyond the first section, which contains letters of congratulation. The last rubric is تهنیت منصب و عزرو [عذر] تقصیر ایچون تحریر اولندی

The author, 'Ali B. Emrullah Ḳināli-Zādeh, commonly called 'Ali Chelebi, was born in Sparta, Livā of Ḥamīd, A.H. 916, was successively Ḳāẓi of Damascus, Cairo, Brusa, Adrianople and Constantinople, and died as Ḳāẓi 'Asker of Anatoli, at Adrianople, on the 7th of Ramaẓān A.H. 979. His son, Ḥasan Ḳināli-Zādeh, the biographer of poets, devotes to him a long notice, Add. 24,957, ff. 187—199, and speaks in the highest terms of the matchless elegance of his epistolary compositions. See also Zeil ush-Shaḳā'iḳ, f. 62 *a*, Tārīkh Pechevi, vol. i., p. 458 (in both of which he is called 'Alā ud-Dīn 'Alī B. Muḥammed), and Gesch. der Osm. Dichtkunst, vol. ii., p. 341.

The present work is mentioned under منشآت, Haj. Khal., vol. vi., p. 185. Two copies are noticed by Krafft, p. 28.

Harl. 1815.

Foll. 99; 8½ in. by 4¾; 19 lines 2⅝ in. long; written in small and neat Kyrma about the close of the 16th century.

A collection of letters and models of epistolary style, without author's name, beginning with the rubric مرحوم سلطان سلیمان

پاشا [پادشاه] حضرتلری شاه طهماسه کوندردوکی نامه‌نك صورتیدر

The first part comprises the following letters of historical interest: Sultan Suleimān to Shāh Ṭahmāsp, declaring war against him, and announcing that he had crossed the sea at the beginning of Ṣafer (A.H. 941), f. 1 *b*. Prince Selīm to Shāh Ṭahmāsp, informing him of the defeat and flight of his brother Bāyezīd, and urging his extradition, (A.H. 966), f. 3 *a*. The Shāh (Sultan Muḥammed) to the Sultan (Murād III), referring to the death of Shāh Ismā'īl and suing for peace; sent with Maḳsūd Khān (A.H. 988), f. 5 *b*. Serdār Mustafa Pasha to the Grand Vezīr Muḥammed Pasha (Sokolli), relating his campaign in Shirvan in two separate reports, beginning respectively on the 6th of Jumāda II, and on the 6th of Rejeb A.H. 986, f. 7 *b*. Ḥaider Pasha, Beglerbegi of Sīvās, to his Kyahya, announcing his victory over Imām Ḳuli Khān in Demur Ḳapu, on the 16th of Rebī' II, A.H. 991, f. 16 *a*. Report on the naval engagements of Piyāleh Pasha near Malta, in the months of Shevvāl and Zulḳa'deh (A.H. 972), f. 18 *a*. Piyāleh Pasha to Ḥasan Pasha, Beglerbegi of Algiers, on the taking of Gerba; written from Prevesa, 3 Zulḳa'deh (A.H. 967), f. 23 *a*. Pertev Pasha to the Ḳāẓi of Adrianople on the taking of the fortress of Gyula (Hungary) on the 4th of Ṣafer (A.H. 974), f. 29 *a*. Four letters of the Grand Vezīr to the Beglerbegi of Algiers, congratulating him on his victories over the infidels, and enjoining him to assist Ḥasan Pasha, son of the "late" Khair ud-Dīn Pasha (Barbarossa) f. 31 *b*. The Sultan (Suleimān) to Prince Muṣṭafa, exhorting him to apply himself to study, f. 33 *b*.

The rest of the volume is taken up with models of letters of condolence, congratulation, recommendation, etc., to Vezīrs and other men of rank, for the most part without writer's name. The following are named as writers in a few of the rubrics: Kemāl Pasha Zādeh, f. 37 *a*; Ebus-So'ūd Efendi, ff. 37 *b*, 50 *b*; Ḳāsim Aghā, secretary of the Divan, ff. 29 *a*, 49 *b*, 51 *b*; Muḥyī Chelebi, ff. 55 *a*, 56 *b*, 57 *b*; Ḥāmid Efendi, f. 56 *a*; Mevlānā Buzurg, f. 71 *b*; Aḥmedī, f. 93 *b*.

A.H. 995, which appears at the end of three models of letters, ff. 97 *b*, 98 *a*, 99 *a*, was probably the current year at the time of composition.

Add. 5967.

Foll. 99; 8 in. by 5¼; 11 lines 3½ in. long; written in Divani, apparently in the 17th century. [Hilgrove Turner.]

A collection of letters, imperfect at the beginning and end, and wanting also a few leaves in the body of the volume.

Among many models of official and familiar correspondence, arranged without any apparent plan, it includes the following genuine letters: An admiral to the Sultan, announcing his arrival at Cyprus on the 13th of Jumāda II, and the capture of three Venetian men-of-war off Famagusta, f. 3 *a*. Shāh Ṭahmāsp to Prince Selīm, interceding in favour of the fugitive Prince Bāyezīd, ff. 7 *b*, 2, 9—12 (longer than the Persian original as given by Eivaghli, Add. 7688, f. 91 *b*). Mufti Khwājah Chelebi (Sa'd ud-Dīn) to Aḥmed Pasha, with congratulation and advice on his appointment as Grand Vezīr (A.H. 987), f. 12 *a*. Kemāl Pasha Zādeh to Sa'di Chelebi, consoling him on his deposition from the Ḳāẓiship of Constantinople (A.H. 940), f. 16 *b*. Ḳinali Zādeh 'Alī Chelebi to the Grand Vezīr Rustem Pasha, congratulating him on his return to Constantinople after the war (A.H. 962), f. 17 *b*. The Sultan (Murād III) to Shāh 'Abbās I, declaring his peaceful intentions, and mentioning the departure of the Gilan fugitive (Khān Aḥmed) for Baghdād (A.H. 1001; v. Na'īmā, vol. i., p. 41), f. 50 *a*.

Some letters without writer's name relate to official matters and military transactions in Bosnia and Hungary. One of them,

f. 56 *b*, is dated A.H. 1001. Others are signed Mesīḥi الفقير افقر مسيحى بنده كمتر; see ff. 65 *b*, 66 *b*.

Add. 11,739.

Foll. 41; 10¾ in. by 6¾; 17 lines 4¾ in. long; written in a cursive character, verging on Divani, apparently in the 17th century.

A collection of models of familiar and official letters, imperfect at the beginning. The dates found at the end of many examples of official correspondence range from A.H. 982 to 1028. The name of Kerkūk, which is of frequent occurrence, and the occasional mention of the neighbouring places, Erbīl, Shehrezūl, and Mossul, point to the locality where the work was compiled.

At the end are found the three following royal letters: Shāh Ṭahmāsp to Sultan Suleimān, accrediting Emīr Kemāl ud-Dīn Ferrukhzād Beg to treat of the peace, *Persian* (A.H. 961; see Gesch. des Osm. Reiches, vol. iii., p. 325), f. 32 *a*. Suleimān to Shāh Ṭahmāsp, announcing the defeat and flight of Prince Bāyezīd, and asking for his extradition to Prince Selīm, conveyed by Sinān Beg (A.H. 967; ib. p. 372); imperfect at the beginning, f. 35 *a*. Answer of Shāh Ṭahmāsp to a letter of Prince Selīm brought by Ṭūrāḳ Aghā, interceding in behalf of Prince Bāyezīd; sent with Seif ud-Dīn Agha Zulḳadrī, ff. 35 *b*—37 *b*. The first two of the above letters, and the Persian original of the third, are found in the collection of Eivāghlī Ḥaider, Add. 7688, ff. 86 *a*, 82 *b*, and 91 *b*.

Foll. 39—41 contain some Ghazals by Bāḳī.

Or. 1169.

Foll. 65; 7¾ in. by 4¼; 17 lines, 2½ in. long; written in fair Nestalik, with ʿUnvān and gold-ruled margins, apparently in the 17th century. [Alex. Jaba.]

A collection of fifty-two letters by ʿAzmi Zādeh Efendi, with the following endorsement written in the author's life-time منشأت عزمى زاده افندى سلمه الله و ابقاه

It has no preface, and begins with the rubric علماء شامدن شيخ حسن بوريني يه ارسال اولنان مكتوبك [صورتى در], the first letter being addressed to Ḥasan Būrīni, of Damascus, who died A.H. 1024 (see the Arabic Catalogue, p. 601 *a*.)

Muṣṭafa B. Pīr Muḥammed, called ʿAzmi Zādeh, and poetically surnamed Ḥālati, born A.H. 967, was one of the first poets and most elegant writers of the period. He was successively Ḳāẓi of Damascus, Cairo, Brusa, Adrianople and Constantinople, and was ultimately raised to the post of Ḳāẓi ʿAsker of Rumili. He died on the 26th of Shaʿban A.H. 1040. See Fezlekeh, vol. ii., p. 135, and Gesch. der Osm. Dichtkunst, vol iii., p. 214.

A volume containing sixty letters of ʿAzmi Zādeh is noticed by Hammer, Gesch. des Osm. Reiches, vol. iv., p. viii. Thirteen are preserved in a Vienna MS. described by Flügel, vol. i., p. 265.

Rubrics prefixed to the letters state to whom they were written, from what place, and, in some cases, on what occasion. They are due to the writer himself, who, in one instance, f. 51 *b*, refers to his deposition from the judgeship of Damascus. The letters were written, for the most part, from the last-named place, and from Adrianople; the dates range, as far as they can be determined, from A.H. 1010 to 1030. The following are the principal persons addressed: Jaʿfer Pasha, governor of Yemen, ff. 5 *a*, 60 *b*; Yaḥya Efendi, ff. 8 *a*, 12 *b*; Sherīf Efendi, Ḳāẓi of Damascus, ff. 9 *b*, 17 *a*; Esʿad Efendi (Mufti A.H. 1024—34), ff. 14 *b*, 63 *b*; ʿAbdul-Ghani Zādeh Efendi (Nādirī; d. A.H. 1036), ff. 18 *b*, 33 *a*, 42 *a*, 50 *b*; the Kapudan Pasha Jīghaleh Zādeh (A.H. 1006—1013), f. 26 *a*; Ḥāfiz Aḥmed Pasha, governor of Damascus, ff. 20 *b*, 62 *a*; the Muftis Muṣṭafa Efendi (A.H. 1011—1015),

f. 22 *a*, and Ṣan' Ullah Efendi (A.H. 1008—1015), ff. 23 *a*, 24 *b*; Ghāzi Girāi, Khān of Crimea (A.H. 996—1017), f. 27 *b*; 'Abd ul-'Azīz Efendi, ff. 34 *b*, 44 *a*, and the Grand Vezir Naṣūḥ Pasha (A.H. 1020—1023), ff. 36 *a*, 41 *a*, 48 *a*, 51 *b*.

Or. 1139.

Foll. 120; $10\frac{1}{2}$ in. by $5\frac{3}{4}$; 29 lines $3\frac{3}{8}$ in. long; written in small and close Neskhi, apparently in the 18th century. [Alex. Jaba.]

I. Foll. 1—79.

منشئآت الانشا

The epistolary compositions of Muḥammed B. Muḥammed Oḳchi Zādeh, محمد بن محمد اوقچى, with a preface by the author.

Beg. حمدا لمن خلق لحور العين للسعدا وقال انا انا انشاناهن انشاء

The author was the son of Oḳchi Zādeh Muḥammed Pasha, governor of Ḥaleb, and took the poetical surname of Shāhī. He was born A.H. 960, became Re'īs ul-Kuttāb A.H. 1004, and afterwards Nishānji. He died A.H. 1039. See Fezlekeh, vol. ii., p. 127, Gesch. des Osm. Reiches, vol. iv., p. 272, note *c*, p. 603, note *i*, and Osm. Dichtkunst, vol. iii., p. 209.

In a preface written in a very verbose and flowery style, the author gives an account of his own career. Enrolled at an early age in the ranks of the Divan-writers he quickly rose to the post of Re'īs ul-Kuttāb, and soon after to the more exalted office of Tevḳī'i or Nishānji. But the iniquitous rule of a Grand Vezīr called Ḥasan (Khādim Ḥasan, A.H. 1006) and of a no less corrupt Mufti (Bustān Zādeh) compelled him to retire from official life and to repair to Mecca. The author dwells at some length on his subsequent re-instatements and depositions, and draws a dark picture of the prevailing corruption, and of the state of anarchy which culminated in the tragic end of the Sultan (Osman II, A.H. 1031). After enlarging on the high position which masters of epistolary style held in former times, he states that the present collection comprises the letters written by himself, as Nishānji, in the name of Sultans or Vezirs to the king of Persia, as well as friendly epistles addressed by himself to eminent men of his time.

The preface concludes with a panegyric on the lately appointed Mufti Yaḥya Efendi (A.H. 1031), who had re-instated him in his office, and to whom the work is dedicated.

Contents: the author's preface, f. 1 *b*. Five letters addressed by the Sultans of Turkey, or the Grand Vezīrs, to Shāh 'Abbās I of Persia, f. 8 *b*. These letters are not dated, neither do they give the names of the Sultans for whom they were written; but, judging from their contents, they range from the reign of Muḥammed III to that of Muṣṭafa I. The first relates to the Persian refugees, Khān Aḥmed of Gīlān and Nejef Ḳuli Khān, and to the dealings of Ḥasan Pasha, governor of Baghdād, with the rebel chief of Ḥuveizeh. The last is written in the name of Muṣṭafa I, and contains a reference to his nephew and predecessor Osman II (they do not correspond with any of the same Sultan's letters included in the collection of Eivāghli). Letters of the author to officials and personal friends, f. 19 *b*. The names of the persons addressed are not given, except in the case of one letter written to (Siliḥdar) Ibrāhīm Pasha on his appointment as governor of Egypt (A.H. 1031). At the end f. 73 *a*, are forms of letters announcing the accession of a new Sultan.

Collections of letters by the same author are noticed in the Catalogues of Uri, p. 307, Krafft, p. 29, No. 88, S. Petersburg, pp. 530, 540, Vienna, vol. i., p. 285, and Gotha, p. 208. See also Gesch. des Osm. Reiches, vol. ix., p. 248, No. 166.

II. Foll. 80—120. Letters of 'Abd ul-Kerīm Efendi منشآت عبد الكريم افندى, with a

preface by an anonymous editor, who collected them after the author's death.

Beg. هزاران هزار حمد بديع و ثنای جميل كه عنوان طراز

'Abd ul-Kerīm B. Sinān, a native of Adrianople, went as a youth, about A.H. 990, to Cairo, where he pursued literary studies. He was appointed, A.H. 1028, Ḳāẓi of Ḥaleb, and transferred, A.H. 1030, in the same capacity to Cairo, where he stayed only five months. He then returned to his native country, was appointed Ḳāẓi of Brusa, and died between A.H. 1040 and 1049. See Khulāṣat ul-Eṣer, Add. 23,606, ff. 528—530. He wrote, under the title of Terājim Kibār el-'Ulemā, biographical notices of some Vezīrs and learned men of his time. See the Vienna Catalogue, vol. ii., p. 355. The editor of his letters was, according to Haj. Khal., vol. vi., p. 185, Mevla 'Ismetī, who was afterwards raised to the office of Ḳāẓi 'Asker of Rumili, and died A.H. 1075. See Gesch. der Osm. Dichtkunst, vol. iii., p. 456.

The letters, which were written for the most part from Ḥaleb or Brusa, have no dates, but have rubrics showing the persons to whom they were addressed. Of these the principal are—Yaḥya Efendi (Mufti, A.H. 1031—1053), ff. 81 *a*—84, 88 *b*, 114 *a* (one of these letters relates to the fall of the Grand Vezīr Mereh Ḥusein, A.H. 1032); Muftī Muḥammed Efendi (A.H. 1015 — 1024), ff. 85 *b*, 90 *b*; Es'ad Efendi (Muftī, A.H. 1024—1031), ff. 87 *a*, 91 *b*; 'Abd ul-'Azīz Efendi, f. 94 *b*; Ghanī Zādeh Efendi (Ḳāẓi 'Asker, A.H. 1023—1034), f. 95 *a*; the Grand Vezīr Naṣūḥ Pasha (A.H. 1020 — 1023), ff. 97 *a*, 113 *a*; 'Azmi Zādeh Efendi, f. 109 *a*, and Veisi Efendi, f. 115 *a*.

Besides the letters the collection includes some eulogies, or biographical notices, of the following men: the Grand Vezīr Lala Muḥammed Pasha (A.H. 1013—1015), f. 99 *b*; Ḥasan Pasha, governor of Egypt (A.H. 988—991), f. 100 *b*; (Yāvuz) 'Alī Pasha, governor of Egypt and Grand Vezīr (A.H. 1010—1013), f. 101 *b*; the Grand Vezīr Murād Pasha (A.H. 1015—1020), f. 103 *a*; and an account of the death of Tokhtamish Girāi Khān and his brother 'Ināyet Girāi Sulṭān (A.H. 1016; see Fraser, Annals of Naima, p. 352, Fezlekeh, vol. i., p. 300, and Hammer, Gesch. der Chane der Krim, p. 94), f. 106 *b*.

Collections of 'Abd ul-Kerīm's letters are noticed in the Catalogues of Krafft, p. 30, of Vienna, vol. i., p. 270, and of Aumer, No. 231.

Add. 9704.

Foll. 56; 8 in. by 5; 13 lines 3¼ in. long; written in Divani, with ruled margins, dated Zulka'deh, A.H. 1061 (A.D. 1651).

[Hodgson.]

A letter-writer, with the heading كتاب انشا, containing, besides a few real letters, models of letters to be written to Muftis, Ḳāẓi 'Askers, Vezīrs, Ḳapudans, and other officials, as well as to friends and relatives.

It begins with the rubric بغداد سفرنده سعادتلو پادشاهك اچ اوغلانلرندن بر اچ اوغلانی مرحوم قزلر اغاسنه ارسال ايلدوكی مكتوبك صورتيدر

The collection includes the following letters of historical interest: a page of Sultan Murād IV to the Ḳizlar Aghasi, describing the siege of Baghdād, dated 19th Sha'bān, A.H. 1049 (read 1048), ff. 1—15. Murād IV, from Erzerum, to the Shāh (Ṣafī), after the taking of Baghdād, ff. 15—17. A soldier to his brother, reporting Murād's arrival before Baghdād, and the beginning of the siege on the 9th of Rejeb (A.H. 1048), f. 36 *b*. Journal of Mūkhāni Muḥammed Efendi, secretary of Silihdār Muṣṭafa Pasha, describing the siege and storming of Baghdād, from the 8th of Rejeb to the 16th of Sha'bān (A.H. 1048), ff. 38—42.

Foll. 43—55 contain: 1. A tract on the divine origin of the holy banner, and on the banners given by Muḥammed to his generals, beg. اولا سنجاغك اثباتی اولدر كه الله تعالی حضرت آدم عليه السلام جبرائيلی كوندردی

f. 43 *b*; 2. A chronological table of the Osmanli Sultans, and of the principal events in Turkish history, down to A.H. 1055, with some later additions, down to A.H. 1189, f. 46 *b*; 3. An astrological fragment on horoscopes, ff. 52—54.

Add. 19,804.

Foll. 90; 8 in. by 5¾; 11 lines 3⅜ in. long; written in a fair Divani; dated end of Rebī' II, A.H. 1075 (A.D. 1664).

A collection of letters written by Veisi Efendi and some other writers, beginning with the following rubric: انشاء مبارکه که مرحوم سلطان سلیم ابن بایزید خان علیه الرحمة والرضوان حضرتلری مصر عزیزی فتح ایتدکلری شیخی افندی ارسال ایتدکلری بشارت نامهء مرغوبه نك صورتیدر

This relates only to the first article in the volume, a letter written to the Porte to announce the conquest of Egypt by Sultan Selīm (A.H. 923). Of the writer, Sheikhi Efendi, no notice has been found.

The letters have rubrics stating the names of the writers, and, in some cases, also the persons addressed. Most of them are by Veisi Efendi, who died A.H. 1037 (see p. 29 *a*), and whose letters have been collected. See Haj. Khal., vol. vi., p. 186, the Vienna Catalogue, vol. ii., p. 270, and Krafft's Catalogue, p. 29, No. 85. They are as follows: Veisi to the Vezīr Uveis Pasha, describing the drawbacks of the office of Ḳāẓi, and asking to be released from it, f. 3 *a*. The same to the Grand Vezīr, Naṣūḥ Pasha (A.H. 1020—1023), f. 8 *b*, and to the Sheikh ul-Islām, f. 10 *b*. 'Abd ul-Kerīm Efendi, as Ḳāẓi of Brusa (see p. 98 *a*) to Veisi, f. 10 *b*. Veisi to an official not named, f. 23 *b*, to the Sheikh ul-Islām, f. 25 *a*, to the Sheikh ul-Islām Khwājah Zādeh Muḥammed (A.H. 1015—1024), f. 28 *b*, to the governor of Egypt, f. 33 *a*, to the Ḳapudān Pasha, f. 37 *b*, and to a friend not named, f. 40 *b*.

The Defterdār Bāli Chelebi's dotless letter to the late Shehzādeh, Sultan Selīm (the same in the Vienna Catalogue, vol. i., p. 615), f. 43 *a*. Similar letters by Kāmī Efendi, f. 45 *b*, and Muḥammed Efendi, f. 48 *b*. Other letters of Muḥammed Efendi to the Khāns of the Crimea, to the Grand Vezīr, to the Naḳīb ul-Eshrāf, and other persons, ff. 50 *b*—62 *a*.

The rest of the volume contains models of familiar letters, of letters from Aghas to Pashas, forms of petitions, receipts, Tezkirehs, etc. The date A.H. 1075, which occurs in some of them, is also that of the MS. The compilation must have been made in that year, and probably by the scribe himself, who signs محمد بن محمد استنبولی

Add. 19,436.

Foll. 52; 8 in. by 4¾; 13 lines 2¾ in. long; written in Dīvani, apparently in the 17th century.

An Inshā, or letter-writer, especially designed for military officers.

Beg. سعادتلو و مروتلو و دولتلو برادر عزیزم سلیمان بك حضرتلرینك حضور

The letters, several of which relate to questions of pay, or military service, are such as would be written by Pashas and Aghas to each other, to superiors and inferiors, and to relatives. At the end are some models of official letters addressed by fief-holders, اهل زعامت, to Ḳāẓis, some forms of Tezkireh and Temessuk, in which the date, A.H. 1079, probably the time of composition, occurs twice, and, finally, some examples of arithmetical operations.

Add. 6602.

Foll. 22; 8 in. by 5½ in the shape of a scrap-book, with about 10 lines per page, diagonally written in Divani, circa A.D. 1680.

[J. F. Hull.]

Models of letters of recommendation, and complimentary addresses to Pashas and other dignitaries, without dates or signatures.

The writer appears to have been a dependent of ʿAbd ur-Raḥmān Pasha, whom he calls his patron ولی النعم. Two of the Pasha's letters are given, pp. 35, 37. The first is addressed to the Sheikh ul-Islām, and the second to the Vezīr Dāmād Muṣāḥib Pasha, *i.e.* Muṣṭafa, the favourite and son-in-law of Muḥammed IV, who died as Ḳapudan Pasha, A.H. 1097.

ʿAbd ur-Raḥmān Pasha, governor of Bosnia A.H. 1092, and of Camieniec A.H. 1093, died at the siege of Ofen, A.H. 1097.

On the fly-leaf is written: "Anno 1683, als den $\frac{12}{2}$ September Wien ist ensezt worden, ist dieses Buch im Türckischen Lager beckommen worden."

Sloane, 2690.

Foll. 28; 8 in. by 4; about 15 lines, written diagonally, in cursive Divani, about A.D. 1685.

Copies of letters written by an English merchant خواجه ویتقوم (Whitcombe) to Turkish officials, and relating to money transactions.

They are addressed to Muṣṭafa Pasha, governor of Tunis, Aḥmed Pasha, governor of Ṣaida and Beirūt, Aḥmed Pasha, governor of Baghdād, Muḥammed Pasha, governor of Cyprus, ʿAli Efendi, steward of the imperial kitchen, etc. The few dates that occur range from A.H. 1093 to 1096. At the end is a Turkish alphabet.

Harl. 5712.

Foll. 23; 15 in. by $10\frac{1}{2}$; 6 lines $12\frac{1}{2}$ in. long, written lengthways, in each page, in a large and elegant Divani, early in the 18th century.

Models of letters to Vezīrs, Ḳāẓis, Ḳapudān Pashas, and other officials, lastly, to Christian commanders, by Seyyid Vaḥdeti Chelebi, with the heading, انشاء مرغوب سید وحدتی چلبی در

Beg. اول واحد یزدانی واول حی صمدانی جل ذکره

The rubric of the first letter is as follows: ولی النعمدن مکتوب کلدکده جوابی رجا نامه سیاقنده تحریر اولنور ایسه مناسبدر و نوع جدید در

The collection includes also some Buyuruldus, or commander's orders relating to military matters. The dates 1114, 1115, 1116 of the Hijreh, which occur in some of the letters, give the approximate time of compilation.

A Latin description in the hand of Salomon Negri is prefixed.

The last two leaves, foll. 22, 23, are of an earlier date. They contain some lines in Hebrew, Syriac and Arabic, with this note: "Anno domini 1666. Ex dono doctissimi et plurimum mihi colendi D^{ris} Rabbi Abendana, nunc temporis in Cantabrigia peregrinantis."

Add. 7888.

Foll 89; 8 in. by $4\frac{3}{4}$; 19 lines $2\frac{1}{2}$ in. long; written in small Nestaliḳ Shikesteh-āmīz, with ʿUnvān and ruled margins, in the 18th century. [Rich, No. 356.]

Letters of Nābi منشئات نابی افندی collected and edited after his death (A.H. 1124, see p. 37 *b*) by his friend Ḥabeshi Zādeh, with a preface by the latter beginning ضمائر ارباب فضل و عرفان کمالاته پوشیده دکلدر

The work was compiled by desire of Siliḥdār ʿAli Pasha Dāmād, who appears to have been the author's special patron. Siliḥdār ʿAli, who is styled in the preface Nāʿib, or deputy, of the Vezir, was afterwards raised to the office of Grand Vezir, A.H. 1125—28.

The letters and poetical pieces addressed to him by Nābi form the second and greater part of the collection, foll. 8 *b*—41 *a*; the first consisting only of complimentary addresses. The remaining letters are written to the Re'īs ul-Kuttāb Rāmi Efendi (A.H. 1106—1114),

ff. 41 *a*, 51—58; Khalīl Agha, f. 42 *a*; ʿUshshāḳi Zādeh Osman Efendi, f. 43 *a*; ʿAbd ul-Bāḳi Pasha, governor of Erzerum, f. 43 *b*, etc.; Kuprili Zādeh Esʿad Beg, f. 81 *b*, and to Ḳayūmji, Christian poet of Erzerum, f. 84 *b*.

At the end, fol. 87 *b*—88 *b*, is a letter written by the "late" Mādiḥ Efendi (who died in Cairo, A.H. 1130; see Gesch. der Osm. Dichtkunst, vol. iv., p. 93).

ʿAbd ur-Raḥīm Beg, called Ḥabeshī-Zādeh, and poetically surnamed Raḥmi, is mentioned in the Appendix to Haj. Khal., vol. vi., p. 634, as the editor of منشئات نابی. See also Gesch. des Osm. Reiches, vol. vi., p. vii., No. 13, and Gesch. der Osm. Dichtkunst, vol. iv., p. 239. Other copies of Nābi's Munsheāt are noticed in Krafft's Catalogue, p. 30, in the Vienna Catalogue, vol. i., pp. 292, 297, Aumer, Nos. 224, 235, and in the Gotha Catalogue, No. 25.

Or. 3217.

Foll. 51; album-shaped; 9¾ in. by 6; 14 lines, written diagonally, in Divani, apparently in the 18th century.

[Baron von Kremer, No. 100.]

An Inshā, or collection of models of letters, with a preface treating of the importance and advantages of proficiency in the art of letter-writing. It begins حمد بیحد و ثنای بیعد اول خالق جن اناس ورازق اجناس پادشاه بی نیاز و بنده نواز

The doxology is the same as in Add. 5971 (see p. 93 *a*); but the agreement goes no further; the preface and the body of the work are entirely different.

The letters are arranged, in the early part of the volume, according to the rank of the persons addressed, as follows: The Tātār Khān (Khān of the Crimea) to the Sultan. The Sadr i Aʿẓam to the Sultan. A Vezir to the Tātār Khān. A Vezir to the Sadr i Aʿẓam, etc. Further on are models of familiar letters to friends and relatives. Then follow some real letters to or from the Governor of Egypt, Kūchuk Aḥmed Pasha, Governor of Damascus (c. A.H. 1040), the Kapūdān Jaʿfer Pasha (A.H. 1041—44), etc., most of which relate to Egyptian affairs. At the end, after some more forms of official letters, are a few epistolary compositions in a more literary style, by Shināsī Chelebi (who died A.H. 1114; v. Gesch. der Osm. Dichtkunst, vol. iv., p. 7). A.H. 1160, which occurs in one of the first models, fol. 5 *b*, was probably the current year at the time of the compilation.

On the cover is written the name of Franciscus Höck [some time director of the Oriental Academy, Vienna].

Add. 18,810.

Foll. 83; 8¾ in. by 5¾; 15 lines 3¼ in. long; written in cursive Turkish Neskhi, about A.D. 1760. [Dr. H. Ford.]

Copies of letters written by the French Consuls in Ṣaida to the Turkish governor of the province, relating mostly to the affairs and interests of French subjects residing or travelling in Ṣaida and in the neighbouring places, ʿAkka, Ṭarābulus, Ṣūr and Lādakieh. They are signed by the following Consuls: دامیراط (Damirat), بورکنیون (Bourguignon), دکله رامبو (de Clérambeau), and غوطیه (Gautier). The few dates that occur range from A.H. 1172 to 1173.

The official addressed is not named in the letters. It was probably Saʿd ud-Dīn Pasha, who, in an Imperial Nishān, addressed to him in Rebīʿ II, 1172, ff. 60—63, is entitled Vāli of Ṣaida.

The collection was apparently formed by a Dragoman of the French Consulate, who wrote at the beginning: تالیف الترجمان پریل, "Compiled by Terjumān Perille."

On the fly-leaf is written: No. 673, ach[eté] v^te^ Kief[fer].

Add. 19,365.

Foll. 159; 8¼ in. by 5¼; 23 lines 3¼ in. long; written in small Kyrma, probably about the beginning of the 19th century.

منشئات كاني

The letters of Kāni.

Beg. وزراى عظام حضراتدن سوى مراحم بوى صدر عالى يه و جانب حضرت فتوتپناهى يه و كبارلن وزرايه

The author, who in the heading of the table of contents is called Ebu Bekr Kāni Ebul-Ma'āni, was born in Tokat, and began life as a Mevlevi in his native city. He was brought to Constantinople by the Grand Vezir Ḥakīm Pasha Zādeh (A.H. 1168), and followed from that time the profession of secretary. He died, as stated by Jevdet, vol. v., p. 84, in Rebī' II, A.H. 1206. Hammer places his death A.H. 1208; see Gesch. der Osm. Dichtkunst, vol. iv., p. 366, and the Vienna Catalogue, vol. i., p. 274. Kāni appears, from the present collection, to have been attached as secretary to Yegen el-Ḥāj Muḥammed, Agha of Janissaries (afterwards Pasha, and lastly Grand Vezir, A.H. 1196—7), also to the Voivode of Wallachia لغوريك, and to have resided a long time in Bucharest.

Contents: Forms of address and titulature used in writing to various dignitaries, f. 11 *b*. Letters written mostly in the name of Yegen el-Ḥāj Muḥammed Agha, and to him, f. 25 *a*. Letters written in the name of the Voivode of Wallachia, and to him, f. 66 *a*. Miscellaneous official and familiar letters, f. 80 *b*. Letters written by Kāni in his own name to his spiritual preceptor, 'Abd ul Vāḥid Efendi, Sheikh of the Mevlevis in Tokat, to the Re'īs ul-Kuttāb, to 'Aṭā-ullah Efendi, secretary of the Kapudan Pasha Ghāzi Ḥasan, to friends, relatives and others, f. 95 *a*.

To each letter is prefixed a rubric containing an abstract of its contents. A detailed table of the letters is prefixed, foll. 1—10.

Two different collections of Kāni's letters are described by Flügel, Vienna Catalogue, vol. i., pp. 274-5. See also Aumer, No. 225.

Or. 1168.

Foll. 176; 9 in. by 5½; 21 lines 3 in. long; written in Nestalik, with 'Unvan and gold-ruled margins, apparently in the 19th century. [Alex. Jaba.]

Another collection of Kāni's letters, with the heading, منشأت مرحوم كانى افندى صدارت عظمى تبريكى

The contents are partly the same as in the preceding MS.; but the arrangement is different. The rubrics prefixed to the letters seldom consist of more than the words, "form or tenor of letter," صورت مكتوب. But few of them give the name of the person in whose name the letter was written, or to whom it was addressed, and in those cases the name of Yegen Muḥammed Pasha recurs frequently.

Add. 7889.

Foll. 22; 11 in. by 7; 7 and 12 lines in a page; written in Divani, in the 18th century. [Rich, No. 729.]

Two fragments of Inshās, or formularies of official and familiar correspondence. The first, ff. 1—10, has at the end the signature محمد سعيد and the date 14 Sha'bān, A.H. 1209. The second, ff. 11—22, contains letters dated A.H. 1140.

Add. 7689.

Foll. 209; 8 in. by 5¾; written for Mr. Rich, in Baghdad, from A.H. 1219 to 1223 (A.D. 1804—1808). [Rich, No. 351.]

I. Foll. 1—35; 7 lines obliquely written in Divani, A.H. 1219.

An epistolary manual with the heading هذا انشاء مرغوب. It contains models of letters to be written to the Sultan, the Grand Vezīr, to equals, superiors, inferiors, and relatives. At the end are some directions relating to arithmetical operations, and to the abbreviated notation of the months.

A vocabulary of Arabic words used in letter-writing, explained in Turkish, occupies four pages at the beginning and the margins throughout. A table of contents is prefixed.

II. Foll. 39—191. Three Persian treatises, for which see the Persian Catalogue, p. 810 *a*. They were written, as stated at the end, in Baghdād, by Aḥmed el-Ḥasanī el-Lārījānī (Mr. Rich's Persian secretary).

III. Foll. 192—209; ten lines in a page, in Neskhi.

Forms of address, partly Turkish, partly Arabic, used by the English Resident in Baghdad in his correspondence with the Vezīr and Kyahya of Baghdad, the governor of Mossul, the Mutesellims of Baṣrah, the secretaries of the Divan, the Defterdars, the governor of Mārdīn, the Pasha of Kurdistan, the Imām of Maskat, the Sheikh of the Muntefiḳ Arabs, and the Vahhābi ruler, 'Abdullah B. Sa'ūd. The heading is: دولتلو رزیدند بك حضرتلرندن بعض احبابه ارسال ایلدیکی قائمه صورتیدر

Add. 9707.

Foll. 34; 10 in. by 7; about 11 diagonal lines; written in a cursive Divani like character; dated (f. 9 *a*) 24 Rebī' I, A.H. 1213 (A.D. 1798). [Hodgson.]

Inshā, or models of official and familiar letters. Some of the letters relate to Algerian and naval affairs, one especially to the capture of a Christian man-of-war off Majorca.

Add. 9706.

Foll. 111; 8¼ in. by 5¾; 9 oblique lines about 4 in. long; written in a rude cursive character approaching Divani; dated (f. 99 *a*) 29 Muḥarrem A.H. 1238 (A.D. 1822). [Hodgson.]

I. Foll. 1—73. A letter-writer inscribed هذا کتاب انشا المرغوب الجدید بودر

The letters are such as would be written by Pashas and Aghas in command at Algiers, Constantine, Biscara, 'Annāb, Milyana, etc., to each other on matters of military service. There are also models of familiar letters to relatives and friends, and some forms of certificates, passports, etc.

II. Foll. 73 *b*—99. A similar collection, with the heading: هذا انشاء مرغوب امور فور سلطنات علی عثمان احوالری بیانـنده تحریر . . . اولندی

It contains models of letters to Turkish officials, and to relatives; also forms of Tezkirehs, Temessuks, etc.

Add. 26,318 E.

A single sheet, 13 in. by 8; 25 lines 3¼ in. long, with a few more in the margin; written in a cursive Turkish Neskhi. [W. Erskine.]

An original letter of Sa'īd, son of Suleimān Pasha (the late Pasha of Baghdad), to the Bāliyūz Beg (Claudius J. Rich), informing him that, on the 5th of Sha'bān, he had taken refuge with the Sheikh of the Muntefiḳ Arabs, Ḥamūd el-Thāmir, because he thought his life threatened by 'Abdullah Pasha, and still more by the latter's Kyahya, Muḥammed Ṭāhir Beg; dated Wednesday, the 6th of Sha'bān, A.H. 1227 (August 1812).

The writer adds in a postscript that the oath he had taken in Baghdad was compulsory and therefore not binding.

Add. 21,623.

A volume 17 in. by 12, presented by the

author and endorsed by him "Mallouf's Letters, 1850."

It contains seven letters lithographed on sheets of tinted paper, 22 in. by 16, with ornamental borders. They are dedicatory epistles written by Nāṣīf Ma'lūf, of Smyrna, to some great personages, begging them to accept the author's works, especially his French-Turkish dictionary, and his Revẓat uz-Zehiyyeh, and to grant him their patronage. They are dated Smyrna A.H. 1266-67, bear, for the most part, French headings, and are addressed to Sultan 'Abd ul-Mejīd; Son Altesse Ahmet Fethi Pasha, Grand-Maître de l'Artillerie, etc. (two letters); Son Excellence Suleyman Pacha, Ministre de la Marine, etc.; the Khedive; Son Excellence Fuad Effendi, Mustéchar du Grand-Vézir, etc.; Son Excellence Emin Effendi, Premier Interprète du Divan Impérial.

A second copy of the last letter is lithographed on flowered pink-coloured silk.

COSMOGRAPHY AND GEOGRAPHY.

Harl. 5500.

Foll. 172; 12 in. by 7¾; 13 lines 4¾ in. long; written in a fine large Neskhi with all the vowels, with gold-ruled margins, apparently in the 16th century. It contains ninety half-page miniatures of spirited design and fair style of execution.

A work treating of wonders of art and nature in various countries, without title or author's name; imperfect at beginning and end.

A false beginning has been prefixed by a later hand, f. 1 *b*. The original text begins, f. 2 *a*, as follows:—طاغلرندن بر طاغده طاشدن ایکی ارسلان شکلی پیدا اولنمشدر یوزلری بری برینه قرشو و آغزلرندن ایکی نهر جریان ایدر اول حوالیده ایکی قریه واردر هر بری ایله بر قریه صولنور درلر

The work consists of short detached sections, with the heading حکایت in gold, beginning mostly with the words روایت اولنور که, and following each other without any attempt at systematic arrangement. They relate to strange stones, plants, and animals, to fabulous monsters of sea and land, to remarkable mountains, rivers, and springs, to wonderful buildings, idols, talismans, etc., and consist for the most part of childish stories and travellers' tales. There are many gaps in the body of the volume, so that it has not been possible completely to restore the primitive order of the leaves, which were found in utter confusion.

The work is distinctly called a translation, f. 32 *b*, بو ترجمه نك اصلی, and in two passages, ff. 37 *a*, 73 *b*, reference is made to the author of the original محرر اصل رساله who, however, is not named. Persian words and names retained in the text and explained in Turkish, as کور rendered by یبان اشك, f. 80 *b*, کرمان translated قورتجکز, f. 17 *b*, قان ایدیجی = افعی خونین, کوك حربه‌سی = خشت آسمانی, f. 20 *b*, یلان, f. 156 *a*, show that Persian was the language of the original.

The translation is in plain old Turkish, with many archaic forms and obsolete words; it can hardly have been written much later than the ninth century of the Hijreh.

What gives some importance to the work, in spite of the prevailing fabulous character of its contents, is the early date of the original work, which appears from internal evidence to have been written under the Samanis, probably about the middle of the fourth century of the Hijreh. All the notices relating to India belong to a time previous to the Muslim conquest; a story of ordeal by fire, f. 9 *b*, is located in the land of the Mehrāj (Mahārāja), and in another place, f. 148 *a*, the country of the Afghans is called part of Hindostan. The Khurremdīnān, or followers of Bābek, are represented as an independent and prosperous community, f. 92. One of the longest

sections, foll. 23—32, is devoted to Constantinople. It describes at length the magnificence of its churches, the splendour of the Emperor's court, the talismans constructed in the city by the sage Bulniyās (Apollonius), and it refers to the number of Muslim captives there detained.

Although he has many tales relating to Egypt, Yemen, Shām, Maghrib, and Andalus, the author mentions by preference localities belonging to Māverā-ennehr, where he probably lived, and to adjacent countries, such as Chaghāniyān, Tirmiz, Bukhārā, Īlāḳ, Samarḳand, Gharjistān, Ghaznīn, Ghūr, Bāmiyān, Vakhān, Ferghāneh, Balkh, Khwārezm, Ṭaberistān, etc. He relates, f. 73 *b*, as a fact that came under his personal observation, a landslip due to an earthquake in Turkistan, by which a human skull of colossal size was exposed to view. In another passage, f. 153 *a*, he mentions as a recent occurrence an attempt made by "the late Emīr Sa'īd" (apparently Naṣr B. Aḥmed Sāmāni, A.H. 301—331) to secure a treasure hidden in the mountain of Keshen in Khwārezm.

Authorities are seldom adduced, and only early ones. A name which often recurs is that of Ebu (or Ebul) Muṭī' Balkhi, a Chinese and Indian traveller, to whom are ascribed, among many others, two humorous stories, one relating his visit to an Indian bath infested by mosquitoes and snakes, f. 48 *b*, the other describing the tortures he had to endure at the hands of an old Indian barber, who cropped him against his will, f. 38 *a*. In another passage, f. 62 *a*, the same Ebu Muṭī' relates that he brought from China, on his return to Balkh, three wonderful objects which he presented to the governor of that city, Ebul-'Abbās Kūseh كوسه. This Emīr is, no doubt, identical with Ebul-'Abbās el-Kūsej الكوسج, who is mentioned in the Kāmil, vol. viii., p. 154, as governor of Bukhārā, A.H. 317.

The following are the other authorities quoted: Firdevs ul-Ḥikmet, by 'Ali B. Rebben (who lived in the first half of the third century; see the Arabic Catalogue, pp. 217 *b*, 774 *a*), f. 112 *a*; Ṭabā'i' ul-Ḥayevān, a work ascribed to Aristotle, ff. 54 *b*, 59 *a*; Ebu 'Abdullah Muḥammed B. Isḥāḳ, f. 8 *b*; Ebu Naṣr 'Alī, ff. 10 *a*, 63 *a*, 76 *b*; Ispehbed Zerrīn Kemer, f. 47 *a*; Ebu Sa'īd Bāḥri, ff. 102 *a*, 103 *a*, 108 *a*; 'Abdullah B. Eshkām, f. 107 *b*, and 'Abdullah Bebek ببك, f. 112 *b*.

The only strictly geographical portion of the work is a short and confused account of the five great seas of the world, viz. those of Hind, Rūm, Afrīḳiyeh, Maghrib, and Ṭaberistan, and بنطس (the Euxine), ff. 34 *b*—37 *a*.

The rock-dwellings and the two colossal statues of Bāmiyān, called Khingbut and Surkhbut (see Yāḳūt, vol. i., p. 481), are mentioned f. 13 *a*.

The MS. is noticed in Ouseley's Oriental Collection, vol. i., pp. 134, 318. An abstract of its contents in Latin, with a translation of a few stories, by Salomon Negri, is preserved in the Harleian MS., No. 5501.

Add. 7005.

Foll. 267; 9½ in. by 7¼; about 15 lines 5¼ in. long; written by the Rev. J. Haddon Hindley on paper water-marked 1804.

A transcript of the preceding MS. and of the Latin extracts of Salomon Negri.

Add. 7895.

Foll. 114; 7¾ in. by 5½; 19 lines 3 in. long; written in Neskhi, with ruled margins; dated A.H. 1078 (A.D. 1667).

[Rich, No. 723.]

در مكنون

A cosmographical work.

Beg. قال الله تعالى ان فى [خلق] السموات والارض لايات للمومنين

The author, whose name does not appear

in the present copy, is the well-known mystic, Yāziji Oghli Aḥmed Bījān, who lived in Gallipoli in the ninth century of the Hijreh (v. supra, p. 17 *b*). His object in this work was, as stated in the preface, to set forth the evidences of God's power as displayed in the wonders of creation and the history of the prophets.

The work is divided into eighteen Bābs, as follows: 1. Heavens and their wonders; the Throne, Paradise, Hell, sun, moon and stars, f. 5 *b*. 2. The earths, their wonders, and Jehennum, f. 19 *a*. 3. Surface of the earth, f. 27 *b*. 4. Climates determined by geometry; length of days in each, f. 37 *b*. 5. Mountains, f. 41 *a*. 6. Seas and islands, f. 44 *b*. 7. Cities and regions, f. 49 *a*. 8. Mosques, f. 57 *b*. 9. Solomon's throne, f. 64 *a*. 10. Visit of Belḳīs to Solomon, f. 67 *a*. 11. Limitation of life, f. 69 *a*. 12. Places destroyed by God's wrath, f. 72 *a*. 13. Herbs and fruits, f. 76 *a*. 14. Statues and images, f. 81 *b*. 15. Sīmurgh and 'Anḳā, f. 91 *a*. 16. Mysteries of the Cabala (Jefr), f. 94 *b*. 17. Signs of the Day of Judgment, f. 100 *b*. 18. Prayers and admonitions, f. 111 *b*.

The contents have been noticed by Hammer, Handschriften, No. 159, Gesch. der Osm. Dichtkunst, vol. i., p. 128, note 3, and by Flügel, Vienna Catalogue, vol. ii., p. 518. See also Haj. Khal, vol. iii., p. 191, and, for other copies, the Catalogues of Paris, p. 320, No. 160 (with a French translation, *ib.*, p. 363, No. 62); Dresden, No. 269; Leyden, vol. iv., p. 303, and Gotha, p. 15.

Sloane 4088.

Foll. 73; 8½ in. by 5½; 13 lines 3¼ in. long; written in large Neskhi, probably in the 17th century.

عجائب مخلوقات

The "Wonders of Creation," by Yāziji Oghli Aḥmed Bījān, with the heading هذا كتاب عجايب المخلوقات عن تاليفات احمد بى جان Beg. الحمد لله رب العالمين والصلوة والسلام على رسوله اسعد الخلق واكمل الخلق

The author says in the preface that in the time of Alexander the sages of the world had come together and described the wonders of the universe. In the age of Imām Shāfi'ī that work had been translated from Hebrew غيرى دلنجه [read عبرى دلنجه] into Arabic. By favour of the Sultan of Sheikhs, Ḥāji Beirām سلطان المشايخ قطب المحققين حاجى بيرام سلطانك همتنده اوغلى [read اعلى] Aḥmed Bījān translated it into Turkish for the benefit of his countrymen ignorant of Arabic, and gave to his version the above title. This was done at the time when Sultan Ghāzi Muḥammed Khan conquered Istambul, A.H. 857.

In the above reference to Ḥāji Beirām, the author can only mean spiritual assistance; for that celebrated saint lived under Yildirim Bāyezīd (see Shaḳā'iḳ, f. 21, and Tāj ut-Tevārīkh, f. 113 *a*), and died in Angora, according to the Lughāt i Tārīkhiyyeh, A.H. 833.

The fanciful origin assigned to the work is sufficiently refuted by an examination of its contents. It turns out to be no more than a meagre abstract from the well known 'Ajā'ıb ul-Makhlūḳāt of Ḳazvinī, which, by the omission of entire chapters and severe curtailing of others, has been reduced to less than a fifth of its bulk. A preliminary chapter in which the notion of wonder عجب is defined and illustrated, in the first instance, by the marvellous structure of the honeycomb, ff. 3 *a*—6 *b*, is literally translated from the first Muḳaddimeh of Ḳazvīnī (Wüstenfeld's edition, pp. 5—8, Ethé's translation, pp. 6—12). It begins as follows: بلمك كركدر كه عجب ديو اهل حكمت بر حيرته ديرلر كه انسانه عارض اولور بر نسنه‌نك سببن بلمدكندن اوتورى و ياخود اول نسنه‌نك تاثيرنك كيفيتن بلمدكيچوندر . . . مثلا بر كشى بر يرده توان كورسه و بال بيوسين كورمش اولسه آنك فاعلين بلمدوكيچون متحير اولور

In the body of the work the process of contraction has been carried on more ruthlessly, and, in some instances, foreign matter has been introduced; but the general arrangement tallies exactly with that of Ḳazvīnī's work This will be seen from the following statement of contents, in which the corresponding portions of the Arabic work are indicated by reference to the pages of Wüstenfeld's edition: The six days of creation, f. 6 *b*. Heavenly spheres (p. 16) f. 7 *a*. The moon and other planets (p. 17), f. 8 *b*. The angels who dwell in heaven (p. 55), f. 12 *a*. Time and its divisions (p. 63), f. 14 *b*. (The chapter on the Arabian months differs from the Arabic text). Winds (p. 95), f. 23 *a*. Rainbow (p. 100), f. 23 *b*. Water (p. 101), f. 24 *a*. The Ocean, with the tale of the ship sent by Alexander to explore it (p. 104) f. 25 *a*. Seas (p. 106), f. 27 *a*. Sea animals (p. 130), f. 31 *a*. The globe and its divisions (p. 143), f. 33 *b*. Mountains and their use (p. 150), f. 34 *b*. Rivers (p. 175), f. 35 *b*. Springs (p. 188), f. 36 *b*. Minerals (p. 203), f. 37 *b*. Vegetables (p. 245), f. 43 *a*. Animals (p. 301), f. 47 *a*. Man and his component parts (p. 302), f. 48 *a*. The Jinnis (p. 368), f. 59 *a*. Herbivorous animals (p. 374), f. 60 *a*. Beasts of prey (p. 387), f. 65 *b*. Birds (p. 405), f. 73 *a*.

The MS. breaks off at the second page of the last section.

The work is mentioned by Haj. Khal., vol. iv., p. 187. For other copies see the Catalogues of Paris, p. 320, No. 161; Dresden, Nos. 68 and 264, art. 2; Leipzig, p. 431 *b*; Vienna, vol. ii., p. 520, and Upsala, No. 318—320.

Add. 7894.

Foll. 172; $9\frac{3}{4}$ in. by $6\frac{1}{2}$; 19 lines $3\frac{7}{8}$ in. long; written in neat Neskhi, with a sprinkling of vowels, with ʿUnvān and gold-ruled margins, apparently in the 16th century.

[Rich, No. 792.]

A cosmographical work with the heading كتاب عجايب المخلوقات, translated from Arabic by Surūri.

Beg. حمد اول مبدع حكيمه كه آسمانى بنياد قلدى

Surūri, whose proper name was Muṣliḥ ud-Dīn Muṣṭafa B. Shaʿbān, was the son of a wealthy merchant of Gallipoli. After teaching for years in a Medresch built for him by the Vezīr Ḳāsim Pasha, he embraced a religious life and entered the Nakishbendi order. He was, however, called upon by Sulṭan Suleimān to undertake the tutorship of Prince Muṣṭafa, over whom he acquired unbounded influence. After the Prince's tragical death, he lived some years in retirement and poverty, and died, at the age of seventy-two, A.H. 969. He is chiefly known by his numerous commentaries on Persian poets, although, according to his contemporary, Kinali Zadeh, f. 132 *b*, he was but imperfectly acquainted with the niceties and idioms of the language. See Zeil ush-Shaḳā'iḳ, f. 10 *a*, Kunh ul-Akhbār, Or. 32, f. 237 *a*, and Gesch. der Osm. Dichtkunst, vol. ii., p. 287.

Beginning with a panegyric on Sultan Muṣṭafa, Surūri states that the Prince, having received from a rich merchant of Mecca an Arabic "Book of Wonders and Rarities" كتاب العجايب والغرايب, ordered him, his servant, to translate it. The writer adds that, in performing that task, he eliminated superflous matter and added some useful information.

In the epilogue the translator says that the work had proceeded thus far, when its promoter, Sultan Muṣṭafa, became the object of the displeasure of the Padishah, and passed from this mansion of sorrow to the abode of peace. Then his tutor خواجه, the poor Surūri, heart-broken, abandoned the task and left the work unfinished in the month of Zulḳaʿdeh, A.H. 960.

Sultan Muṣṭafa was beheaded by order of

his father on the 27th of Shevvāl, A.H. 960. See Pechevi, vol. i., p. 302.

The anonymous original, vaguely designated as above, proves to be the ʿAjā'ib ul-Makhlūḳāt of El-Ḳazvīni, of which the present work is a somewhat abridged translation. In the following table of contents the corresponding portions of the Arabic text are indicated by reference to the pages of Wüstenfeld's edition. Additions due to the translator are enclosed in brackets.

Kazvīni's preface (p. 3) f. 3 *a*. The four Muḳaddimehs, beginning foll. 4 *b*, 7 *b*, 8 *b*, and 10 *a*. Maḳāleh I. The spheres (p. 16) f. 13 *a*. Sphere of the fixed stars, Faṣl 1 (p. 27), f. 23 *a*. [Planetary influences on days and hours; lucky and unlucky conjunctions of the planets, f. 23 *b*. The signs of the zodiac; their connexion with certain cities and their conjunctions with the planets, f. 30 *a*.] Continuation of the chapter on fixed stars; their magnitudes, and the constellations (pp. 28—41), f. 31 *a*. Mansions of the moon (p. 41), f. 48 *a*. [Influences of the mansions, f. 53 *b*.] Sphere of the zodiac (p. 52), f. 54 *b*. Sphere of spheres (p. 53), f. 55 *b*. [Motion of the spheres; the star called شكور by the Turks, f. 57 *a*]. The angels who dwell in heaven (p. 55), f. 58 *b*. Time and its divisions (p. 63), f. 67 *b*. (There is much additional matter relating to the days of the week; the Rumi or Syrian months, f. 78 *b*, follow a different order, viz. from Adar to Shubāṭ). [Eras of the Hijreh and of Yezdegird, f. 83 *a*.] Persian months (p. 79), f. 83 *b*. Years (p. 84), f. 86 *b*. [The animal-cycle of the Chinese and Tatars and the prognostics of each year, f. 90 *a*. Omens to be drawn from various occurrences, and from throbbings of the body, according to the ruling sign of the zodiac; lucky days for bleeding; import of dreams and of letters found on opening books at random (Fāl), mostly in tabulated form, f. 93 *a*.]

Maḳāleh II (p. 89), f. 105 *b*. Spheres of the fire, f. 106 *b*, of the air, f. 108 *b*, and of the water, f. 116 *b*. Ocean and seas (p. 103), f. 120 *b*. Aquatic animals (p. 130), f. 153 *a*. The globe of the earth and its divisions (pp. 143—148), f. 164 *b*. Four Muḳaddimehs or preliminary chapters on the climates, f. 167 *b*. Description of the first climate, f. 169 *b*.

The last two sections are abridged from the Āṣār ul-Bilād of Ḳazvīni, Wüstenfeld's edition, pp. 5—12. The last paragraph is headed Abyssinia بلاد الحبشه, and concludes with a description of the giraffe.

The MS. contains a large number of miniatures of a fair style of execution, occupying half a page or less, and representing the conventional figures of the planets and constellations, angels, and the animals of the seas and islands.

On two opposite pages at the beginning, and within illuminated escutcheons, is the following inscription, stating that this copy was made for the library of the Re'īs ul-Bevvābīn (Kapiji Bashi) Aḥmed Agha, برسم كتابخانه افتخار الاعاظم والاكابر مجمع المعالى والمفاخر رئيس بوابى السلطنة القاهرة العليا حضرت احمد اغا لا زالت ابواب سعادته مفتوحه والبقا بالعز

Haj. Khal. mentions the work, under the title كتاب العجائب والغرائب, vol. v., p. 115, as translated by Surūri, but without noticing its identity with Ḳazvīni's Cosmography. For a similarly entitled copy of Surūri's translation, see Rosen, Marsigli Collection, p. 18. A later translation, written A.H. 1109, by Ḥusein Efendi B. Muḥ. Muṣṭafa, is mentioned in the appendix to Haj. Khal., vol. vi., p. 554.

Add. 24,954.

Foll. 144; 8¼ in. by 6; 19 lines 3 in. long; written in small and cursive Nestalik; dated 17 Rebiʿ I, A.H. 983 (A.D. 1575).

[Lord Aberdeen.]

Another copy of the same work endorsed ترجمه عجايب الغرايب سرورى

Spaces left for drawings of planets and constellations have not been filled.

On the last page is a table showing in what mansion the moon is on any given day.

Add. 7893.

Foll. 287; 11 in. by 7; 15 lines 4⅛ in. long; written in fair large Neskhi, apparently in the 16th century. [Rich, No. 333.]

A cosmographical work translated from Arabic, with the following heading written in red ink by the hand of the copyist, هذا كتاب عجايب المخلوقات

Beg. حمد بى حد و ثناء ما لا يعد اول ذات ييچون آمرزكار پروردكاره لايق .

The translator, who does not give his name, states at the end that the version was completed on the 26th of Sha'bān A.H. 963, and that it had been written by desire of His Highness Sinān Beg. He concludes with some verses wishing long life and prosperity to his patron. But he does not disclose either the title or the author of the Arabic original. Comparison shows that it is no other than the well known Kharīdet ul-'Ajā'ib of Sirāj ud-Dīn Ibn ul-Verdi. On that work, composed A.H. 822, see the Arabic Catalogue, p. 611*a*, and Pertsch, Gotha Catalogue, vol. iii., p. 134.

The translation, although somewhat diffuse, agrees on the whole closely with the Arabic text, as printed in Cairo A.H. 1300, and in several previous editions.

Contents: Preface (of Ibn ul-Verdi), f. 1 *b*. Muḥīṭ, or circumambient sea, f. 5 *b*. Distances, f. 9 *a*. Description of the earth and its divisions, f. 14 *a*. Table of fourteen chapters (Faṣl) and Khātimeh, f. 25 *a*. Countries and cities, f. 25 *b*. Seas and isles, f. 109 *b*. Rivers, f. 151 *b*. Springs and wells, f. 164 *a*. Mountains, f. 172 *b*. Stones and their properties, f. 184 *a*. Precious stones, f. 188 *a*. Fruits, f. 192 *a*. Seeds of some herbs, f. 211 *a*. Seeds and grains, f. 211 *b*. Properties of animals and birds, f. 212 *a*. Peculiarities of countries and towns, f. 221 *a*. Extract from the Zeheb Mesbūk of Ibn ul-Jevzi, f. 227 *a*. Questions put to Muḥammed by 'Abdullah B. Selām, f. 238 *a*. Khātimeh; beginning of creation; duration of the world; beings created before Adam; number of the worlds; years elapsed from Adam to Muḥammed, f. 254 *a*. اشراط ساعه or eschatology, f. 258 *a*. Ḳaṣīdeh on the day of resurrection, translated into Turkish verse, in 150 Beits, f. 282 *a*.

It may be noticed that in the chapter on chronology, f. 258*a*, the translator substitutes his own date, A.H. 963, for the date of composition given in the original, viz. A.H. 822.

The MS. is endorsed in Persian as follows: كتاب عجائب المخلوقات يعنى خواص مخلوقات و معادن اسم مصنف معلوم نيست

A somewhat later and better known Turkish version of the Kharīdet ul-'Ajā'ib was written A.H. 970, for Emir Osman B. Iskender Pasha. See Haj. Khal., vol. iii., p. 133, the Paris Catalogue, p. 319, No. 151, the Upsala Catalogue, p. 216, and Asiat. Museum, p. 602.

Add. 7896.

Foll. 182; 7½ in. by 5; 17 lines 3⅛ in. long; written in Neskhi, with red-ruled margins, apparently in the 18th century. [Rich, No. 516.]

تحفة الزمان و خريدة الاوان

A cosmographical work by Muṣṭafa B. 'Ali, time-keeper in the Mosque of Sultan Selīm, مصطفى بن على الموقت فى الجامع الخاقانى السليمى

Beg. الحمد لله الذى خلق الممكنات كلها وابدع ما ابدع فى الافلاك

The preface is mainly taken up with a general review of all the subjects expounded in the work. It is cut short in the present

copy by the loss of one leaf or more after f. 4. The rest of the preface, f. 5, contains a mention of Suleiman Khan B. Sultan Selīm Khan as the reigning sovereign, the title of the work, and a statement of its division into three sections (Ḳism), and of the authorities followed in each.

The subjects of the three Ḳism are as follows: I. Spheres and heavenly bodies, f. 5 *b*. II. The earth and its divisions; seas, islands, rivers, springs, wells, mountains, and their wonders, f. 33 *b*. III. The seven climates; length of days in each and in the principal cities; distances of the cities, f. 107 *a*. At the end of Ḳism III is a chapter on the method for determining the proper times of prayers and fast, foll. 175 *b*—182; it is imperfect at the end.

The authorities mentioned are: for Ḳism I, Chagmīni with the commentaries of Ḳāzi Zādeh Rūmi and Seyyid; the Tebṣireh and the Teẓkireh, with the commentaries of Seyyid and of Niẓam ud-Dīn A'rej, and Nihāyet ul-Idrāk. For Ḳism II, Toḥfet ul-'Ajā'ib by Ibn ul-Eṣīr, 'Ajā'ib ul-Makhlūḳāt by Ḳazvīni, Kharīdet ul-'Ajā'ib by Ibn Verdi, Ḥayāt ul-Ḥayevān by Demīri, Nuzhet ul-Ḳulūb by Ḥamdullah Ḳazvīni, and Ptolemy's Geography.

Another work of Muṣṭafa B. 'Ali, تحفة المجالس appears to contain the substance of Ḳism III in an abridged form; see Krafft, p. 133, and the Vienna Catalogue, vol. ii., p. 427.

The present work is mentioned as one of the sources of the Jehān Numā; see the preface, p. 12, and Haj. Khal., vol. ii., p. 227. The time of composition is not stated; but the dates of other works by the same author, which range from A.H. 935 to 960, sufficiently fix the period in which he lived. See the Vienna Catalogue, vol. ii., p. 496, Haj. Khal., vol. ii., p. 485, and further on, under Astronomy, Add. 7892.

On the first page of the MS. is the following title ترجمه خريدة العجائب لفاضل سليمى

Add. 23,381.

Foll. 101; 8¼ in. by 5¼; 27 lines 2⅞ in. long; written in neat and minute Neskhi, with 'Unvān and gold-ruled margins; dated Muḥarrem A.H. 1132 (A.D. 1719).

[Robert Taylor.]

A Manual of geography by Muḥammed B. 'Ali, known as Sipāhi Zādeh محمد بن على الشهير بسپاهى زاده (see the Arabic Catalogue, p. 182 *a*), translated from Arabic by the author, with the heading, عجايب البلدان

Beg. حمد نا محدود اول مبدع مبدعاته كه قبهء خضرائى بغير عمد رفع ايلدى

The author says that after completing the Arabic work inscribed اوضح المسالك الى معرفة البلدان والممالك, he put it into a Turkish dress and adorned it with the name and titles of the reigning Sultan, Murād Khān B. Sultan Selīm Khān B. Sultan Suleimān Khān (Murād III, A.H. 982—1003). According to Haj. Khal., vol. ii., p. 395, and Taḳvīm ut-Tevārīkh, p. 127, the Arabic original was completed A.H. 980, and the author died A.H. 997. See also Jehān Numā, p. 11, where it is stated that Sipāhi Zādeh had been Kazi of Istambul.

The work is divided into an introduction treating of the shape and divisions of the earth, f. 3 *b*, and five Bābs as follows: I. Seas, f. 6 *a*. II. Lakes, f. 10 *a*. III. Rivers, f. 12 *a*. IV. Mountains, f. 15 *a*. V. Countries and cities in alphabetical order, foll. 16 *a*—101.

Copyist: عمر بن الحاج احمد

An Arabic note on f. 2 *a* states that the MS. belonged to Osman Agha, Khaznadār of Aḥmed Pasha, governor of Baghdad.

A copy of the Turkish version, dated A.H. 994, is noticed in the Leyden Catalogue, vol. ii., p. 133; for a fragment of the same see the Vienna Catalogue, vol. ii., p. 430.

Or. 1038.

Foll. 134; 11 in. by 6¾; 29 lines 3⅝ in. long; written in a small and distinct Neskhi, probably in the 18th century.

جهان نما

Jehān Numā, the "World Mirror," by Kātib Chelebi Muṣṭafa Khalīfah, better known in Europe as Ḥāji Khalīfah (see p. 33 *b*). We learn from the preface that the author prepared himself for the composition of his great geographical work by translating the Atlas Minor of Hondius. This he did A.H. 1064 with the assistance of a learned French monk who had been converted to Islamism and had taken the name of Sheikh Muḥammed Ikhlāṣi. The translation was entitled لوامع النور فی ظلمة اطلس مینور. Two-thirds of it had been written when the author entered upon the composition of the present work in the month of Ṣafer A.H. 1065. It was compiled from a number of European and Eastern works enumerated in the preface, and it occupied the last years of the author, who left it unfinished at his death, A.H. 1068.

The Oriental part of the work was printed, with additions by the editor, Ibrāhīm Muteferriḳah, Constantinople, A.H. 1145, and a Latin translation was published by Norberg, A.D. 1818. Manuscript German and French translations are mentioned by Flügel in his account of the author's rough copy, Vienna Catalogue, vol. ii., p. 434, and by Aumer, Munich Catalogue, No. 283. See also Reinaud, Géographie d' Aboulféda, introduction, pp. 170—3, and the Leyden Catalogue, vol. ii., p. 140. A great portion of the account of Asia Minor has been given in German by Hammer, Jahrbücher, vol xiii., pp. 217—265, vol. xiv., pp. 21—88, and in French by Charmoy, introduction to the Cheref Nameh, S. Petersburg, 1868. The description of Anatoli, translated into French by Armain, has been printed in Vivien de Saint Martin's "Histoire des Découvertes Géographiques, tom. iii., pp. 641—738.

The present copy contains a part of the Eastern division of the work. It will be seen from the following table of contents, in which reference is made to the corresponding pages of the Constantinople edition, that the arrangement differs considerably from the printed text. The MS. contains none of the editor's additions, and the text itself presents many divergences.

Contents: Īch-īl, f. 1 *b*, and Ḳarāmān, f. 4 *b*. (pp. 610—622). Anatoli, f. 10 *b*. (pp. 630—697). Sivas, f. 65 *a*. (pp. 622—630). Erzerum, f. 72 *a*. and Ṭrabezun, f. 76 *a*. (pp. 422—432). Erran, f. 78 *a*. Mūghān, f. 79 *b*, Shirvān, f. 80 *b*. Ṭāghistān, f. 81 *b*, and Gurjistān, f. 83 *a*. (pp. 391—409). Jezīreh, Diyārbekr, and Raḳḳah, f. 87 *b*. (pp. 432—445), Baṣrah and Baghdad, f. 96 *a* (pp. 451—482), Kurdistān, f. 117 *a* (pp. 449—451), Shehrezūl, f. 118 *b* (pp. 445—449), Armenia and Van, f. 121 *a* (pp. 410—421), Āzerbāijān, f. 129 *a* (pp. 379—391). There are many additional notices in the margins, mostly relating to distances.

The following rather roughly drawn and imperfect maps are inserted: Ḳoniyah, f. 5; Kutāhiyeh, f. 11; Menteshe and Aidin, f. 17; Ḥamīd, f. 19; Ḳara Ḥiṣār and Sultān Oni, f. 21; Angora, f. 23; Kanghri, f. 25; Ḳastamuni, f. 29; Boli, f. 32; Khudāvendigār, f. 37; Ḳojah Ili, f. 41; Amasia, f. 68; Van, f. 123; Āzerbāijān, f. 128.

Harl. 3370.

Foll. 123; 8¾ in by 6½; written by Salomon Negri (see the Arabic Catalogue, p. 335 *b*) about A.D. 1710.

The contents are mostly Arabic (see the Arabic Catalogue, p. 336 *a*). The following alone is Turkish:

Foll. 23—79; 11 lines 3½ in. long; written in large Neskhi on one side of the paper only.

An account of the Ottoman empire, described by S. Negri on the fly-leaf as follows: "Notitia Imperii Othomannici dignitates ubi Veziriorum, Ministrorum majorum et minorum, provinciarum præfecturæ, ordo militum, nomina triginta trium ditionum totius imperii, ... breviter et concinne recensentur. Salomon Negri sibi descripsit a manuscripto quem possidebat M. Brou, Interpres Legati Regis Galliarum, Constantinopoli 1709."

Beg. اصناف امارت اوچ قسمدر بر قسمی وزرا و بر قسمی میرمیران وبر قسمی میرلوا در

Contents: Number, rank and attributions, of the Vezirs, Beglerbegis, and Mīrlivās, f. 24 *a*. Enumeration of the following provinces (Iyālet) with their subdivisions (Sanjaks or Livās) and the revenues attached to each—Rumili, Buda, Bosnia, Temeswar, Jezā'ir (Archipelago), Cyprus, Crete, Anatoli, Karaman, Sivas, Mer'ash, Trabezun, Kars, Childir or Akhiskhah, Erzerum, Van, Rakkah, Diyarbekr, Mossul, Shehrezul, Baghdad, Baṣrah, Yemen, Ḥaleb, Damascus, Tarābulus of Syria, Egyyt, f. 30 *a*. Regulations concerning military fiefs, قوانين زعامت و تيمار f. 74 *a*.

Buda, which was lost A.H. 1097, is mentioned as still belonging to the empire. On the other hand it is stated that Clissa had been lately ceded by treaty to Venice. This happened A.H. 1081. These two dates define the period within which the present account was drawn up.

Add. 7897.

Foll. 157; $8\frac{1}{2}$ in. by 6; 21 lines $2\frac{7}{8}$ in. long; written in a neat minute Nestalik; dated 26 Sha'bān A.H. 1223 (A.D. 1808).

[Rich, No. 534.]

A treatise of geography compiled from European works by Rā'if Maḥmūd, with a preface by Aḥmed Vāṣif.

Beg. of the preface: درود و تحيت و سپاس بيمنت اول خداوند بى علته سزادر كه

Beg. of the work: معلوم اوله كه مقدمه‌دن صكره فن مذكورده ماهر

The author of the preface, Aḥmed Vāṣif, a native of Baghdad, succeeded Enveri as Court-chronicler A.H. 1197, and was reappointed to the same office after Nūri's death, A.H. 1213. He was ultimately raised to the post of Re'īs Efendi, A.H. 1220, and died in the next following year. His life has been fully told by Schlechta-Vssehrd, Denkschriften der K. Akademie, vol. viii., pp. 5—9. See also Gesch. der Osm. Dichtk., vol. iv., p. 552.

In the preface, after some remarks on the importance of geography, Vāṣif says that a new impulse had been given to long neglected science by the reigning Sultan, Selīm III. Early works, such as كتاب رجار by Sherīf Edrīsi, and the Jehān Numā, being out of date, the present Re'īs ul-Kuttāb, Rā'if Maḥmūd Efendi, who had been previously sent as ambassador to England, had applied himself there to the study of geography, and had compiled in one volume the essential principles of that science. He had proposed to translate it into Turkish, but, finding himself prevented by his official duties, he entrusted that task to a proficient linguist, Yaḳovaki ياقواكى, who had filled the post of Chargé d'affaires to Germany.

The translation was presented to the Sultan, who ordered its being printed as an accompaniment to some previously printed maps. The Re'īs ul-Kuttāb and the writer of the preface were directed to revise the text for press and to add to it some necessary explanations.

The present copy has been transcribed from that edition.

According to the colophon, the work, which is there entitled العجالة الجغرافيه, was printed in the imperial press in the month of

Sha'bān A.H. 1219. Another colophon transcribed f. 4 *b*, relates to a "translation of the New Atlas" ترجمه سی اطلس جدید (apparently the maps referred to in the preface), which was printed in Scutari, A.H. 1218.

Hammer mentions a Turkish translation of Faden's Atlas, with a Turkish explanation, as printed in Constantinople A.H. 1219; see Mines de l'Orient, vol. vi., p. 286, and Gesch. des Osm. Reiches, vol. vii., p. 588.

The work is divided into fifteen chapters (Faṣl). The first ten are devoted to preliminary notions of astronomy and geography. The last five, which form the main part of the volume, contain the detailed accounts of countries, as follows: XI. Europe, beginning with England, Denmark, Sweden, Russia, etc. and ending with European Turkey, f. 29 *b*. XII. Asia, beginning with Asiatic Turkey and ending with Ceylon and the Maldives, f. 78 *b*. XIII. Africa, f. 110 *b*. XIV. America, f. 127 *b*. XV. Lands of the North and South poles, and newly discovered islands, f. 147 *b*.

In the subscription of the present copy, the work is called اطلس جدید. On the outer edge is also written ترجمهء اطلس جدید

Or. 1141.

Foll. 182; 8¼ in. by 5¾; 20 lines 3¾ in. long; written in cursive Turkish Neskhi, on blue tinted European paper, early in the present century. [Alex. Jaba.]

The same work, with another preface beginning ثنا و حمد بیغایه و سپاس و منت بینهایه اول خدای یحد و بینمونه

The anonymous writer of the preface, who is probably no other than the above mentioned Yaḳovaki, says that his patron, the Re'īs ul-Kuttāb Rā'if Maḥmūd Efendi, had contemplated the compilation of a geographical treatise, to supersede the antiquated Jehan Numa, but, being too much engrossed by affairs of state, had committed to his "faithful and incompetent servant," the writer, the execution of that scheme.

It is to be noticed that the subsequent editor (see above, p. 112 *b*) has deliberately transferred the credit of authorship from the humble Yaḳovaki to his more exalted patron.

A tabulated index of contents, in the same hand as the text, occupies six pages at the beginning.

Add. 7853.

Foll. 76; 8¾ in. by 5¼; 21 lines 3⅞ in. long; written in clear Neskhi, with 'Unvān and gold-ruled margins; dated A.H. 1099 (A.D. 1688). [Rich, No. 563.]

تحفة الحرمین

An account of the author's journey to Mecca and Medina, in mixed prose and verse, by the well-known poet, Yūsuf Nābī, نابی (see p. 37 *b*).

Beg. ای بیت حرامی صف غفرانه مقام
وی باب سلامی مدخل دار سلام

The author, after obtaining leave from the Vezīr, Muṣṭafa Dāmād (Ḳarā Muṣṭafa), set out from Scutari, A.H. 1089, and went by way of Ḳonieh, Roha, Aleppo, Damascus, Jerusalem and Cairo. The work was completed A.H. 1093; the date is expressed by the following chronogram at the end:

دیدم تمامنه نابی بو نسخه نك تاریخ
بو تحفهء حرمینم قبول ایده مولی

The Tuḥfet ul-Ḥaremein has been printed in Constantinople A.H. 1265, as stated by Hammer, Sitzungsberichte der Akad., vol. vi., p. 219. See also Haj. Khal., appendix, vol. vi., p. 539, the Vienna Catalogue, vol. i., p. 671, No. 2, and Aumer, No. 94.

Copyist: درویش ابراهیم الکلشنی

SCIENCES AND ARTS.

ENCYCLOPÆDIAS.

Add. 7898.

Foll. 117; 8 in. by 4¾; 17 lines 3 in. long; written in fair Neskhi, apparently in the 18th century. [Rich, No. 338.]

نتائج الفنون ومحاسن المتون

An encyclopædia of twelve sciences, by Nev'i, نوعی

Beg. حمد بی حد احدبی ابتدایه که انف اسم ذاتی هر ابتدایه اول

The author, who designates himself by the above Takhallus, was Yahya B. Pīr 'Alī B. Nasūh, the son of a Sheikh of Malgharah. Born in that town, A.H. 940, he became one of the eminent 'Ulemā and poets of the reign of Murād III, by whom he was appointed, A.H. 998, tutor to Prince Mustafa. He died A.H. 1007. His life is told at length by his son, the biographer of poets, 'Atā'ī. See Gesch. der Osm. Dichtkunst, vol. iii., p. 108, Fezlekeh, vol. i., p. 120, Kinali Zādeh, f. 288*a*, and 'Ahdi, f. 168 *b*.

Nev'i says in the preface that the matter of the present work was mostly derived from يواقيت العلوم "ascribed to Imām Ghazzāli" (but by others to Fakhr ud-Dīn Rāzi, v. Hammer, Handschriften, No. 1, and Gosche, Abhandlungen der Berl. Akad., 1858, p. 288), also, in part, from فوائح مسكيه by 'Abd ur-Rahmān Bistāmi (written A.H. 844; v. Haj. Khal., vol. iv., p. 468), from the work entitled موضوعات العلوم (by Lutfullah Tokāti, who died A.H. 900; v. Haj. Khal. vol. vi., p. 262, and Vienna Catalogue, vol. i., p. 23) and from some other works. He included in it twelve sciences, giving for each of them three of its main propositions, the definition of its object and scope, and the names of the standard treatises. He prefixed to the work the anecdote of the talented youth حكايت جوان فاضل (who disputed before the Khalif Vāsik with a Jew, a Christian, and an idolater), and concluded it with the story of Beshīr and Shādān. The preface closes with a panegyric on the reigning Sultan, Murād III (A.H. 982—1003) and an enumeration of the twelve sciences, which are: 1. History, f. 11 *a*. 2. Philosophy, f. 38 *b*. 3. Astronomy, f. 43 *b*. 4. Theology (كلام), f. 51 *b*. 5. Principles of the law (اصول فقه), f. 59 *a*. 6. Controverted points of law (خلاف), f. 63 *b*. 7. Exegesis (تفسير), f. 68 *b*. 8. Mysticism (تصوف), f. 73 *a*. 9. Interpretation of dreams (تعبير رويا), f. 76 *a*. 10. Magic, charms, and medicine (رقى وافسون و طب), f. 82 *a*. 11. Agriculture, f. 90 *b*. 12. Astrology and divination (نجوم و فال و زجر), f. 92 *a*.

The story of Shādān and Beshīr, which concludes the work, ff. 102 *b*—117, purports to be translated from Imām Ghazzāli. Hammer has given it in German in his Encyclopädische Uebersicht der Wissenschaften, vol. i., pp. 24—40. See also Gosche, Abhandlungen der Berl. Akad., 1858, p. 308, note 68.

The Netā'ij ul-Funūn was written some time after the taking of the Goletta (A.H. 982), recorded in the historical section, f. 35*a*, and said to have been followed by some other victories, but before the death of the Grand Vezir Muhammed Sokolli (A.H. 987), who is mentioned in the same place as being still at the head of affairs.

For other copies see Hammer, Handschriften, No. 11, Encyclop. Uebersicht, vol. i.,

p. 22; Fleischer, Dresden, No. 84; Krafft, No. 5; Leyden, vol. i., p. 14; Upsala, No. 1; Vienna, vol. i., Nos. 28—31, and Rosen, Marsigli collection, p. 22.

In some of the above notices the number of sciences is given as fourteen instead of twelve; the divergence is due to the fact that Medicine and Fāl, which in the author's preface are bracketted with other sciences, have been counted separately.

An Arabic note on the first page states that the MS. was bought of Mulla Aḥmed, A.H. 1184.

Or. 1136.

Foll. 110; 7½ in. by 5¼; 19 lines 3 in. long; written in Neskhi, apparently in the 18th century. [Alex. Jaba.]

The same work.

Copyist: اسماعيل بن احمد لحاجى اينه سى مغنيساوى

A former possessor, Seyyid Aḥmed Aḳkermānī, has written his name at the end, with the date A.H. 1156.

Add. 7899.

Foll. 90; 8¼ in. by 4½; 16 lines 3 in. long; written in cursive Nestalik, with red-ruled margins, in the 18th century.

[Rich; *not numbered.*]

Another copy of the same work, agreeing with the preceding, but bearing the shorter title نتايج الفنون as given by Haj. Khal., vol. vi., p. 296.

On the first page is the name of a former possessor, el-Ḥāj Muḥammed B. 'Omer, with the date A.H. 1161.

The latter part of the volume, ff. 78 *b.*—90, contains a Persian Fāl-Nāmeh, without title or author's name. It follows the order of the Sūrehs of the Coran, from آل عمران to النمل and is written in two columns, the first giving the Coranic texts, the second the omens to be drawn from them.

Or. 1037.

Foll. 235; 12 in. by 7¼; 33 lines 4¾ in. long.; written in Neskhi, with red-ruled margins; dated Rebi' II, A.H. 1182 (A.D. 1768).

[A. Gunsburg.]

معرفت نامه

The Book of Knowledge, by Ibrāhīm Ḥaḳḳī ابراهيم حقي.

The work has been printed in Bulak, A.H. 1257, and reprinted in the same place A.H. 1280. It has been also issued by the Kazan press A.D. 1845 (v. Dorn, Mélanges Asiatiques, tom. v., p. 549). An abridgment, entitled علم حال, has been printed in Constantinople A.H. 1241 and 1252, and in Bulak A.H. 1255.

It is divided into a Muḳaddimeh, three Fenns, and a Khātimeh, as follows: Muḳaddimeh. Knowledge of the Hei'et ul-Islām, *i.e.* an account of heaven, of the world of spirits, of Hell and the resurrection, according to Muslim notions. Fenn I. Knowledge of the structure of the material world. Fenn II. Knowledge of the structure of the body and of the nature of the human soul. Fenn. III. Knowledge of the way to attain spiritual insight and the Divine presence. Khātimeh. Rules of life and man's duty to his neighbours. Each of the above sections has an elaborate sub-division into Bābs, Fasls and Nev's, all of which are enumerated in a table of contents filling twenty-three pages in the printed edition.

The present MS. contains only the latter half of the work, viz. Fenn III and the Khātimeh, corresponding with pp. 257—562 of the first Bulak edition.

Beg. مرآت القلوب اولوب تصحيح اعتقاد و ايمان

The author states at the end that the work was composed A.H. 1170 تاليف هذا الكتاب وقع فى تاريخ سال غقع

The eighth Faṣl of Fenn III, ff. 190—207,

is entirely devoted to biographical notices concerning the author's master, his father and himself, from which the following facts may be gathered. The author's spiritual guide, Sheikh Ismā'il Tulvi, تلوى[a] surnamed Faḳīr-ullah, descended from an Arab family, which, coming from Kurdistan, had settled, A.H. 910, in Tulu تلو, a place near Si'ird سعرد (Diyārbekr), and had given for some generations Imāms to that village. He was born A.H. 1067, and succeeded his father, Ḳāsim, in that office at the age of four and twenty.

The author's father, Dervīsh 'Osman Ḥasani, surnamed Ḥaḳīr-ullah, was born A.H. 1081, in Ḥasan Ḳal'ah-Si, six hours east of Erzerum. In A.H. 1115, the year of the author's birth, he gave up worldly pursuits and went to Erzerum in search of spiritual guidance. Thence, after a stay of five years, he set out on his travels by way of Bidlīs and Si'ird. In the latter place he heard of the holy Sheikh of Tulu, and at the first interview found in him the religious instructor he was seeking, Soon after, the author, who was then nine years of age joined his father, and, after the latter's death, A.H. 1131, was adopted as Murīd, in place of the departed, by the holy teacher, and attended him till A.H. 1141, when Sheikh Ismā'il died at the age of eighty, and in great renown of sanctity.

At the end is transcribed the colophon of the author's autograph copy completed in his native place A.H. 1172, تم تحريره على يدى مولفه ابراهيم حقى فى مولده قلعه حسن فى اواخر شهر صفر لخير لسنة اثنين و سبعين و مايه والف من الهجرة النبوية

The copyist, Muṣṭafa B. Muḥammed el-Erzerumi, states that the present MS. was transcribed from a copy of the author's autograph.

(a) The Nisbeh is distinctly written تُلْوى in the MS. (v. ff. 190 *a*, 191 *a*, 192 *a*), and is made to rhyme with عُلْوى

The last two pages contain a letter of spiritual precepts written by Ibrāhīm Ḥaḳḳi to one of his brethren. It is designated as Vaṣiyyet Nāmeh i Ḥaḳḳi in these lines at the end:

شفای صدر مومندر وصیت نامهء حقی
قبول ایدن بولور دائم حضور حضرت حقی

The same letter is found in the printed editions. It is signed من المحب فى الله حقى بن حقير الله مريد فقير الله

ETHICS AND POLITICS.

Or. 3219.

Foll. 193; 8 in. by 6; 15 lines 4 in. long; written in clear Neskhi; dated 15 Ramazān A.H. 990 (A.D. 1582.)

[Baron von Kremer, No. 158.]

ترجمهء قابوس نامه

Ḳābūs Nāmeh, a book on morals, written by Keikā'ūs B. Iskender B. Ḳābūs for his son Gīlānshāh, translated from the Persian by Merjumek Aḥmed B. Ilyās.

Beg. الحمد لله رب العالمين . . . اما بعد شويله بلمك كركدر كه بو اضعف لخلق عند الله و الناس مرجمك احمد بن الياس

There are three Turkish versions of the Ḳābūs Nāmeh. The earliest, mentioned in Merjumek's preface, without date or translator's name, is probably lost. The second, the present one, was written for Sultan Murād II, and completed, as stated at the end of the following MS., on the 23rd of Sha'bān A.H. 835.[b] The third, contained in the next-following MS., was written by Naẓmi-Zādeh A.H. 1117.

A German version, based upon the last two, was published in Berlin, 1811, by H. F. von Diez, who possessed one copy of the second

(b) The same date was found by Diez in two MSS.; v. p. 866.

and two of the third. See his introduction, pp. 179—181.

Merjumek relates in a short preamble, translated by Diez, p. 264 seqq., how he went one day to the presence of Sultan Murād Khan, in Philippopolis, and was desired by him to make the present translation.

The work is divided into 44 Bābs, a table of which is given at the end of the preface, ff. 5 *a*—6 *b*. The original is stated at the end, f. 193 *a*, to have been written A.H. 473.

The Persian Ḳābūs Nāmeh has been edited by Riẓā Ḳuli Khān, in one volume with Tuzuk i Timuri, Teheran, A.H. 1285. Copies exist in Leyden, Catalogue, vol. iv., p. 207, and in the British Museum, Or. 3252. In both A.H. 475 is given as the date of composition.

For copies of Merjumek's version see the Bodleian Catalogue, vol. i., p. 310, No. 47, Krafft's Catalogue, p. 186, and Aumer, No. 59. Turkish versions not specified are mentioned by Flügel, Jahrbücher, vol. 96, Anz. Bl. p. 59, No. 18, by Rosen, Marsigli collection, p. 20, No. 3299, by Sprenger, No. 918, and by Dorn, Asiatisches Musæum, p. 208. Extracts from Merjumek's translation are given in Wickerhauser's Chrestomathie, pp. 262—5. A French version of the Ḳābūs Nāmeh was published by A. Querry, Paris, 1885.

Add. 7841.

Foll. 148; 8¼ in. by 5½; 19 lines 3¼ in. long; written in neat Neskhi, with vowels, apparently early in the 18th century.

[Rieu, No. 337.]

The same work, translated by Naẓmi Zādeh Murtezā (see p. 41).

Beg. الحمد لله الاحد الفرد الصمد حمدا لا يحصيه العد ولا يحويه الحد

After mentioning the earlier version made for Sultan Murād Khan by Aḥmed B. Ilyās, surnamed Merjumek, Naẓmi Zādeh says that in the year 1117 Ḥasan Pasha, governor of Baghdād, finding it written in old and obsolete Turkish, desired him to re-write it in a style better suited to modern taste. See Diez's translation, pp. 261—274.

Ḥasan Pasha, surnamed Dilīr Ḥasan, was appointed governor of Baghdād A.H. 1116. See Gulshen i Khulefā, f. 252.

On the first page is a note relating to the death of el-Ḥāj 'Ali Efendi, Gumrukji of Baghdād, A.H. 1176.

Add. 7844.

Foll. 209; 8½ in. by 5¾; 21 lines 3¼ in. long; written in cursive Neskhi; dated 27 Zulḳa'deh, A.H. 1179 (A.D. 1766).

[Rieu, No. 382.]

فرّخنامه

Ferrukh Nāmeh, a work on ethics especially relating to the duties of kings, without author's name.

The first part of the preface is wanting. The MS., which appears to have been transcribed from an imperfect copy, begins abruptly with the following Arabic verse:

ما كلّما يتمنّى المرؤ يدركه
تجرى الرياح بما لا تشتهى السفن

In the extant portion of the preface the author, after naming Prince Muḥammed and his father, the reigning sovereign, Murād Khan B. Sultan Selīm Khān, says that, having been honoured with the office of preceptor to the former, he had translated for him from Arabic the book referred to (in the lost part of the preface). In doing so he had omitted some tedious passages, and had added sundry admonitions addressed to kings by holy men, and various anecdotes. This is followed by a long panegyric on the prince, and on the wisdom, justice, and liberality he had displayed from the day he had cast the shadow of his standard on the province of Ṣārūkhān. From other passages it appears that the original work purported to have been written by Aristotle for his pupil Alexander.

There is no trace of such origin in the present version, which from beginning to end bears the stamp of a Muḥammedan composition, and consists for the most part of anecdotes relating to Muslim sovereigns. The translator's name is supplied by Haj. Khal., who mentions the work under three headings, viz. اخلاق نوالی vol. i., p. 205, فرح نامه vol. iv., p. 411, and کتاب الرياسه vol. v., p. 89; he ascribes it to Mevlānā Naṣūḥ, called Nevāli.

Nevāli Efendi, a native of Aḳ Ḥiṣār, began his official career as Tezkirehji to Ja'fer Efendi, Ṣadr of Anatoli. He was appointed, A.H. 988, professor in the Suleimāniyyeh, and, A.H. 990, tutor to Sultan Muḥammed, then governor of Magnesia (Sarukhan). He died on the 8th of Jumāda I, A.H. 1003, two days before his royal pupil was called to the throne, and left, besides the present work, a translation of Kīmiyāi Sa'ādet. See Fezlekeh, vol. i., p. 58, Gesch. der Osm. Dichtkunst, vol. ii., p. 547, and Gesch. des Osm. Reiches, vol. iv., p. 348, note *b*. Haj. Khal. calls the work Ferah Nāmeh; but the real form of the title is shown by the following passage of the preface, f. 3 *b*., "having been achieved in the *auspicious* name of His Highness, it received the name of Ferrukh Nāmeh," حضرتلرينك نام فرّخنده اتمام اولنمغين فرّخنامه ديو نام ويرلدی

The Arabic original is variously called by Haj. Khal., کتاب الرياسة and السياسة. Apart from being ascribed to Aristotle, Nevali's version has nothing in common with the Pseudo-Aristotelian work known as کتاب السياسة فی تدبير الرياسة or سر الاسرار described by Flügel, Vienna Catalogue, vol. iii., p. 258, and by Pertsch, Gotha Catalogue, vol. iii., p. 421.

It is divided into a Muḳaddimeh, sixteen Bābs, and a Tekmileh, as follows: Muḳaddimeh. Life of Iskender Zul-Ḳarnein (according to the Muslim legend), f. 6 *b*. Bāb I. On faith and sincere prayer, f. 34 *b*. II. On faithfulness, godliness, and continence, f. 38 *a*. III. On modesty and good manners, f. 44 *a*. IV. On contentment and trust in God, f. 49 *a*. V. On patience and fortitude, f. 51 *a*. VI. On highmindedness and resolution, f. 53 *b*. VII. On thankfulness, f. 62 *a*. VIII. On liberality and beneficence, f. 67 *a*. IX. On justice and equity, f. 84 *a*. X. On the retribution attending good and bad deeds, f. 113 *a*. XI. On forgiveness, f. 123 *b*. XII. On clemency, meekness, good disposition, pity, and kindness, f. 143 *b*. XIII. On the punishment and repression of evil-doers, f. 150 *a*. XIV. On holding converse with the virtuous and treating them with deference and regard, f. 164 *a*. Duties of Vezirs and rules respecting messages and embassies, f. 172 *b*. XVI. On the duty of taking counsel and on wise management, f. 191 *a*. Tekmileh. History of Zulḳarnein as recorded in the Coran, f. 198 *b*.

Copyist: محمد بن حسن چاوش

On the first page is the following false title: کتاب جواهر الاشراق فی معرفة الاخلاق صنفه فی زمان سلطان مراد لاجل ابنه سلطان محمد حكايته متضمن بالحكمة والمعرفه و ليس فی التركی مثل هذا الكتاب الخ

Or. 1036.

Foll. 203; 12¾ in. by 8; 25 lines 4⅝ in. long; written in plain and rather coarse Nestalik, with an illuminated border enclosing the first page, and gold-ruled margins; dated Cairo, Rebī' I, A.H. 1249 (A.D. 1833).

[A. Gunsburg.]

فضائل الجهاد

"The Merits of the Holy War," translated from the Arabic work entitled مشارع الاشواق الي مصارع العشاق

Beg. حمد و ثنای بی پايان اول هادی سبيل سداد

The translator, who calls himself 'Abd ul-Bāḳi, is the celebrated poet better known under his Takhalluṣ Bāḳi. Like Ḥāfiẓ, the great Turkish lyric stood high in the

ranks of the 'Ulemā. Son of a Muezzin of Constantinople, where he was born A.H. 933, he earned in his youth a livelihood as a saddler; but he soon applied himself to study, and after a few years became a professor in the Medresehs of Istambul. He was appointed, A.H. 984, Ḳāẓi of Mecca, A.H. 992, Ḳāẓi of Constantinople, was raised A.H. 994 to the office of Ṣadr of Anatoli, and finally, A.H. 1000, to the same dignity in Rumili. He died on the 23rd of Ramazan, A.H. 1008. See Fezlekeh, vol. i., p. 132, Khulāṣat ul-Eṣer, Add. 23,606, f. 424, Hammer, Baki's Divan, Vorrede, pp. 21—46, and Gesch. der Osm. Dichtkunst, vol. ii., p. 360.

In the preface the author of the Arabic work is called Shems ul-Millet ved-Dīn Mevlānā Aḥmed B. Ibrāhīm. Haj. Khal. calls him Muḥyi ud-Dīn Aḥmed B. Ibrāhīm en-Naḥḥās Dimeshḳi Shāfi'i, and says in another place that he died a martyr A.H. 814. See vol. v., p. 545, and vol. ii., p. 428.

The preface is chiefly devoted to the glorification of the Grand Vezīr, Muḥammed Pasha (Sokolli). The translator relates how that great statesman succeeded in concealing, during forty-eight days, the death of Sultan Suleimān, brought the siege of Sziget to a successful issue and established Sultan Selīm on the throne. It was by the Great Vezīr's wish, and, apparently, soon after Selīm's accession, A.H. 974, that the translation was written. It is divided, like the original, into thirty-three chapters (Bāb) and a Khātimeh, which are enumerated at the end of the preface.

An abstract of the work has been published in German by Hammer in his "Posaune des heiligen Krieges," Vienna, 1805. An abridgment of the Arabic work was printed in Bulak, A.H. 1242, and the Turkish version issued from the same press A.H. 1251. For MSS. see Fleischer, Dresden Catalogue, No. 410, Flügel, Vienna Catalogue, vol. ii., p. 481, and das Asiatische Museum, p. 602.

Or. 1377.

Foll. 38; 9¾ in. by 6; 23 lines 3¼ in. long; written in fair Neskhi, with 'Unvān and gold-ruled margins, early in the 19th century.

[Sir Chas. Aug. Murray.]

A report on desirable reforms in the government of the Turkish empire, by Tātārjiḳ Zādeh 'Abd ullah Menlā Efendi, with the heading لایحهء تاتارجق زاده عبد الله منلا افندی

Beg. حمد و سپاس بیحد و پایان اول مالك الملك بی وزیر

The author, who in the text calls himself simply 'Abd ullah, names in the preface Selīm Khān B. Muṣṭafa Khān (A.H. 1203—1222) as the reigning sovereign, and says that he wrote the present work in obedience to a royal command enjoining upon office-holders to submit schemes for the reform of government.

He treats in nine chapters, not numbered, of the following subjects: State of the army and its management, f. 3 *a*. Appointment of 'Ulemā, Mullas, professors and judges, f. 9 *b*. Financial administration; causes of the penury of the treasury, and regulation of the coinage, f. 14 *a*. Advantages accruing from imperial journeys, f. 15 *b*. Strengthening of the frontier places, f. 20 *a*. Arsenals and navy, f. 23 *a*. Improvement of the revenue and diminution of expenditure, f. 28 *a*. Vezīrs and governors, f. 31 *b*. The poll-tax and redress of the people's grievances, f. 34 *b*.

Tātārjiḳ 'Abd ullah, son of Osman Efendi, is called by Jevdet a second Teftāzāni and a peerless scholar. He filled the office of Ḳāẓi'l-'Asker of Anatoli under Sultan 'Abd ul-Ḥamīd, by whom he was banished to Magnesia. He was, however, recalled by Selīm III immediately after his accession, and soon after appointed Ṣadr of Rumili. He was re-instated in the same office A.H. 1211. See Tārīkh i Jevdet, vol. iv., pp. 246, 363, vol. vi., p. 200.

The order referred to in the preface was issued from the imperial camp at Silistria A. H. 1206. Jevdet, speaking of the Lā'iḥahs, or reports, drawn up in obedience to that order, mentions especially two of them, the present one and that of Defterdār Sherīf Efendi, afterwards Efendi Pasha, and bestows especial praise on the former. He gives a full statement of its contents and some extensive extracts from it. See ib., vol. v., pp. 167, 212.

ASTRONOMY.

Add. 7891.

Foll. 97; 8 in. by 5½; 15 lines 2⅞ in. long; written in small and neat Neskhi, apparently in the 18th century. [Rich, No. 545.]

خلاصة الهيئه

A treatise of astronomy by 'Alī Ḳūshji, translated into Turkish by Sidi 'Alī B. Ḥusein, called Kātibi Rūmi.

Beg. سپاس بی قیاس و ستایش بی مقیاس اول حکم باحکمنه

Kapudan Sidi 'Alī B. Ḥusein, of Galata, wrote this translation before entering upon the adventurous travels (A.H. 961-4) which have made his name celebrated, and which he has recorded in his Mir'āt ul-Memālik (translated by Diez, Denkwürdigkeiten von Asien, pp. 133—267, and abridged by Haj. Khal., Maritime wars of the Turks, pp. 72—77). After his return he received the rank of Muteferriḳah, and an appointment as Defterdār or Registrar of the Tīmārs (military fiefs) of Diyārbekr. He died on the 2nd of Jumāda I, A.H. 970. See Kinali Zadeh, f. 274, 'Ahdi, f. 148, 'Āli, Or. 32, f. 314, Gesch. der Osm. Dichtkunst, vol. ii., p. 306, and Schefer, Chrestomathie Persane, vol. ii., pp. 220—23.

The translator says in the preface that he accompanied the Pādishāh and his army in the Persian campaign (A.H. 955) through Gurjistan, Kurdistan, Tebriz, Van, and Azerbāijān, returning to winter quarters in Ḥaleb. There he enjoyed the converse and tuition of that accomplished philosopher and astronomer, Ḥamdullah B. Sheikh Jelāl ud-Dīn B. Sheikh Jemāl ud-Dīn Beyāni, a descendant of the great saint of Herat, Khwājeh 'Abd ullah,[a] who urged him to translate, for the benefit of the Turks, the classical book on astronomy of the late Mevlana 'Alī Ḳūshji, علم هيئتده تاليف ايتدوكى كتاب معتبر. In doing so he made to the original text some additions borrowed from the commentary of Ḳāẓi Zādeh Rūmi upon the Mulakhkhaṣ, and from the Nihāyet ul-Idrāk (see the Arabic Catalogue, pp. 190 *b*, 189 *b*).

'Alī Ḳūshji wrote two astronomical manuals, one in Persian called by Haj. Khal., vol. iii., p. 458, رسالة فى الهيئه (Persian Catalogue, p. 458 *a*), and a fuller one in Arabic, entitled الفتحيه; see ib. vol. iv., p. 379, and Wöpcke, Journal Asiatique, 5e Série, tom. xix., p. 120-2.

The present translation corresponds with the first, although it is somewhat fuller than the Museum copies of the original. It is stated, f. 80 *b*, that the translation was made in the year 1860 of Alexander, and the corresponding Hijreh date, 956, is mentioned, f. 78 *b*, as the current year.

Contents: Muḳaddimeh; principles of geometry and physics, in two Ḳisms, beginning f. 4 *a*, and f. 6 *b*. Maḳāleh I. Heavenly bodies, in six Bābs, viz., 1. Number and disposition of the spheres, f. 7 *b*. 2. The great and little circles, f. 16 *b*. 3. The figure and motion of the 8th and 9th spheres, f. 21 *b*. 4. Form of the spheres of the seven planets, f. 32 *b*. 5. Motions of the same, f. 34 *b*. 6. Phases of the planets, in four Faṣls, f. 36 *a*.

(a) Ḥamd ullah B. Aḥmed el-Herevi, called Sheikh Zādeh, was professor in the Ḳaṣrūniyyeh, Haleb, A.H. 956, and died A.H. 967. See Ibn el-Ḥanbali, Add. 23,976, f. 89.

Maḳāleh II, treating of the terrestrial sphere in twelve Bābs, viz., 1. Figure of the globe and climates, f. 53 *a*. 2. The equinoctial line, f. 59 *b*. 3. The inclined horizons آفاق مائله in general, f. 61 *b*. 4. The five kinds of inclined horizons, f. 63 *a*. 5. Places, the latitude of which is a quarter of a circle, f. 68 *b*. 6. Rising points of the signs of the zodiac, f. 69 *b*. 7. Degrees of transit, rising and setting, f. 71 *b*. 8. Day and night, dawn and crepuscule, f. 73 *a*. 9. Year, months, and their divisions, f. 75 *b*. 10. Shadow and the gnomon, f. 81 *a*. 11. Meridian and Ḳibleh, f. 82 *a*. 12. Distances and sizes of the planets (the Khātimeh of the Persian Risāleh) with tables, ff. 85 *b*—87 *b*.

Add. 7892.

Foll. 70; 7¾ in. by 5¼. [Rieu, No. 761.]

I. Foll. 1—39; 19 lines 2⅝ in. long, written in Neskhi, apparently in the 17th century.

Two astronomical treatises by Muṣṭafa B. ʿAli, time-keeper of the Mosque of Sultan Selīm (see p. 109 *b*); written by the same hand with this common heading, رساله تسهيل الميقات و رسالهء كفايت الوقت للمصطفى بن على الموقت فى جامع الخاقانى السليمى

1. Foll. 1.—26.

تسهيل الميقات

A treatise on the sinuated quadrant ربع مجيب and its use, consisting of an introduction (Muḳaddimeh), and twenty-five chapters (Bāb).

Beg. الحمد لله رب العالمين . . . اما بعد بو عبد ضعيف المحتاج الى رحمة ربه اللطيف . . . ايدركه ربع مجيب دمك ايله متعارف اولان التده

The work is noticed by Haj. Khal., vol. ii., p. 296, and fully described, but without the above title, by Flügel, Vienna Catalogue, vol. ii., p. 497.

2. Foll. 26—39.

كفاية الوقت لمعرفة الدائر و فضله والسمت

A treatise on the Muḳanṭarāt مقنطرات or circles attached to the quadrant, and their use, in a Muḳaddimeh and twelve Bābs.

Beg. الحمد لله الذى جعل على البحر الاخضر للفلك قناطير المقنطرات

It is stated at the end of a Vienna MS., which appears to be the author's autograph, that it was finished A.H. 935. See the Vienna Catalogue, vol. ii., p. 497, and for other copies Uri, p. 312 *a*, Krafft, No. 350, and de Jong, Codd. Orr. Acad. Regiae, No. 209.

Haj. Khal. does not mention the present work, but notices an Arabic treatise with precisely the same title, from which it is perhaps translated. The latter is ascribed to ʿIzz ud-Dīn ʿAbd ul-ʿAzīz B. Muḥammed el-Vefā'ī, who died A.H. 874 or 876. See vol. v., p. 227, and vol. vi., p. 209.

Copyist: ابراهيم بن محمود

II. Foll. 41—70; 21 lines 3¼ in. long; written in fair Neskhi, apparently in the 18th century.

Two treatises by the same author, viz.:

1. Foll. 41—65 *a*. Distances of a hundred cities from Constantinople, with the heading رسالهء فى بيان بعد الاقاليم للمصطفى بن على الموقت فى جامع لخاقانى السليمى

Beg. الحمد لله الذى زين الاقاليم السبعة بالبلاد و عمرها

The author, having noticed that statements current in conversation with regard to the distances of certain places from Constantinople were generally exaggerated and conjectural, drew up the present treatise as a humble offering to the reigning Sultan, Suleimān, and, selecting a hundred cities, determined accurately their geographical positions, the length of days in each, and their distances. The towns mentioned belong for the most part to the Turkish empire. The list begins as follows:

Constantinople, Brusa, Iznik, Kutāhiyeh, Ḳara-Ḥiṣār, Konia, Akserāi, Ḳaiṣariyyeh, Angora, Kastamuni, etc. It ends with Fez, Tanger, and Sūs. In the Vienna Catalogue, vol. ii., No. 1274, art. 1., the same work is entitled تحفة المجالس

2. Foll. 65 *b*—70. A treatise on the course of the sun through the signs of the zodiac, the appearance of the new moon, and the length of days corresponding to the passage of the sun through each sign.

The heading is رساله فى استخراج روية الهلال للمصطفى بن على الخ

Beg. الحمد لله رب العالمين . . . وبعد اعلام اولنور كه اوستادان فن نجوم قتنده فلك البروج اون ايكى يه برابر بخش اولنمشدر

The date of composition is fixed by the following passages, f. 67 *b*. The author states that the sun entered into Aries A.H. 958, on the third of Rebī' I, and A.H. 959 on the 15th of the same month, and he announces a table, (wanting in this copy), showing the days of Nevrūz, or vernal equinox, for A.H. 960—1000.

Another copy in the Vienna Catalogue, No. 1274, art. 2.

Or. 3118.

Foll. 70; 7¾ in. by 5½; dated (f. 64 *b*) 18th Rebī' I, A.H. 1037 (A.D. 1627.)

[Baron von Kremer, No. 128.]

I. Foll. 1—64. Kitāb es-Siyāseh, a treatise on politics ascribed to Aristotle, in Arabic. See the Vienna Catalogue, vol. iii., p. 258.

II. Foll. 65—70; 23 lines 3⅛ in. long; written in small Nestalik, apparently about the same date as the above.

هديّة الطلاب فى رسم الاسترلاب

Fragment of a treatise on the art of designing the astrolabe and quadrant, in 25 Bābs, with geometrical diagrams.

The beginning is wanting, and the author's name does not appear; but the above title, with the concluding lines of the preface, is found on the first page, which begins abruptly as follows: قلدمك عمل ربع مرعوبده بر كتاب عنبرين القاب تصنيف قيلم فبتوفيق الله الرفيق و باعانة المعين الوفيق اشبو صحايف نظايفى الخ

The MS. contains only a small portion of the work; for it breaks off in the first Faṣl of Bāb 3, which has this heading الفصل الاول فى معرفة الاختلافات فى الجدول الاصل

Sheikh Nūr-ud Dīn Naḳḳāsh B. 'Abd ul-Ḳādir, and Ebul-Feth eṣ-Ṣūfī are mentioned as the inventors of the tables which that chapter was to include.

Harl. 5457.

Foll. 9; 8 in. by 5¾; written in small Neskhi, with gold-ruled margins, written apparently A.H. 1107 (A.D. 1695).

The Calendar of Sheikh Vefā, beginning with the heading هذا جدول غره نامه رقم غرهء نجومي و رقم غرهء شرعى نقله شيخ وفا

The second table, f. 2 *a*, shows the day of the week on which each of the lunar months begins in the years 1107—1114 of the Hijreh. The calendar has one page for each of the Syrian months, from Āzer to Shubāt.

Sheikh Vefā, to whom the Rūz Nāmeh is commonly ascribed, was a celebrated saint who lived in the time of Muḥammed II and Bāyezīd II, and died A.H. 896. The date of his death is fixed in a copy of the calendar, Add. 23,591, f. 18 *a*, by the following chronogram:

خواهى كه بدانى سفر شيخ وفارا
دريابز تاريخ الى رحمت ربه

His proper name was, as stated by himself, according to the Shaḳā'iḳ, in one of his writings, Muṣṭafa B. Aḥmed eṣ-Ṣadri el-Ḳunevi, commonly called Vefā, and his Laḳab was Muṣliḥ ud-Dīn. Born at Konia, he devoted himself from his youth to a religious

life, and had for spiritual guides Sheikh Muṣliḥ ud-Dīn Khalīfeh, Imām ud-Debbāghīn, of Adrianople, and afterwards Sheikh ʿAbd ul-Laṭīf B. ʿAbd ur-Raḥmān Ḳudsi (who died in Brusa, A.H. 856; v. Shaḳā'ik, f. 24 *a*). He became also well versed in sundry sciences, especially those of astronomy نجوم and music. Having been captured at sea by the Fireng, while on his way to Mecca, he was taken a prisoner to Rhodes, and afterwards ransomed by Ḳaramān Oghli Ibrāhīm Beg. He subsequently settled in Constantinople, where he died in the year above mentioned in great repute for sanctity. Sultan Bāyezīd, who had wished in vain to see him in his life-time, insisted on having his face unveiled after death in order to contemplate his features. See Shaḳā'iḳ, f. 83 *b*, Tāj ut-Tevārīkh, Or. 856, f. 188 *b*, Taḳvīm ut-Tevārīkh, p. 111, and Gesch. der Osm. Dichtkunst, vol. i., p. 316.

A MS. described by Flügel, Vienna Catalogue, vol. ii., p. 247, gives another author to the Rūz Nāmeh, viz. Sheikh Vefā'ī Muḥammed, the writer of a history of Murād III, brought down to A.H. 994.

The Calendar, however, is undoubtedly earlier; a copy dated A.H. 954 is noticed by Fleischer, Leipzig Catalogue, p. 432 *a*. For other MSS. see Weyers, Orientalia, vol. i., p. 315; Uri, p. 312, No. 55; Krafft, No. 356; Vienna Catalogue, vol. ii., No. 1426-27, vol. iii., No. 2,002,11, No. 2,012,2, and Aumer, Nos. 245-6, 263, f. 11.

An engraved fac-simile of the Rūz Nāmeh of Sheikh Vefā has been published by G. Hieron. Velschius as an appendix to his "Commentarius in Ruzname Naurus," Augsburg, 1676.

Add. 9703.

Foll. 43; 9¾ in. by 7¼; about 27 lines 5½ in. long; written in a rude Neskhi, apparently A.H. 1186 (A.D. 1773).

[Consul Hodgson.]

I. Foll. 1—26,

روز نامهء جدید

"The new Rūz Nāmeh," or perpetual calendar.

Beg. الحمد لله الذى منّ علينا بسيرة العلم اوقات الليل و النهار

The author, who does not give his name, says that his work is compiled from the Rūz Nāmeh of the great saint Sheikh Vefā, and from another composed in Miṣr (Cairo) by the late ʿAli Efendi. He consulted also the Zīj of Ulugh Beg and the treatises of Sheikh ʿAli Dedeh Beyi بيبى Maghribi, Ebu Miḳraʿ Ifrīḳi, and Ibn el-Bennār.

The present work was written in Algiers A.H. 1186. It comprises four chapters (Bābs) and tables, as follows:—1. Key to the Rūz Nāmeh, f. 2 *a*. 2. The year of the Arabs, f. 3 *a*. 3. The solar year, f. 4 *a*. 4. Inclination and altitude of the sun, and latitude of various cities, f. 5 *b*. Table showing the correspondence of the Arab and Latin months for A.H. 1186—1267, f. 8 *a*. Calendar of the solar year from January to December, f. 14 *a*. Table showing the length of day and night for Algiers throughout the year, f. 20 *a*. Table of the sun's inclination in each of the Latin months, f. 23 *a*.

II. Foll. 28—34. Calendar of the Syrian months from Azer to Shubāt.

III. Foll. 35—41. The book of horoscopes of Solomon, with the heading,

هذا كتاب طالع مولود سليمان عليه السلام

IV. Foll. 41—43. The dogmatical treatise entitled الفقه الاكبر, ascribed to Ebu Ḥanīfeh, Arabic. See Fleischer, Leipzig Catalogue, Nos. 192, 4, and Kremer, Herrschende Ideen des Islams, p. 39.

Add. 12,085.

Foll. 28; 8¼ in. by 5¼; written in small Neskhi, with gold-ruled margins, early in the 19th century. [Samuel Butler.]

I. Foll. 15—28. An astronomical calendar for the Jelāli year 710, which began on the 12th of Jumāda II, A.H. 1202 (A.D. 1788) with the heading

لع دل سال ۱۲۰۲ عالم بافق دار السلطنة العثمانيه

It has a page for each of the Jelāli months from Ferverdīn Māh to Isfendiyārmuz Māh, and gives the positions of sun, moon, and planets for each day of the month, calculated for Constantinople.

II. Foll. 14. 1. A precisely similar calendar for the Jelāli year 738, which began on the 21st of Rebī' II, A.H. 1231 (A.D. 1816), with the heading

لع دل سال ۱۲۳۱ عالم بافق دار السلطنة السنيه

MEDICINE.

Add. 5972.

Foll. 212; 8 in. by 5¾; 21 lines 3¼ in. long; written in Turkish Neskhi; dated 22 Rebī' II, A.H. 1066 (A.D. 1656).

[Hilgrove Turner.]

يادگار ابن شريف

A manual of medicine by Ibn Sherīf.

Beg. الحمد لله الشافى لاسقام عباده لحكمته والصلوة على محمد الوافى بالشفاعة الى امته

Ibn Sherīf, or Sherīf Zādeh, as he also calls himself, f. 84 *a*, seems to have escaped the notice of biographers. Haj. Khalfa, who mentions the above title, vol. iv., p. 507, gives neither the author's proper name nor the date of his death. Nor does the work itself supply much information respecting the author's life. A passing mention of Istambul as a Muslim city, f. 88 *b*, shows that he lived after its conquest by Muḥammed II, A.H. 857. On the other hand the archaic character of his language, which abounds in obsolete words, and is comparatively free from foreign elements, would hardly admit of a much later period than the close of the ninth century of the Hijreh. A passage in which the Sultan of Egypt is spoken of as a contemporary sovereign, f. 187 *b*, and the absence of any mention of coffee or tobacco point also to an early date.

From incidental references to Gallipoli, ff. 83 *b*, 152 *b*, it would appear that Ibn Sherīf lived in that town. In the first of these passages he takes credit to himself for having re-discovered in the island of Lemnos the drug called طين مختوم, or seal-clay, which had been described by Ibn Beiṭār, but for which physicians of his day used inferior substitutes.

Although very sparing of quotations, Ibn Sherīf refers in a few places to the Jāmi' of Ibn Beiṭār, and once, f. 200 *a*, to its abridgment entitled جهله الطبيب لا يسع ما and composed A.H. 711 (Haj. Khal., vol. v., p. 354, and Leclerc, Histoire de la médecine arabe, tom. ii., p. 261).

The work is divided into five parts called بخش which are sub-divided into Bābs. The contents are fully stated in the preface. They are as follows:—Part I. consist of two Maḳālehs, the first of which treats of hygiene in twelve Bābs, f. 6 *a*, and the second contains preliminary observations on diseases in general, on diagnosis, and on various classes of medicaments, in thirteen Bābs, f. 36 *b*. Part II. Diseases of various parts of the body and their treatment, in thirty Bābs, f. 97 *b*. Part III. Fevers, measles, small-pox, and their treatment, f. 175 *b*. Part IV. Tumours, ulcers and wounds, f. 183 *b*. Part V. Fractures and bruises; poisons and antidotes, f. 202 *a*.

The are some additions of more recent date in the margins. The longest of them, ff. 135—138, relates to the medicinal uses of tobacco.

Copyist: الشيخ محمد بن ابو بكر الصوفيوى

For other copies see the Paris Catalogue, p. 321, No. 168, Fleischer, Leipzig, Nos. 269

and 270, Dresden, No. 17, Aumer, No. 242, Pertsch, Gotha Catalogue, p. 95, S. de Sacy's Biblioth., No. 334, and Zeitschrift der D. Morg. Ges., vol. xiii., p. 259.

Add. 5991.

Foll. 38; 8¼ in. by 5; 15 lines 3 in. long; written by different hands in Neskhi and Nestalik, apparently in the 17th century. [Hilgrove Turner.]

I. Foll. 1—23. Fragment of a medical work containing directions for the preparation and use of compound medicaments, such as pills, sherbets, electuaries and ointments.

Beg. فصل یوزن اولان ابرش ایچون قرص بیاننده در

It consists of short sections headed فصل or باب, with a recipe in each.

II. Foll. 24—30. A similar fragment in another handwriting, beginning: باب بو معجون انساندہ اولان بلغم ایله ییل و سایر صزی ایچوندر. On the first page are found the dates A.H. 1069 and 1073.

III. Foll. 31—33. Extracts from a medical treatise in Mesnevī verse, called Risāleh i Ḳaisūni Zādeh, with the heading ال و ایاق بوزلمسیچون دوا درکه رسالهء قیسونی زاده دن منقولدر

Beg. بوکا مفلوج یاغی در حکما
بـو مجـربـدراو دردہ دوا

Bedr ud-Dīn Muḥammed B. Muḥammed, called in Arabic Ibn ul-Ḳausūni, ابن القوصونی, and in Turkish, Ḳaisūni Zādeh, after studying medicine in Egypt, his native country, proceeded to Constantinople and became a great favourite with Sultan Suleiman whom he successfully relieved from gout, and by whom he was appointed Re'īs ul-Aṭibbā or Head-Physician. He died in the second year of Selīm's reign, A.H. 975, according to 'Āli, Or. 32, f. 250, and El-Kevākib us-Sā'ireh, f. 172 *a*, or A.H. 976, as stated in Taḳvīm ut-Tevārīkh, p. 123. See also Pechevi, vol. i., p. 461.

His Risāleh was versified for Sultan Selīm II, A.H. 978, or, according to some copies, A.H. 975, by another physician who is only known under his poetical surname, Nidā'ī. See Haj. Khal., vol. iii., p. 431, Flügel, Vienna Catalogue, vol. i., p. 718, vol. ii., p. 539, and the Leyden Catalogue, vol. iii., p. 283. Dervīsh Nidā'ī had been physician to Ṣāḥib Girāi, Khān of the Crimea, and was afterwards attached in the same capacity to Selīm II, for whom he wrote the منافع الناس. Hammer, who gives some account of the above poetical version in his Gesch. der Osm. Dichtkunst, vol. ii., p. 541, has fused the original author and the versifier into one person.

See also Uri, p. 315, No. 74; Pertsch, Türk. Handschr., pp. 93, 94, 100; Arab. Handschr., vol. iv., p. 18; Aumer, No 241, and Rosen, Marsigli collection, p. 21, No. 331.

The present extracts treat of paralysis of hand and foot, of asthma, and of the theriaca. The last section is designated as the fourth Bāb of the Risāleh.

Foll. 34—38 contain miscellaneous recipes by various hands.

Add. 5984.

Foll. 400; 6 in. by 4; 9 lines 2¼ in. long; written in fair Neskhi, apparently in the 18th century. [Hilgrove Turner.]

رسائل المشفیه للامراض المشکله

A collection of five medical treatises relating to some new or insufficiently described diseases, by Muṣṭafā Feiẓī مصطفی قبض [read فیضی]

Beg. الحمد لله رب العالمین . . . بو رسالهء صحت نصاب ونسخه حکمت انتسابك تالیف و ترسیمینه باعث

The author, who describes himself as the physician of the reigning Sultan Muḥammed

Khān B. Ibrāhīm Khān (Muḥammed IV, A.H. 1058—1099), says that, in consequence of the prevailing confusion between two distinct maladies, viz. علت مراقیه and سودای مراقیه, and of the recent spread of other hitherto unknown diseases, he received His Majesty's commands to write the following treatises on their nature, symptoms, and treatment. They are founded upon the Latin works of European physicians, and on the author's own experience.

The authors most frequently quoted are medical writers of the 16th century and of the first half of the 17th, as Fernelius, Fracastor, Mercado, Fonseca, Saxonia, Sennertus, Rivierius, and Zacutus.

Contents: The author's preface, f. 34 *b*. I Hypochondriac affection علت مراقیه, in eleven Faṣls, f. 37 *a*. II. Hypochondria proper سودای مراقیه, in seven Faṣls, f. 109 *b*. III. Lues venerea مرض افرنج, in twenty-five Faṣls, f. 146 *b*. IV. Plica Polonica, پلیقه, in eight Faṣls, f. 267 *b*. V. Malignant fever حمای ردیه, in thirteen Faṣls, f. 305 *b*.

A full table of contents is prefixed, foll. 1—33. The first two of the above treatises are described in Krafft's Catalogue, p. 150, Nos. 385-6, and by Pertsch, Gotha Catalogue, No. 118, Arabische Handschr., vol. iv., p. 19.

Or. 3218.

Foll. 14; 8 in. by 4½; 22 lines 3 in. long; written in Nestalik, in the 19th cent.

[Baron von Kremer, No. 147.]

A treatise on vaccination تلقیح بقری, by Muṣṭafa Behjet, Court Physician مصطفی بهجت طبیب خاصه

Beg. الحمد لله رب العالمین . . . و بعد معموره عالمده وجوده کلان افراد بشرینك کلیسنه علی العموم عارض وساری اولان آفت جدرینك نیچه قهر واستیلا سندن رهایاب اولمغه

This treatise, written A.H. 1216, is described in the preface as a translation of the most important portions of a work [by E. Jenner] which had just reached the writer, supplemented with some extracts from two Latin treatises not specified.

Contents: Muḳaddimeh containing an account of Jenner's discovery, f. 2 *b*. Bāb I. Contagion of the cow-pox, f. 5 *b*. Bāb II. Good effects of vaccination, f. 8 *b*. Khātimeh. Practical method of vaccination, f. 11 *a*.

Jenner, the author of the original treatise, is not mentioned in the preface, but his name occurs further on, p. 3 *b*, in the following passage: مسفور یَنَّر طبیبك رساله سندن

Some parts of the Turkish work agree with Jenner's "Inquiry into the causes and effects of the variolæ vaccinæ."

The present copy is very incorrectly written by a European hand.

VETERINARY ART.

Add. 7900.

Foll. 46; 7¾ in. by 5¼; 16 lines 3⅛ in. long; written in Neskhi, with some vowels, with ruled margins, in the 18th century.

[Rich, No. 339.]

A manual of farriery, without author's name, with the heading هذا کتاب بیطار نامه

Beg. ائمه ئی دین و امراء اهل تمکین و وزراء صاحب رسم آئین

The author relates in a short preface how, a sickness having befallen the horses of Alexander while he lay siege to Balkh, Aristotle, who was in the camp, wrote the present work, which was the means of their restoration to health.

The first three chapters treat of the points of a good horse, the colours of horses and their defects. The rest of the book is taken up with the diseases of the horse and their treatment.

At the beginning is a table of chapters. Foll. 40—46 contain some recipes for horses, and an extract from the Persian Tuḥfet ul-Mūminīn relating to the diseases of animals.

On the first page of the MS. are the names of two former owners, the latter being Aḥmed B. Suleimān, Defterdār of Baghdad, with the dates A.H. 1174 and 1187.

A copy of the same work, dated A.H. 973, is noticed by Fleischer, Dresden Catalogue, No. 113. See also ib., No. 172, 12; 268, 4, and Pertsch, Gotha Catalogue, No. 127.

Add. 7901.

Foll. 46; 8¼ in. by 5; 11 lines 3¼ in. long; written in fair Nestalik, in the 18th century. [Rich, No 466.]

كتاب مقبول در حال خيول

A work on horses and their treatment, by Sheikh Muḥammed, known as Ḳāẓī-Zādeh, شيخ محمد المعروف بقاضى زادہ

Beg. حمد بى حد و ثناى لا يعد اول حى دائم و ابد

Sheikh Muḥammed, son of Ḳāẓi Muṣṭafa Efendi, of Bālikesri, settled in Constantinople, where he became celebrated as a learned divine and eloquent preacher, and caused a great stir by his virulent attacks upon the religious orders. He was appointed, A.H. 1032, Khaṭīb of the Mosque of Sultan Selīm, and was transferred, A.H. 1041, in the same capacity to Agia Sophia. Having accompanied Sultān Murād IV in the campaign of Erivan, A.H. 1044, he fell ill in Konia and returned to the capital, where he died on the 26th of Rebī' II, A.H. 1045. See Fezlekeh, vol. ii., p. 182, and Na'īmā, vol. i., p. 607.

In the preface to the present work he says that among the many sciences to which he had applied himself from childhood to old age was the علم فراست, or science of horsemanship. He had gained some experience of good and bad horses, and had perused a number of Beiṭār Nāmehs, or treatises of the veterinary art. Having heard that the reigning Sultan, Osman Khan B. Aḥmed Khan (Osman II, A.H. 1027—1031), who had adopted the poetical surname of Fārisi, was a matchless horseman, he composed the present treatise as an offering to His Majesty.

Contents: Muḳaddimeh on the value and importance of the horse, f. 6 *a*. Bāb I. Verses of the Coran and traditional sayings (Ḥadīṣ) relating to horses and their excellence, f. 11 *b*. Bāb II. Signs of good and bad horses, f. 33 *a*. Bāb III. On the management of horses and the care due to them, f. 47 *b*. Bāb. IV. On the teeth of horses and their age, f. 44 *a*. Khātimeh. On the useful properties of the various parts of the horse, f. 45 *a*.

A copy is described by Hammer, Handschr., No. 176, and in the Vienna Catalogue, vol. ii., p. 557.

Add. 23,594.

Foll. 190; 8 in. by 5¼. [Robert Taylor.]

A miscellaneous volume, for the contents of which see the Arabic Catalogue, p. 651. The following part alone is Turkish.

Foll. 1—84; 21 lines 2⅞ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, apparently in the 18th century.

A treatise on various kinds of animals used in the chase, viz. birds, hounds, and panthers, on their training, and the treatment of their diseases, translated from Arabic by Murteẓā, known as Nazmi Zādeh مرتضى الشهير بنظمى زادہ (see p. 41 *a*), with the heading كتاب بازنامه

Beg. ورود درود اجابت فوايح و رياحين ثناى اصابت روايح نهادہ طبقچه عبوديت

The translator says that he wrote this version, A.H. 1115, by desire of 'Ali Pasha, governor of Baghdad. The Arabic text was contained in a recent copy of the second part (Juz) of the work of 'Īsā B. 'Ali B. Ḥassān el-Esedi; and Nazmi-Zādeh, unable to pro-

cure the first part, supplied some additional matter from other sources.

An imperfect copy of the original work is described in the Arabic Catalogue, p. 634 *b*. See also Leclerc's Histoire de la médecine arabe, tom. i., p. 503.

The work is divided into a great number of rather small sections called Bābs, but not numbered. The first contains traditions respecting those who first made use of birds of prey for hunting, f. 2 *b*. The second describes the various kinds of hunting-birds, f. 4 *a*. The rest of the contents may be summarily stated as follows:—Training and feeding of hawks, f. 7 *b*. Diseases of hawks and their treatment, f. 14 *a*. On the nature and good qualities of hounds, f. 66 *b*. Diseases of the hound and their treatment, f. 71 *a*. Diseases of the panther, f. 81 *b*.

MILITARY ART.

Add. 20,736.

Foll. 96; 10½ in. by 7; 15 lines 5¼ in. long. [Earl of Munster.]

I. An Arabic treatise on horsemanship and military exercises, written apparently in the 15th century. See the Arabic Catalogue, p. 529 *a*.

II. A Turkish treatise showing how a perfect horseman should manage his horse and use his weapons in battle, with the heading رسالهء شجاعيه

Beg. بسم الله الرحمن الرحيم
دشمن دين قتلنه درتيغ هم [بيم]

It is written in Divani, apparently in the 16th century, and occupies twenty-eight vacant pages in the above work, from f. 37 to f. 88.

In a prologue written partly in Mesnevi, partly in prose, the author praises Prince Bāyezīd, whom he calls ʿVeli ʿAhd, or heir-designate, as the most gallant and noblest of the sons of the Sultan [Suleiman]. It was in his honour that he gave to the present translation of the Risāleh i Furūsiyyeh the name of شجاعيه.

He calls himself the humble servant Toma, بندهء خاكسار طومى, and says that "he had been raised up by the Prince from the dust of abjection to the steed of ambition. He hopes to be looked upon by him with the eye of favour, and to be invested with the ornament of Islām."

The treatise consists of thirty-three Bābs, which are enumerated in the preface. At the beginning of that table the author of the original work is called Emīr Bedr ud-Dīn. The heading of Bāb I. is اولكى باب آت قوشمغى وخصمه برابر اولمغى بيان ايدر

The translation must have been written some time before A.H. 966, when Bāyezīd was defeated near Konia, by his brother Selīm, and fled to Persia.

Add. 23,595.

Foll. 47; 7 in. by 4½; 11 lines 2½ in. long; written in Divani; dated Jumāda II, A.H. 1006 (A.D. 1598). [Robert Taylor.]

A treatise on horsemanship and on military exercises on horse-back, with the heading هذا كتاب سلاحشور, without author's name.

Beg. الحمد لله رب العالمين والعاقبة للمتقين . . . . اما بعد بلكل كه سلاحشورلق بياننده عيان ايتدوك تاكيم اوقويانلر وكورنلره و عمل ايدنلره آسان اولوب فايده اوله

It is divided into short sections headed فن صول اوزنكو, فن صاغ اوزنكو, فن طابو, etc., each describing a special manœuvre to be executed on horse-back with bow and arrow. Another chapter, beginning f. 17 *b*, treats of the various ways of handling the club.

Copyist: شعبان

At the end are written the names of two former owners, viz. Ibrāhīm Agha B. ʿAbdullah, and Ḥāji Suleiman el-ʿOmeri, Imām of Mesjid el-ʿOmeri in the citadel of Ḥaleb.

Sloane, 3593.

Foll. 89; 8¼ in. by 5¼; 11 lines 3 in. long; written in large Neskhi, apparently in the 18th century.

فوائد غزا

Treatise on horsemanship and cavalry exercises, by Muṣṭafa Agha el-Muteferriḳah, known as Ḳapu Aghasi Ḳuli, مصطفى اغا المتفرقه الشهير بقپو اغاسى قولى

Beg. الحمد لله الذى فضل المجاهدين على القاعدين و امرنا بمجاهدة الملحدين

The author, who calls himself the chief of the Osmanli Masters-at-arms سر سلحشوران عثمانيان, dwells in a long and discursive preface, ff. 2—31, on the importance of military training, on the perfection it had reached in the period of his youth, and its subsequent decline. From many references to his own career the following data may be gathered. Born of Christian parents of Albanian nationality in Herzegovina, he was taken in his boyhood as Memluk to Egypt, and there learned the profession of arms during the governorship of Mesīḥ Pasha and Ḥasan Pasha (A.H. 982—990). Having subsequently repaired to Constantinople, he entered the imperial service as Silaḥshūr under Sultan Ahmed I, and retained that office under Osman II (A.H. 1026—31) in whose reign the present work was written.

It was presented to the author's patron, el-Ḥāj Sulcimān Agha, Commander of the palace guard (Dār us-Sa'ādat Aghasi). The date of composition, A.H. 1029, is conveyed in the following distich:

تاريخك وزن كلدى بحر خفيف
غين و كاف وطا اولدى سال شريف

The work comprises eight Bābs, the headings of which are given in the Leyden Catalogue, vol. iii., p. 299, and a Khātimeh.

Add. 26,329.

Foll. 59; 8 in. by 4¼; 11 lines 2⅝ in. long; written in fair Neskhi, with gold-ruled margins, in the 18th century.

[William Erskine.]

An account of some famous archery matches which took place in Baghdād from its conquest by Sultan Murād IV (A.H. 1048) to the author's time, with the measurement of the ranges and the position of the stones erected as memorials of the best shots.

Author: Seyyid Muḥammed Riẓā'ī, سيد محمد رضائى

Beg. حمد اولسون او مولايه كه انفال ايچره قوّتله ايدوب سهم قضادن تعبير برپاره‌ء چوب ايله

The work is dedicated to Aḥmed Pasha (B. Ḥasan Pasha), governor of Baghdād (A.H. 1135—1159; see the Arabic Catalogue, p. 435 *a*). The latest date is A.H. 1153, incidentally mentioned, f. 39 *a*, as the year in which Bosnevi Muḥammed Pasha died.

Foll. 41—59 contain a fragment of an Arabic treatise relating to the classes of letters and their permutations.

ALCHEMY.

Add. 17,964.

Foll. 100; 8½ in. by 5½; 19 lines 3⅛ in. long; written in Nestalik, A.H. 1117 (A.D. 1705).

مرشد المختار فى علم الاسرار

A treatise on alchemy, by Dervīsh 'Omer Shifā'ī درويش عمر شفائى.

Beg. موج نخستست ز بحر قديم
بسم الله الرحمن الرحيم
بسم الله فاتح الوجود والحمد لله مظهر كل موجود

In a preface written in ornate prose, intermixed with verses, the author, who is not

otherwise known, gives the following account of himself. He lost both parents in infancy and, after much distress and wandering, took refuge at the holy threshold of Mevlana Jelāl ud-Dīn Rumi. In other words, he entered the order of the Mevlevis. Having repaired to Cairo, he stayed there some time in the society of holy Dervishes. But he subsequently proceeded to Rūm and formed an intimate friendship with another Dervish, Sheikh Ḥasan Khalveti, for whose sake the present work was written. The date of composition, A.H. 1117, is given in the last line of a versified chronogram at the end—

ز فیض خاطر درویش عمر رسید عونی
که تاریخش شده است مرشد علیم کتاب

The work is divided into a Muḳaddimeh, twelve chapters called تعلیم, and a Khātimeh, all of which are enumerated at the end of the preface, f. 4 *b*.

A table of contents in the same handwriting as the text is prefixed to the volume. The first Ta'līm begins, f. 17 *b*, with the heading: تعلیم الاول فی طریق استقطار الامیاه لحادة لحلالة التی هی مفاتیح کنوز الصناعات

On the last page is the author's seal, with the name Omer B. Ḥasan Shifā'ī and the date A.H. 1115. On the first page is an Arabic note stating that Sheikh Ḥasan Khalveti had taken the book with him to Cairo.

INTERPRETATION OF DREAMS AND DIVINATION.

Or. 2938.

Foll. 203; 8 in. by 5½; 15 lines 3 in. long; written in fair and close Neskhi, with all the vowels and with red-ruled margins; dated A.H. 1092 (A.D. 1681).

[Nathaniel Bland.]

A manual of Ta'bīr, or interpretation of dreams.

Beg. حمد اولنمق خدایه مخصوصدر انجلین خدا
که اویومغی جسدلره راحت قلدی بوندن صکره انلرك
نفسلرن اویخویه کیرمك قتنده اولدردی

The work is evidently translated from Arabic, although it contains no mention of a translator. It begins with the author's preface and an introduction consisting of fourteen chapters (Maḳāleh), foll. 10 *b*—21 *a*. The body of the work, foll. 21 *a*—196 *b*, is alphabetically arranged under the Arabic names of the various objects which may be seen in dreams, the import of which is explained in the text. An appendix, foll. 196 *b*—203 *a*, gives, in the same order, the Arabic names of divers trades and their signification in dreams. Mr. Bland, to whom the MS. once belonged, has fully stated the contents in the Journal of the Royal Asiatic Society, vol. xvi., pp. 160—162. He did not however notice that the author's name is found, although incorrectly written, in the preface, f. 9 *a*, as follows: شیخ ابو طاهر ددی ابراهیم اوغلی یحیی یحیی اوغلی غانم حنبلی رحمه الله

From this it may safely be inferred that we have here a version of the Arabic Ta'bīr Nāmej تعبیر نامج of Ebu Ṭāhir Ibrāhīm B. Yaḥya B. Ghannām el-Ḥanbali el-Mu'abbir, who died A.H. 693. See Haj. Khal., vol. ii., p. 312. The division of the work and the initial words correspond with those given by Haj. Khal.

Ibrāhīm B. Yaḥya B. Ghannām, who is also called el-Ḥarrāni en-Numeiri, wrote two metrical treatises on the subject of dreams, entitled درة الاحلام وغایة المرام and عروس البستان فی النسأ والاعضا والانسان. See Casiri, vol. i., p. 401, Sprenger's Catalogue, No. 1922, Ahlwardt, Verzeichniss, p. 81, and Pertsch, Gotha Catalogue, vol. ii., p. 484.

Foll. 2—7 contain a full table of chapters, with the following title, ascribing the work to Ibn Sīrīn, فهرس کتاب تعبیر نامه لابن سیرین.

It has been remarked by Mr. Bland, l. c.

p. 160, that Ibn Sīrīn, was one of the authorities quoted in the work.

A fragment of a similar work, also ascribed to Ibn Sīrīn, is noticed by Fleischer, Dresden Catalogue, No. 30.

Add. 7902.

Foll. 62; 6 in. by 4; 15 lines 2¼ in. long; written in Neskhi, apparently early in the 19th century. [Rich, No. 335.]

تعبير نامه

A treatise on the interpretation of dreams, without author's name.

Beg. لحمد لله . . . . اما كمكه دوش كوروب اچلور انك تعبيرى اكر ايو دوش ايسه شاد اولور و يتلو ايسه صاقنهلر

It is divided into fifty-three Bābs, the subjects of which are stated in the preface. The heading of the first is اولكى باب دوشك اصلين و بيلك فضلين بلمكدر و كرچكين و يلان دوشى بلمكدر

The contents are fully stated by Hammer, Handschriften, No. 388. See also Aumer, No. 260, f. 68—79, and Flügel, vol. ii., No. 1510.

Harl. 262.

Foll. 81; 8¼ in. by 6; 13 lines 4 in. long; written in rude Neskhi, with all the vowels, apparently in the 17th century.

A book of Remel, or divination by means of dots, with the heading هذا كتاب رمل عجايب

Beg. لحمد لله رب العالمين و العاقبة للمتقين ولا عدوان الا على الظالمين . . . . هارون الرشيد زمانندە عبد الله ابن انى ادلو بر دانشمند حكيم واردى

It is said in the preamble that the book was composed for Hārūn er-Reshīd by a sage called 'Abdullah B. Eni عبد الله بن انى

The instruction given for consulting it is as follows: make at random an indefinite number of dots on sand or paper. Divide the number of dots by twelve. The result will show the page and the line at which you will find the desired answer.

The book consists of 142 Bābs, each of which occupies a page, and contains twelve oracular answers in as many lines.

The first Bāb begins as follows: باب اول بو اوغلان نك عمرى اوزن مى اولە اولميە مى

A similar book of Remel, in 145 Bābs, is said to have been composed for Hārūn er-Reshīd by 'Abdullah B. Ins. See Krafft, No. 372.

Harl. 5522.

Foll. 76; 8¼ in. by 5¾; 13 lines 4 in. long; written in Neskhi, apparently in the 17th century, partly discoloured by damp.

Another book of Remel, arranged on the same plan as the preceding.

In a preface, imperfect at the beginning, ff. 75, 76, the book is said to have been written for Hārūn er-Reshīd, by twelve sages selected out of twelve thousand, and to comprise 144 Bābs, distributed under the twelve signs of the Zodiac, beginning with Cancer.

The Bābs are not numbered; but the headings of the first 142 correspond, in spite of verbal differences, with those of the preceding MS.

Add. 9702.

Foll. 126: 7 in. by 5; 15 lines 3¾ in. long; written in neat Neskhi, apparently in the 16th century. [Hodgson.]

I. Foll. 1—45. A book of Remel ascribed to Daniel, with the heading هذا الرسالة فى بيان الرمل عن تاليف دانيال نبى عليه الصلاة والسلام

Beg. قيچن بر كشى رمل اورمق استسه اول كندو طاهر اوله دخى بو ادلرى اوقيه طاوس طاس بهر باس

The figures used in that mode of divination consist of sixteen combinations of dots and

lines, a table of which is given, f. 5 *b*. Their names correspond with those of the Bodleian Catalogue, vol. ii., p. 328, but do not quite agree with those given by Hammer, Encyklopädische Uebersicht, p. 483. They are as follows: لحیان قبض الداخل قبض الخارج جماعت فرح عقله انکیس حمره بیاض نصرة الخارج نصرة الداخل عتبة الخارج نقی الخد عتبة الداخل اجتماع طریق

The division is partly in Faṣls and partly in Bābs; several leaves appear to be missing, and the contents to be made up of different tracts. A table occupying two pages, ff. 31-2, shows the correspondence of the above figures with planets, months, countries, etc.

II. Foll. 45—66. Another treatise on the same subject, beginning حمد بی غایت و شکر بی نهایت اول پادشاه عالم اوزرنه اولسون کیم عالملری یارتدی

The author, whose name does not appear, relates in the preamble how the Prophet Daniel composed the first book of Remel by desire of a king to whom he had prophesied a victory over his enemy, and how he devised for him the sixteen figures still in use.

It is uncertain whether a chapter on the mode of discovering lost things by means of Remel, which begins with a بسم الله, f. 66 *b*, and some following sections relating to other applications of the same art, are still belonging to the above treatise.

The volume bears the title مفتاح الرمل written by a later hand. It appears, from the original folioing, to have lost fifty leaves at the beginning. It is also imperfect at the end. Four leaves subsequently added, ff. 123-6, contain a fragment on the mansions of the moon, in a recent handwriting.

Add. 5983.

Foll. 186; 6½ in. by 4¼; from 9 to 11 lines 3 in. long; written by various hands in a cursive and rude character, dated (f. 63 *b*) A.H. 1193 (A.D. 1779).

[Hilgrove Turner.]

I. Foll. 8—14. A book of Remel with the heading كتاب الرمل فی [*sic*] شیخ الزّناتی رحمة الله علیه

Beg. كوسج بورجی ثور دیر اسمعیل علیه السلام بو نیت کیم ایتدك

The author is called Abdullah B. Muḥammed B. Osman Zennāti el-Maghribi. See Mehren, Copenhagen Catalogue, Turk. No. 23, Uri, Karsh., No. 112, Casiri, vol. i., No. 919, and Haj. Khal., vol. v., p. 88.

II. Foll. 16—47. A treatise on horoscopes, with the heading هذا کتاب طالع مولود بو در

Beg. شکر و سپاس و حمد بی قیاس اول پادشاه قدیمه کیم قلمله [قلمله] انسانه بیلدیردی عقل کامیل سببیله

Khair ud-Dīn the astrologer منجم خیر الدین says that he translated this book of horoscopes بو طالع مولود کتابنی into Turkish, but gives no information about the original work or its author. It is divided into Bābs, and follows the order of the signs of the zodiac from Aries to Pisces.

The same work is found in a MS. dated A.H. 1023, and described by Fleischer, Dresden Catalogue, No. 60. Another copy is noticed in the Vienna Catalogue, vol. ii., p. 498.

III. Foll. 47—63. Another treatise on horoscopes, called the Book of the Dīvs, with the heading کتاب دیو نامه بو در

Beg. خبرده کامشدرکه بر کون حضرت سلیمان بیغامبر علیه السلام بر کون مملکتی تختنده اوتور مشدی

The contents are arranged, as in the preceding, under the signs of the zodiac. They were revealed to the Prophet Solomon by twelve Dīvs presiding over those signs, and over the fate of children born under them. See Fleischer, Leipzig Catalogue, p. 422 *a*, and Aumer, No. 257, f. 48.

IV. Foll. 69—125. A book of Remel in nine Faṣls, with the heading هذا كتاب رمل دانيال عليه السلام

Beg. الحمد لله رب العالمين . . . اما بعد بلمك كرك دركه علمى رمل برعلمدر اول حقدر

V. Foll. 144—182. Another book of Remel, translated from Persian by the astrologer Khair ud-Dīn el-Ḳunevi, منجم خير الدين القونوى (see art. II.) with the heading هذا كتاب الرمل معجزا الدانيال عليه السلام

Beg. حمد بى غايت و شكر بى نهايت اول پادشاهلر پادشاهنه كم عالمى يارتدى

The preface breaks off in the statement of the subject of the third Faṣl, and it is not quite certain that the sequel, partly consisting of tables, belongs to Khair ud-Dīn's work.

The rest of the volume is taken up with miscellaneous notes and cabalistic diagrams.

Or. 1144.

Foll. 198; 8 in. by 4¾; 15 lines 2⅜ in. long; written in neat Neskhi, with a tasteful 'Unvān, gold-ruled margins, and three miniatures (purposely obliterated), about the close of the 16th century. [Alex. Jaba.]

راز نامه

A collection of anecdotes on curious instances of Fāl, in which passages taken at random from the Dīvān of Ḥāfiẓ (and in some cases from the Coran, the Mesnevi, and the poems of Jāmi) were found to give answers of striking fitness to the enquirers.

Author: Ḥusein el-Kefevi, حسين الكفوى

Beg. الهى منكشف كن هر دم راز وزان در بزم وحدت محرمم ساز

Having been present, in Constantinople, at a meeting of men of letters, in which notable Fals from the Dīvān of Ḥāfiẓ formed the topic of conversation, the author was easily prevailed upon to put into shape some notices relating to the same and kindred subjects, which he had previously collected. He dedicated his work to the reigning Sultan, Murād B. Sulṭān Selīm (A.H. 982—1003).

It is divided into a large number of short narratives with rubrics giving the names of the persons to which they relate.

The author states incidentally, ff. 88 *b*, and 139 *b*, that he had left, A.H. 985, the Medreseh to which he was attached in Constantinople, to visit his native place, Kaffa.

Ḥusein Kefevi was appointed, A.H. 1007, Ḳāẓi of Jerusalem, and in the next year transferred in the same capacity to Mecca, where he died A.H. 1010. He left, besides his Fāl Nāmeh, notes on Bukhārī and Muslim, and a Turkish commentary on the Gulistan, in which he criticizes his predecessors, Surūri and Shem'i. See Feẓlekeh, vol. i., p. 177, Khulāṣat ul-Eṣer, f. 336, Pertsch, Pers. No. 62, and the Arabic Catalogue, pp. 651, 785.

The date of composition is not given; but it must fall between A.H. 994, the year in which Uveis Pasha was appointed governor of Egypt (see f. 177 *b*), and A.H. 1003, the date of Sultan Murād's death.

The present MS. is slightly imperfect at the end.

A work of similar import, previously written by the same author, and dedicated, A.H. 985, to the sons of Devlet Girāi Khān, is noticed in the Vienna Catalogue, vol. ii., p. 582, under the title of كتاب تفولات و حل مشكلات ديوان حافظ. It begins with the same words as the present work, which is apparently a later recension of it. See also Haj. Khal., vol. iii., pp. 272, 340; and Hammer, Handschriften, No. 178.

Harl. 5453.

Foll. 23; 8¼ in. by 5; 15 lines 2⅜ in. long; written in Neskhi, with all the vowels and with red-ruled margins, apparently in the 17th century.

A Fāl Nāmeh, without title, preface, or author's name. It is divided into short sections, each containing a text from the Coran, with the omens to be drawn from it.

Beg. ۱۱۱ قال الله تعالى وجعلت له مالا ممدودا اى فال اسى بو فال كم سكا كلدى بشارت اولسون سكا

Rubrics prefixed to the sections consist of various combinations of three out of the first four letters of the Ebjed, as ااب, ابا, ابب, اجا, اجج, ااد, etc.

Similar Fāl Nāmehs are ascribed to Imām Ja'fer Ṣādiḳ. See the Leyden Catalogue, vol. iii., p. 188, Nos. 1251-2; De Jong, Bibl. Acad. Reg., No. 211, Krafft, No. 369, and Pertsch, No. 11, 3.

An invocation to the Rijāl ul-Ghaib, and a short direction ascribed to Emīr ul-Mūminīn 'Ali for consulting fate by means of dots (Remel) occupy the last two leaves.

On the fly-leaf is a Latin notice of the MS. by Salomon Negri.

Royal 16B. xxi.

A volume of miscellaneous Oriental papers from the library of Thomas Hyde. The following is Turkish.

Foll. 13—19; 8 in. by 4½; written in small Neskhi, apparently in the 17th century.

A treatise in tabulated form showing the omens to be drawn from throbbings in various parts of the body, with the heading هذا كتاب اختلاج نامه

Beg. بو اقوال خمس اوزرنكه ذكر اولنور جعفر صادق و دانيال پيغمبر دلالت ايدر

It gives, in five columns, the import assigned to the throbbings by Ja'fer Ṣādiḳ, the Prophet Daniel, Iskander Zul-ḳarnein, the sages of Persia, and the sages of Rūm.

For MSS. of the same class, or so called سكر نامه, see Pertsch, Türkishe Handschr. No. 17.

Appended is a short anonymous tract on Remel مختصر رمل occupying little more than one page.

PHILOLOGY.

ARABIC LEXICOGRAPHY.

Or. 1174.

Foll. 190; 10½ in. by 7; 5 lines 4½ in. long; written in large Neskhi, with all the vowels; dated 1st Rejeb A.H. 864 (A.D. 1460).

[Alex. Jaba.]

مقدمة الادب

The classed Arabic vocabulary of Maḥmūd B. 'Omer ez-Zemakhsheri, who died A.H. 538.

This volume, which has been described in the Persian Catalogue, p. 505 *b*, contains the preface and the first Ḳism, or chapter of nouns. Persian and Turkish glosses, in the same handwriting as the text, are added throughout between the lines.

Similar Turkish glosses are found in the MSS. described in the Bodleian Catalogue, vol. ii., No. 225, the Paris Catalogue, p. 289, No. 192, and the Leyden Catalogue, vol. i., No. 140. The whole work was translated into Turkish by Aḥmed B. Khair ud-Dīn, of Brusa, who died A.H. 1120. See Haj. Khal., vol. vi., p. 558, the Vienna Catalogue, vol. i., p. 96, and Aumer, Türk. Handschr., No. 216.

Another MS., Add. 7429, dated A.H. 760, contains the latter half of the Muḳaddimet ul-Edeb, viz. the verbs and particles, and has at the beginning, ff. 1—8, interlinear glosses

in Eastern Turkish, by a nearly contemporary hand. See the Persian Catalogue, p. 1089 *a*.

Add. 7436.

Foll. 300; 8¼ in. by 6; 17 lines 3½ in. long; written in small Nestalik, with vowels, in one of the eight Medresehs (Constantinople), Shevvāl, A.H. 973 (A.D. 1566).

[Rieu, No. 261.]

ترجمان الصحاح

An Arabic dictionary explained in Turkish. See the Arabic Catalogue, p. 468.

Beg. الحمد لله الذى انزل القرآن ليبيّن الشرايع والايمان

The author, whose name does not appear, says, in a short preamble, that, the sacred sciences and divine laws having come down to us in the Arabian tongue, learning and teaching that language is an act of piety and a duty of paramount importance. On that ground he excerpted the present work from the Ṣiḥāḥ of Jevheri and the Mukhtār i Ṣiḥāḥ (written by Muh. B. Abu Bekr Rāzi, c. A.H. 660; v. Rosen, Manuscrits Arabes de l'Institut, p. 53), took also some words from the commentaries upon the Coran and the Ḥadīṣ, and explained the whole in Turkish in order to render it generally useful. The work is divided into 28 Bābs according to the final radicals, and each Bāb is subdivided into 28 Faṣls according to the initial letters.

It appears to be distinct from a similar work entitled Terjumān, or Terjumān ul-Lughah, by Pīr Muḥammed B. Yūsuf el-Enḳirevi; for the latter is described by Haj. Khal., vol. ii., p. 278, and vol. iv., p. 96, as based upon the Ṣiḥāḥ and the Mughrib, and as consisting of three volumes. It may be noticed, however, that an Arabic compendium, by the same author, el-Multaḳaṭ, is derived, like the present work, from the Ṣiḥāḥ and the Mukhtār. See Haj. Khal., vol. vi., p. 107, and Hammer, Jahrbücher, vol. 48, p. 8, No. 143.

A copy of the Terjumān uṣ-Ṣiḥāḥ, in a private collection, is dated A.H. 957. Other MSS. dated A.H. 963 and A.H. 969, and also anonymous, are described in the Bodleian Catalogue, Uri, No. 1155, and in the Leyden Catalogue, vol. i., p. 69.

Add. 23,592.

Foll. 368; 8¼ in. by 5¾; 18 lines 3⅜ in. long; written in Neskhi, with vowels, dated Eski Zaghra, زغرء عتيقه, Jumāda II, A.H. 989 (A.D. 1581). [Rob. Taylor.]

The same work.

Copyist: احمد بن محمود الفلبوى

Add. 23,593.

Foll. 268; 8¼ in. by 5¾; 23 lines 3⅜ in. long; written in Neskhi; dated 21 Ṣafer, A.H. 1128 (A.D. 1716). [Rob. Taylor.]

The same work.

Copyist: عبد الله الشطيحى

Add. 10,005.

Foll. 337; 11¼ in. by 7¾; 33 lines 5¼ in. long; written in Neskhi, with red-ruled margins; dated Ḳara Ḥiṣār, Muḥarrem, A.H. 1030 (A.D. 1620).

The great Arabic-Turkish lexicon of Muṣṭafa B. Shems ud-Dīn ʿAli el-Ḳaraḥiṣāri, commonly called el-Akhteri, مصطفى بن شمس الدين على القرحصارى الشهير بالاختری

Beg. لحمد لله الذى شرفنا بالنطق و البيان و فضلنا بالفصاحة و التبيان

The author states, in a short Arabic preamble, that he has collected in these pages Arabic words of common occurrence, which he gathered from the Ṣiḥāḥ of Jevheri, Dustūr, Tekmileh, Mujmil, Mughrib, Taḳdimeh, and other standard works of lexicography. They are arranged in Bābs according

to the initial letters, and, under each Bāb, in Faṣls according to the second and following letters. He says at the end that the work was completed in Kūtāhiyeh, on the eve of Thursday in the middle of Rebīʿ I, A.H. 952.

The author died, as stated by Nevʿi Zādeh in his Zeil Shaḳā'iḳ, in Kūtāhiyeh, A.H. 968. See Goldziher, Sitzungsberichte der K. Akad., Wien, 1872, p. 607, and Haj. Khal., vol. ii., p. 575.

The present MS. is stated in the colophon to have been copied from a transcript of the author's autograph. It agrees with the edition printed in Constantinople A.H. 1242 under the title of اختری کبیر, and contains, therefore, the larger of the two recensions mentioned by Haj. Khal., under اختری, vol. i., p. 192,

The Akhteri has been reprinted in Constantinople A.H. 1242, 1256, 1296, and 1298. For MSS. see Uri, p. 228 seqq.; Paris, Nos. 1260-3; Dresden, Nos. 127, 417; Copenhagen, No. 13; Upsala, p. 15; Leyden, vol. i., p. 92; Vienna, vol. i., p. 119; Petersburg, p. 198; Munich, No. 780, Rosen, Marsigli collection, No. 375, etc.

Copyist: عبد الرحیم الخطیب بجامع کدك احمد پاشا

Or. 1173.

Foll. 519; 8½ in. by 6; 19 lines 2¾ in. long; written in Neskhi, probably in the 16th century, except foll. 3—8, 141—204, 513—519, supplied by a later hand.

[Alex. Jaba.]

A shorter recension of the above work, with the same preface. The margins contain copious additions taken from the larger recension, or Akhteri Kebīr.

Harl. 5466.

Foll. 48; 5¾ in. by 4; 11 lines 2¾ in. long; written in large Nestalik, with vowels; dated Smyrna, Sha'ban A.H. 1101 (A.D. 1690).

A versified Arabic-Turkish vocabulary, without author's name.

Beg. بفتح خالق و فتاح و واحد
بیمن هادی و وهاب و واجد

In a prologue in Meṣnevi rhyme the work is described as an improved and enlarged recension of the vocabulary of Firishteh Oghli, the versification of which, according to the author, was not free from grievous faults. It contains thirty-three Ḳiṭʿahs, the first of which begins, as in the original work, but with a slight change in the second hemistich:

خبز اتمك قبل اوپمك زرع اکمك قول غلام
حق یرتمق خلق اولدی اولو کشیدر همام

ʿAbd ul-Laṭīf B. ʿAbd ul-ʿAzīz, called in Arabic Ibn ul-Melek, and in Turkish Firishteh Oghli, was one of the great ʿUlemā of the reign of Bāyezīd II, to whom he dedicated his Mebāriḳ ul-Ezhār. See Haj. Khal., vol. iv., p. 549, and the Vienna Catalogue, vol. iii., p. 87. He died, as stated in marginal additions to the Keshf uz-Zunūn, Or. 3144, ff. 446 and 527, before A.H. 879. For MSS. of his vocabulary see the Catalogues of Paris, No. 231, Krafft, No. 16, Leyden, vol. i., p. 93, Dresden, No. 197, Vienna, vol. i., p. 116, Gotha, No. 36, Munich, No. 788, etc.

The author of this enlarged recension follows the order of the original work and makes use of the same rhymes; but in some cases one Ḳiṭʿah is enlarged to two, and some new ones are added at the end.

Copyist: محمد بن شیخی احمد بن الحاج محمد انابولی الشهیر بطویل

A Latin notice of the MS. in the handwriting of Prof. Jean Gagnier is pasted inside the cover.

Sloane 3113.

Foll. 97; 5½ in. by 4; 7 lines about 2½ in.

long; written in large Neskhi and Nestalik, with all the vowels, by the same hand as the preceding MS.; dated Muḥarrem A.H. 1105 (A.D. 1693).

جواهر الكلمات

A versified Arabic-Turkish vocabulary by Shemsi.

Beg. حمد بی حد انا که ذاتی احد
صفتی لم یلد ولم یولد

In a prologue in Meṣnevi verse, foll. 1—15, the author relates how he was induced by friends to write this vocabulary in imitation of those composed first by Ibn Firishteh for Arabic, and after him by Shāhidi for Persian. His object was to include all Arabic words used in elegant Turkish composition. He explained them in a plain style, easy of comprehension for children, and put them into pleasing metres. The work consists of sixty-two Ḳiṭ'ahs, in which words of similar form or sound are grouped together. In the last line of each Ḳiṭ'ah its metre is scanned with the technical names of feet.

At the end of the first Ḳiṭ'ah, which concludes the prologue, the author designates himself by his poetical surname, Shemsi:

فاعلاتن مفاعلن فعلن
شمسیه معرفت شرابنی صن

Copies are noticed, but without the author's name, in the Vienna Catalogue, vol. i., p. 121, in the Leyden Catalogue, vol. v., p. 320, and by Aumer, Türk. Handschr., No. 219.

Harl. 5497.

Foll. 125; 7 in. by 5; 7 lines 2¾ in. long; written in Neskhi, with the vowels, apparently in the 17th century.

An Arabic-Turkish vocabulary with the heading انتخاب مرقات

Beg. اَجَلّ اَجَلّ اَحْيَانْ اَوَان اَوِنَه ابابين
وقت ج جمع حين م ج وقتلر

The words are arranged according to the initial letters, and each letter is subdivided into three sections (Bāb) according to the accompanying vowels, with such headings as باب الباء, باب الباء المضمومه, باب الباء المفتوحه المكسوره. Within the Bābs, however, there is no alphabetical arrangement; but words of similar or kindred meaning are grouped together. Each line contains five Arabic words with Turkish equivalents written in a smaller character under each.

The Mirḳāt, or Mirḳāt ul-Lughat, named in the heading, is arranged on an entirely different plan, that of the Ṣiḥāḥ and Ḳāmūs, from which it is derived. See the Vienna Catalogue, vol. i., p. 118, and the Leyden Catalogue, vol. i., p. 91. Another Arabic-Turkish glossary entitled لغة المرقات is noticed by Rosen, Marsigli Collection, No. 376.

On the fly-leaf, in the handwriting of Wanley: "Tho. Baker gave this book to my Lord, 8 October 1716,"

PERSIAN LEXICOGRAPHY.

Or. 3398.

Foll. 185; 8½ in. by 5¾; 15 lines 3⅝ in. long; written in a small and close Turkish Neskhi; dated beginning of Rejeb A.H. 982 (A.D. 1594.) [Sidney Churchill.]

I. Foll. 1—156. A Persian dictionary explained in Turkish, by Luṭf-ullah B. Abi Yūsuf el-Ḥalīmi, with the heading هذا لغات حليمى

Beg. حمد بليغ وثنای بی دريغ مرخدايرا جل جلاله وعم نواله كه شرح كنندهء صدورست

Ḳinali-Zādeh, who includes Luṭf-ullah Ḥalīmi in his Tezkireh, Or. 35, f. 104 *b*, not, he says, as a poet, but as a writer on poetry, states that he was one of the Ḳāẓis of the time of Muḥammed II, and that he enjoyed the patronage of Maḥmūd Pasha (who was Grand Vezir, A.H. 857—872, and again A.H. 877-8). He composed a work entitled بحر

الغرائب "now better known as لغت حليمى" in two Defters, the first of which is a Persian dictionary, while the second treats of prosody, rhyme, and poetical ornaments. He was deeply versed in the law of inheritance, on which he wrote a text-book and a commentary (فرايض حليمى Haj. Khal., vol. iv., p. 398).

Ḥalīmi survived Muḥammed II; for one of his works نثار الملوك, also a Persian dictionary, is dedicated to that Sultan's son Bāyezīd II, who succeeded A.H. 886 (see the Paris Catalogue, p. 289, No. 192); and Haj. Khal. distinctly states, vol. iv., p. 398, that he died in the reign of the latter Sultan.

There is, therefore, no foundation for the statement made by Hammer,[a] and since repeated by others, that the author of the present work lived on to the reign of Selīm I, and died A.H. 923 or 924. The mistake arose from a confusion between our author and a later Ḥalīmi, who is mentioned by ʿĀli, Add. 10,004, f. 142, as one of the ʿUlemā of the reign of Selīm I. The latter's name was ʿAbd ul-Ḥalīm B. ʿAli. He was a native of Ḳastamuni, and became a great favourite of Selīm I, who took him for his preceptor; he accompanied the Sultan in his Egyptian campaign, and died on the return journey at Damascus, A.H. 923. See Kinali Zādeh, Or. 35, f. 105 *b*, Shaḳāiḳ, f. 133, and Gesch. der Osm. Dichtk., vol. i., p. 185.

A copy of the بحر الغرائب is noticed in the Oriental MSS. of Dr. John Lee, p. 17, No. 83, and described as "a Persian and Turkish vocabulary, A.H. 850—A.D. 1446." The date is probably that of the composition of the work.

In a short Persian preface the author says that he had previously composed an exhaustive work for the fixation of the "elegant language," and had enriched it with divers rules and subtle observations. It had become noted under the name of Baḥr ul-Gharā'ib, and had been eagerly sought after. But readers were perplexed by its difficulties, and the author, taking pity upon their distress, wrote the present work for its elucidation, and divided it into two Defters.

The first Defter, the only one contained in the present MS., is inscribed دفتر اول در بيان لغات بتائيد ابيات ثقات مرتب بر ترتيب حروف هجا

It is a glossary of the poetical language, arranged in the usual alphabetical order, and illustrated by copious quotations from the classical poets of Persia. A list of the poets quoted, drawn up by Simon Assemani, has been reproduced, with additions, by Lagarde in his Persische Studien, No. 17, where all the known MSS. of Ḥalīmi's works are fully enumerated.

The present work is commonly known as لغة حليمى. It is called قائمه by Niʿmet-ullah, who mentions it as one of his authorities, and by Haj. Khal. vol. ii., p. 19 and vol. iv., p. 503. It is also one of the sources of the second edition of Surūri (see Rosen, MSS. Persans de l'Institut, p. 229), and it appears in the list of authorities prefixed by Meninski to his Thesaurus. MSS. containing both Defters are noticed by Uri, pp. 287-9, Nos. 88, 94, 98, by Aumer, Pers. Handschr., No. 302, and in the Paris Catalogue, p. 288, No. 178. Copies of the first Defter are much more common. See the Catalogues of Paris, Nos. 177, 190, 193, Dresden, No. 90, Krafft, No. 21, Leyden, vol. i., p. 98, Upsala, Nos. 23—25, Petersburg, p. 431, Vienna, vol. i., Nos. 122—126, and Salemann, Lit. Bl. für Or. Philol., vol. ii., p. 75.

Copyist: علی بن یونس

II. Fol. 157—185.

A tabulated Persian-Turkish vocabulary, without title or author's name, with the heading الفصل الاول فى الف المفتوحة

Beg. آب آب آبا آبا و آبادان
صو صك ياي آيى حرف تعجب سن و معمور م

(a) See Gesch. des Osm. Reiches, vol. ii., pp. 433, 526, 646, and Gesch. der Osm. Dichtkunst, vol. i., p. 221.

The words are arranged, according to the initial letters, in Faṣls, and each Faṣl is subdivided into three sections according to the vowel which accompanies the first letter. The Turkish renderings are written in a small slanting character under the lines. The vocabulary breaks off at the end of the second section of the letter ش

Add. 7684.

Foll. 110; 9½ in. by 7; 9 lines 4 in. long; written in large Nestalik, apparently in the 17th century. [Rieu, No. 278.]

شامل اللغه

A Persian-Turkish vocabulary by el-Ḳarāḥiṣāri. See the Persian Catalogue, p. 513 *a*.

Beg. حمد بی حد و ثناء بی عد مران عالمی‌را که آدم صفی را

This is the first of the two parts of which the complete work consists. It contains nouns arranged under the final letters with the Turkish equivalents written in a smaller character under the line. The second part contains, according to Aumer, Munich Catalogue, No. 310, the verbs arranged under the first letter, and a short Persian grammar.

It appears from the Munich MS. that the author's name was Ḥasan B. Ḥusein ʿImād, and that he dedicated the work to Sultan Bāyezīd II (A.H. 886—918). In a MS. dated A.H 947, and belonging to the Khedivial library, he is called Ḥasan B. el-Ḥusein el-Ḳaraḥiṣāri. See Spitta, Zeitschrift der D. Morg. Ges., Band 30, p. 318. Compare Lagarde, Persische Studien, No. 35. Niʿmetullah, who died A.H. 969, mentions the Lughat i Ḳarāḥiṣāri as one of his authorities.

The present copy is very incorrect. It is stated in a Persian note, on the first page, that it was bought by Jemāl ud-Dīn Muḥammed Aḳā at the time of the siege [of Isfahan] by Shāh Maḥmūd, in the month of Shaʿbān A.H. 1134.

Harl. 5494.

Foll. 49; 8 in. by 5¾; 7 lines 3¾ in. long; written in Neskhi, with all the vowels, A.H. 1062 (A.D. 1652).

تحفهٔ شاهدی

The well-known versified Persian-Turkish vocabulary composed A.H. 920 by Shāhidi, who died A.H. 957. See the Persian Catalogue, p. 513 *b*, and Lagarde, Persische Studien, pp. 29—32.

Beg. بنام خالق و حیّ و توانا
قدیم و قادر و بینا و دانا

Mevlana Shāhidi, or Shāhidi Dedeh, whose proper name was Ibrāhīm, was born in Mughleh, province of Menteshe, and entered, like his father Khudā'i Dedeh, the order of the Mevlevis. He left, besides the present work, a treatise on prosody, and a poetical expansion of 600 lines of the Mesnevi, entitled گلشن توحید (Persian Catalogue, p. 592 *b*). See Laṭīfi, f. 60 *a*, Ḳinali Zādeh, Or. 35, f. 173, ʿĀli, Or. 32, f. 293 *b*, and Gesch. der Osm. Dichtkunst, vol ii., p. 258.

The work consists of twenty-six Ḳiṭʿahs in various metres, and a last section in Mesnevi. The measure of each Ḳiṭʿah is expressed in the last line by the technical names of the feet.

In the early part of the MS., ff. 6—31, English glosses are written by a hand of the 17th century under most words. On the first page is written "Brian Braxton his book, 1652."

A short Latin notice of the MS., in the handwriting of Prof. Jean Gagnier, is pasted inside the cover.

Harl. 5454.

Foll. 29; 8¼ in. by 5½; 13 lines 3½ in. long; written in Neskhi, with all the vowels; dated Rebī' II, A.H. 1090 (A.D. 1679).

The same work.

This copy contains, in addition to the preceding, some lines at the beginning of each

Ḳiṭ'ah, giving the technical name of its metre, and a Turkish verse, as an example.

At the end is written: "هدا کی تاب فرنسیس ابن عیسی الترجمان دیر الفرنج Francisco filio dissa auto [ha avuto] questo libro, 1695."

A notice by J. Gagnier is pasted inside the cover.

Harl. 5458.

Foll. 20; 8½ in. by 5½; 17 lines 3 in. long; written in Neskhi, with all the vowels, and with gold-ruled margins, apparently in the 17th century.

Another copy agreeing with Harl. 5494. Prefixed is a Latin note in the handwriting of Salomon Negri, dating the MS. Anno Heg. 1013; but this date is not found in the MS.

Harl. 5487.

Foll. 19; 8 in. by 4¾; 13 lines about 3 in. long; written in Neskhi, with all the vowels, apparently in the 17th century.

An imperfect copy of the same work. It wants the latter part of the prologue, from the 12th Beit, the first nine Ḳiṭ'ahs, and the first four Beits of the tenth. It has a few English glosses, apparently of the 17th century.

Prefixed is a notice in the handwriting of Salomon Negri with the same date as above, Harl. 5458, Anno Heg. 1013.

Add. 10,007.

Foll. 29; 7¾ in. by 5; 13 lines 2½ in. long; written in a small and neat Neskhi, with all the vowels, and with red-ruled margins, A.H. 1096 (A.D. 1685).

[The Hon. Fred. North.]

An imperfect copy of the same work, with Turkish glosses in the margins. It has, after f. 21, a lacuna extending from the eighth Beit of the twentieth Ḳiṭ'ah to the 45th Beit of the final section.

Sloane, 3583.

Foll. 48; 11½ in. by 8; 16 lines; written in Neskhi, by Salomon Negri (see the Arabic Catalogue, p. 335 *b*), A.D. 1704.

The vocabulary of Shāhidi arranged in tabular form, with the addition of Arabic equivalents, by el-Ḥāj Mūsa esh-Sherefi B. el-Ḥāj Ḥasan el-'Abbāsi, who finished the work in Muḥarrem A.H. 1117.

The words are taken in the order in which they occur in the Tuḥfeh, and arranged in three columns, containing, from right to left, the Turkish, Persian, and Arabic. Latin renderings have been added, in a fourth column on the left, by Salomon Negri, who writes on the first page: "Vocabularium Turcico-Persicum metrice conscriptum. Singulas voces, secundum ordinem carminum, Arabice fecit Elhag Mousa filius Hassan Elabbasi, qui tum operâ sua merebatur apud Marchionem De Feriol, Regis Galliarum ad Portam Othomannicam Legatum, Anno Heg. 1117. Salomon Negri emendavit et Latinam interpretationem addidit .... Anno Christi 1704. Constantinopoli."

Add. 7004.

Foll. 107; 9 in. by 7¼; about 11 lines; written on English paper water-marked 1804, by the Rev. John Haddon Hindley.

I. Foll. 1—75. A transcript of the preceding vocabulary.

II. Foll. 76—107. The Tuhfeh i Shāhidi transcribed from Harl. 5494.

Or. 3216.

Foll. 105; 6½ in. by 4¼; about 15 lines; written in Neskhi, apparently in the 18th century. [Baron von Kremer, No. 90.]

Shāhidi's vocabulary in tabulated form.

The words are arranged in two columns, the Turkish on the right and the Persian on

the left of the page; a third column on the opposite page contains the Arabic equivalents. There are a few German and Latin glosses. It begins with the words سپاس, نهایت, بی etc., from the second Beit of the prologue. The last three pages contain the names of the various metres used in the Tuḥfeh, with the same Turkish verses as examples of each, as in Harl. 5454.

Harl. 500.

Foll. 138; 8½ in. by 5. A volume of mixed contents (see the Persian Catalogue, p. 789).

I. Foll. 20—39; 17 lines 2¾ in. long; written in Nestalik, with a few vowels; dated 8 Ṣafer A.H. 1010 (A.D. 1601).

Another copy of the Tuḥfeh i Shāhidi, agreeing with Harl. 5494.

II. Foll. 40—72; 9 lines 3 in. long; written in Neskhi, with the vowels, about the same date.

تحفة الهادیه

A Persian-Turkish vocabulary by Muḥammed B. Ḥāji Ilyās.

Beg. الحمد لله العلی القوی الجبار والصلوة والسلام علی النبی المختار

It is divided, as stated in the preface, into ten Ḳisms and four Faṣls. The Ḳisms contain the infinitive, the various tenses, and the participles of a number of Persian verbs. The Faṣls contain the nouns classed under four heads, viz. heaven and earth, members of the human body, trades, and animals. At the end are the numerals. The Turkish equivalents are written in a smaller character under the Persian. The vocabulary begins with the verb Dānisten as follows:—

دانستن شناختن آموختن خواندن
بلمك اکلمق اوکرنك اوقمق

The work is noticed, under the above title, by Haj. Khal., vol. ii., p. 243. For other copies see the Catalogues of Leyden, vol. i., p. 98, and Krafft, No. 13.

A MS. of the same contents is fully described, but without title, by Fleischer, Dresden Catalogue, No. 275. The Dānisten of the same author has another beginning, but appears to be substantially the same work. See Flügel, Vienna Catalogue, vol. i., p. 145; Uri, p. 285 seqq., Nos. 76, 91, 93, 99, 104, 106, 111; Paris, p. 280, Nos. 182-3, Leyden, vol. i., p. 97, and Gotha, Pers. Handschr., No. 13. Compare Lagarde, Persische Studien, Nos. 16 and 29.

III. Foll. 108—138; 9 lines 2¾ in. long; written in large Neskhi, with all the vowels; dated Ramazān A.H. 1012 (A.D. 1604).

A versified Arabic-Turkish vocabulary, without title, preface or author's name, beginning:

خبز اتمك قبله اوپمك زرع اکمك قول غلام
خلق یرتمق خرق یرتمق اولو کشی در همام

It consists of twenty-two Ḳiṭ'ahs, and is evidently the well known Lughat of Ferishteh Oghli, an improved recension of which has been noticed, p. 186 *b*.

Copyist: حاجی بن عبدی

Add. 7887.

Foll. 79; 7 in. by 4; 23 lines 2⅞ in. long; written in small Nestalik, apparently in the 16th century. [Rich, No. 716.]

دقائق الحقائق

I. Foll. 1—71.

A treatise on the niceties of the Persian language, especially on the fine distinctions existing between synonyms.

Beg. سپاس بی قیاس خدای بی همتایه که کلزار بدایع الاثار بیاننده ازهار رنکین معانی اظهار ایلدی

The author, whose name does not appear in this copy, is that prolific writer, Shems ud-Dīn Aḥmed B. Suleimān B. Kemāl Pasha, who is praised by his biographers as the

greatest scholar of Turkey and an accomplished poet. Son of a Mīr Livā, Kemāl Pasha Zādeh Sulcimān, and born in Toḳat, Aḥmed began life as a soldier, but was so much impressed by the homage paid to science in the person of Menla Luṭfi Toḳāti (who was, however, put to death as an infidel, A.H. 900), that he gave up the career of arms and applied himself to study. He soon rose to a high rank amongst the ʿUlema, accompanied Selīm I in the Egyptian campaign in the capacity of Ḳāẓi'l-ʿAsker, and enjoyed the favour of Suleimān, who entrusted to him the composition of the annals of his reign.

During the last eight years of his life he discharged the highest office of the law and died as Sheikh ul-Islām in the month of Shevvāl A.H. 940. ʿĀli, who devotes to him a long notice in his history of Selīm I's reign, Add. 10,004, ff. 140-2, rebukes ʿĀshiḳ, the biographer of poets, for his carelessness in giving A.H. 941 as the date of Kemāl Pasha Zādeh's death, instead of the true date, A.H. 940, which is attested by a number of contemporary chronograms.

For other notices of his life see the Shaḳā'iḳ, f. 132, Laṭīfi, ff. 32—34, Ḳināli Zādeh, ff. 36—40, Gesch. der Osm. Dichtk., vol. ii., p. 205, and Gibb, Ottoman Poems, p. 191.

The present work is dedicated to the Grand Vezir Ibrāhīm Pasha, who was in office A.H. 929—942. For other copies see the Persian Catalogue, p. 514 *a*, Lagarde, Persische Studien, p. 37, Aumer, Türkische Handschr., No. 212, Salemann, Lit. Bl. Or. Philol., vol. ii., p. 76, and Rosen, Marsigli collection, No. 444.

II. Foll. 72—79. An Arabic treatise, by the same author, on the alterations which words of foreign origin undergo in passing into Arabic, with the heading رسالة التعريب من التعجيم من مولفات مرحوم كمال پاشا زاده

See Haj. Khal., vol. iii., p. 378, the Vienna Catalogue, vol. iii., No. 1919, and the Leyden Catalogue, vol. i., p. 47, No. 80.

Or. 36.

Foll. 120; $6\frac{3}{4}$ in. by $4\frac{1}{2}$; 21 lines $2\frac{3}{8}$ in. long; written in a small and close Nestalik, apparently in the 16th century.

[G. C. Renouard.]

I. Foll. 2—104. Another copy of the Daḳā'iḳ ul-Ḥaḳā'iḳ, with the heading دقايق الحقايق لابن الكمال رحمه الله

II. Foll. 104 *b*—120. A treatise by the same Kemāl Pasha Zādeh on the various meanings of the letter ی attached to the end of Persian words, with the heading رسالهٔ يائيه فى لسان الفارسى من مؤلفات كمال پاشازاده رحمه الله Beg. بو صحايف پر لطايفك تسويدنه داعى باعث مضمون مكتوننده مدمج ومدرج اولن عوارف معارفك تمهيدنه

In a conversation between some Persian scholars it had been asserted by one of them that the use of the final ی was confined to five meanings. The author declared that it had more than ten, and he afterwards wrote the present treatise in support of his assertion.

See for other copies the Catalogues of Paris, p. 289, No. 194, 2, Leyden, vol. i., Nos. 99—101, Vienna, vol. i., pp. 131, 133, and Aumer, No. 212.

Add. 7680.

Foll. 236; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 21 lines $3\frac{3}{4}$ in. long; written in Neskhi, with a sprinkling of vowels, apparently in the 17th century.

[Rich, No. 286.]

لغت نعمت الله

A Persian dictionary, explained in Turkish, with copious poetical quotations, by Ni'met-Ullah B. Aḥmed B. Ḳāẓi Mubārek er-Rūmi, نعمت الله بن احمد بن قاضى مبارك الرومى. See the Persian Catalogue, p. 514 *b*.

Beg. حمد بى قياس و شكر با سپاس آن مالك بى همتايى كه ملكش بى انباز است

It is divided into three parts (Ḳism) — 1. Verbs in alphabetical order, f. 3 *a*. 2. Rules

of Persian grammar explained in Persian, f. 17 *a*. 3. Nouns in alphabetical order, f. 22 *b*. In the third part, which occupies the greater part of the volume, the words are arranged in Bābs according to the initial letter, and within each Bāb in three sections according to the vowel of the initial.

The poetical quotations are mostly from Shems i Fakhri, whose Persian glossary, compiled A.H. 745, and entitled معيار جمالى, has lately been edited by Dr. Salemann, S. Petersburg, 1887.

The great value of Ni'met-ullah's dictionary has been pointed out by Dr. O. Blau in the Zeitschrift der. D. Morg. Ges. vol. 31, pp. 484-94. According to a notice extracted by him from 'Aṭā'i's Zeil ush-Shaḳā'iḳ, Ni'met-ullah was a native of Sofia, who settled in Constantinople, entered the Naḳishbendi order, and was a zealous collector of books and curiosities. He died in the capital in the middle of A.H. 969. Dr. Blau adds that he appears to have been a disciple of Kemāl Pasha Zādeh, whose explanations he occasionally adduces as received from that scholar's lips.

Ni'met-ullah's dictionary has been partly incorporated by Castellus, assisted by Seaman (see above, p. 2 *a*), in his Lexicon Heptaglotton. It is also one of the authorities of Meninski.

To the copies mentioned in the Persian Catalogue may be added Uri, p. 289, No. 95, and Paris, pp. 289-90, Nos. 194-7, 205. See also Lagarde, Persische Studien, No. 48, and Salemann, Lit. Bl. Or. Philol. vol. ii., p. 77.

A table of contents by a later hand is prefixed. On the first page is the name of a former owner, Sheikh Muḥammed La'li Zādeh Efendi, late Ḳāẓi of Mecca.

Add. 7679.

Foll. 176; 8½ in. by 5½; 19 lines 3⅝ in. long; written in small and neat Nestalik, apparently in the 16th century.

[Rieu, No. 285.]

مجمع اللغات

An abridged recension of the preceding work. See the Persian Catalogue, p. 515 *a*.

Beg. حمد بى قياس و شكر با اساس آن مالك بى همتاى را كه ملكش بى انباز است

The preface only differs from that of the preceding copy by the omission of some passages, especially of the enumeration of the sources, and by the insertion of the above title: پس از چندين لغات با بسيار كوشش جمع كردم ونامش مجمع اللغات نهادم و سه قسم كردم

In the body of the work most of the poetical quotations are omitted.

A copy bearing the same title is described by Flügel, vol. i., p. 132, No. 128 *b*.

Add. 7686.

Foll. 197; 8 in. by 5¾; 7 lines 3½ in. long; written in large Neskhi, apparently in the 17th century. [Rieu, No. 279.]

An abridgment of the preceding dictionary arranged in tabular form.

Beg. آب آوردن علتى بر ستور بديد آمدن آب كشادن طوار طرنغندن صو چقرمق آجستن اغاج و طاش دكمك

The preface is omitted. The Persian words are written consecutively at the rate of four in each line. The Turkish explanations, much condensed, are written in a small character and slanting lines over the line.

After fol. 20 there is a lacuna of about ten leaves, extending from the beginning of letter ṣ in the section of verbs to the concluding lines of the grammatical section (Ḳism II).

On the first page is written هذا لغت اياسى نامها محمود, Ayāsi is apparently meant here for the name of the author or abbreviator.

A similar abridgment is ascribed, in a copy noticed by Flügel, vol. i., No. 144, to Emīr Husein el-Āyāsi الآياسى, *i.e.* of Issus, or Āyās, in Cilicia. It begins and ends in nearly the same way as ours, and contains, according to Flügel, about 1,200 verbs [12,000 is

evidently a misprint] and 10,000 nouns. In the present MS. there are about 1100 verbs in the first section, which is imperfect at the end, and about 9800 nouns in the third.

The Vienna MS. is a transcript of the Scaliger copy noticed by Dozy, without author's name, Leyden Catalogue, vol. i., No. 193. Compare Lagarde, Persische Studien, No. 47.

An Arabic note on the first page states that Ismā'īl B. Ibrāhīm el-Baghdādi acquired the MS. A.H. 1066.

Add. 7687.

Foll. 21; $8\frac{3}{4}$ in. by $5\frac{1}{2}$; 23 lines $3\frac{1}{4}$ in. long; written in small Neskhi, with gold-ruled margins, early in the 19th century.

[Rich, No. 281.]

تحفهٔ وهبی

A versified Persian-Turkish vocabulary by Vehbi.

Beg. حمد بی حد او کرم فرمایه
که انك نعمتیدر بی غایه

Sunbul Zādeh Vehbi Efendi, whose proper name was Muḥammed, was the son of Reshīd Efendi (or Rāshid, according to Ḥayāti) an elegant writer belonging to the Sunbul Zādeh family of Mer'ash. After completing his studies in his native town, he settled during the reign of Muṣṭafa III in Constantinople, and obtained employment as secretary to Yenishehrli Osman Efendi and the Re'īs ul-Kuttāb Ismā'īl Beg. Shortly after the accession of 'Abd ul-Ḥamīd (A.H. 1187) he was sent as ambassador to Persia to settle the conflict that had arisen between Kerīm Khān Zend and Omer Pasha, governor of Baghdād. Having been accused by the latter of sacrificing Turkish interests to Kerīm Khān, he was screened from the Sultan's displeasure by his powerful patrons, and a poem entitled Ṭannāneh, presented through them to the sovereign, restored him to favour. He was subsequently appointed Ḳāẓi of Rhodes. Under Selīm III he collected his poems into a Divan which he presented to the Sultan. Vehbi died at Constantinople, upwards of ninety years of age, and after a long illness, on the 14th of Rebī' I, A.H. 1224. He left, besides the works above mentioned, a Luṭfiyyeh in imitation of the Khairiyyeh of Nābi, and a poem entitled شوق انگیز. See Jevdet, vol. ix., pp. 124-7, Ḥayāti's commentary, Bulak, A.H. 1254, p. 60, and Gesch. der Osm. Dichtk., vol. iv., p. 554.

In a prologue written in Meṣnevi verse, the author says that on his mission to Iran he visited Erivan, Isfahan, Nehāvend, and having stayed a long time at Shīrāz, (the language of which he calls Pehlevi, while he designates that of Isfahan as Deri), he associated with its poets and mastered their idioms. The present work was a fruit of that journey. He wrote it for the benefit of his son Lutf-ullah, and dedicated it to a Vezīr whose name it hinted at in the following lines, and to his two sons:

مخلصی پاکی کبی خلقی حمید
نجم مسعودی کبی ذاتی سعید
یعنی همنام خلیل الرحمن
که او در مظهر عدل و احسان

The personage thus designated is evidently Ḥamīd Khalīl, who was raised to the post of Grand Vezīr in Ramazān A.H. 1196, and was deposed in Jumāda I, A.H. 1199. See Jevdet, vol. i., p. 300, vol. ii., p. 309.

The dedication must have been penned shortly after his appointment, for the date of composition, as stated at the end, is A.H. 1196. It is conveyed in the following chronogram:

هزاران شکر ایدوب حقه دیدم تاریخ اتمامن
بحمد الله بو زیبا تحفهٔ وهبی تمام اولدی

The vocabulary is evidently an imitation of the Tuḥfeh i Shāhidi, which, however, the

author does not mention. It contains fifty-seven Ḳiṭ'ahs and a Mesnevi. The Tuḥfeh i Vehbi has been printed in Constantinople, A.H. 1213, and in Bulak, A.H. 1245. A full commentary upon it, written in the author's life-time, A.H. 1206, by Ḥayāti, was printed in Constantinople A.H. 1215, and in Bulak, A.H. 1254.

A versified Arabic vocabulary, also by Vehbi, entitled تحفهٔ وهبی, was printed in Bulak, A.H. 1246.

A MS. of the Tuḥfeh i Vehbi is described by Flügel, who may be consulted on the various editions of the work, Vienna Catalogue, vol. i., p. 143. See also Lagarde, Persische Studien, No. 17.

TURKISH LEXICOGRAPHY.

Reg. 16B. xxiv.

Foll. 314; 7 in. by 4½. [Thomas Hyde.]

An interleaved copy of the "Dittionario della lingua Italiana Turchesca raccolto da Giovanni Molino interprete, con l'indice delli vocabuli Turcheschi, e brevi rudimenti di detta lingua, in Roma MDCXLI."

The transcription, in Arabic characters, of part of the Turkish words, has been added in the margin, and the Latin equivalents of the Italian words are given on the inserted leaves.

On the fly-leaf is written: "Latinam interpretationem addidit Phs. Ant. Hancock. Turcica quædam in margine adscripta desumpta sunt ex alio exemplari Dni. Clarke, qui aliquando erravit in orthographia." But the name of P. A. Hancock has been struck out, and the word 'addidit' converted into 'addidimus.'

Two leaves added at the end contain some Latin and English notes in the same handwriting (that of Thomas Hyde), with the heading "Ex Lazaro Soranzo de Rebus Turcicis."

Add. 25,872.

Foll. 98; 8 in. by 5¼; 19 lines 4½ in. long; written apparently in the 17th century. [Wm. Cureton.]

An Italian-Turkish dictionary, without author's name.

Beg. Abantiquo Off olde Eski zamonden اسکی زماندن.

It is in four columns. The first, on the left, contains the Italian words in alphabetical order; the last, on the right, the corresponding Turkish words written by a practised hand in the original character, and correctly spelt with all the vowels.

Of the two middle columns the one contains the English equivalents of the Italian words, and the other, by the same hand, the transcription of the Turkish words. The former, however, has many blanks, and comes to an end on fol. 92 *a*, while the latter is not carried out beyond fol. 33 *b*.

On the fly-leaf is written "Edmondo Lynde, robato de Sig^r. Francisco Drue."

Or. 1063.

Foll. 289; 10 in. by 7¼; 17 lines, written in Neskhi, by an European hand, in the 17th century. [Libri.]

A French-Turkish dictionary, imperfect at the beginning.

It is written in two columns; the French words in alphabetical order on the left side of the page, the Turkish equivalents, in the Neskhi character, on the right. A French transcription of the latter is written in a minute character under each word.

The first word is 'Chançonnette' ترکجك 'tourkigene,' the second 'Chantre,' خوننده ایرلایجی مغنی 'konende irlaidgi mouganni.' All the preceding part of the Alphabet is lost.

The last word is 'Zone' منطقه قوشق کمر 'minteke couchac kemer.'

On the fly-leaf, f. 288 *a*, is an Armenian note by an Armenian priest named John,

recording his arrival at Baghdad in the year 1124 (A.D. 1675). On fol. 289 *b* is written "au [sic] Capucins de bagdad," and underneath, مال پادری حنا (belonging to Father Hanna).

Sloane 2924.

Foll. 123; 8¾ in. by 5¾; miscellaneous papers of different sizes, in various languages, written by Engelbert Kæmpfer, about A.D. 1685.

The following are Turkish:

Foll. 59—79. A French-Turkish vocabulary in alphabetical order, from A to N, giving the Turkish words in the Roman character. The last leaves, foll. 75—79, contain a few words and sentences without alphabetical arrangement.

Foll. 81—95. A short Turkish-German vocabulary, arranged by order of subjects. At the end are a few French sentences partly translated into Turkish.

Harl. 5558.

Foll. 64; 7½ in. by 5½, 13 lines; written by a French hand of the 17th century.

A Turkish-French-Armenian vocabulary, in three columns. The Turkish is written on the right, the Armenian on the left (both in the original character, but very badly spelt) and the French in the middle. The Turkish words, which form the leading part, are arranged in a rather loose order according to the place they would occupy, when transcribed, in the Latin alphabet.

At the end are added a short dialogue in the same three languages, f. 57 *b*, the Lord's prayer in Armenian, f. 63 *a*, and the Armenian alphabet, ff. 63 *b*—64 *b*.

Sloane 3262.

Foll. 377; 11¼ in. by 8; written in Neskhi, with the vowels, from left to right, on European paper, by Salomon Negri, early in the 18th century.

A copious collection of Turkish sentences, extracted chiefly from historical works, and arranged in alphabetical order according to the leading word in each, with Latin translation.

Four pages at the beginning, and one at the end, contain some sentences arranged under grammatical rubrics.

Sloane 3263.

Foll. 191; 12 in. by 8¼; written like the preceding, and by the same hand.

Another collection of sentences of the same kind as the preceding, and similarly arranged. The alphabetical series is imperfect at beginning and end; it begins with اهانت and ends with میزان

Sloane 4084.

Foll. 17; 9 in. by 3¼; written in large Neskhi, mostly with the vowels, by Salomon Negri, early in the 18th century.

A note-book containing chiefly Persian words with their Turkish equivalents and Latin renderings, without any systematic arrangement; also some Persian verses and Turkish sentences.

Or. 3215.

Foll. 118; 8 in. by 5½; about 20 lines 5 in. long; written in an intermediate character between Neskhi and Nestalik, in the first half of the 19th century.

[Baron von Kremer, No. 89.]

A French-Turkish glossary, by Baron Valentin von Huszar (first interpreter of the Austrian Mission, Constantinople).

It is disposed in two columns, the French on the right and the Turkish on the left, and it follows the order of the French alphabet. The Turkish rendering of each French word is embodied in a Turkish sentence written in the original character, the translation of which is given in the French column.

Beg. دو چار اولديغی تلاش Absorber. Tous ses soins sont بغايت اشغال ايديور Absorbés par les inquiètudes.

An appendix of twenty folios contains miscellaneous extracts, consisting for the most part of select verses and maxims in Arabic, Persian and Turkish; it includes a few Tarjī'-bends from the Dīvān of Jāmi.

On the first page is written: "Nach dem Tode des bekannten Orientalisten, Hofrath Valentin Freiherrn von Huszar wurde diese von ihm eigenhändig geschriebene Sammlung von Turcicismen seitens seiner Familie mir, seinem dankbarsten Verehrer, als unvergessliches Andenken hieher überschickt."

"Smyrna, 23 Jänner 1851.
Schaeffer."

Lower down, in Arabic, the "ex libris" of Alfred Kremer, Austrian Bāsh-Terjumān, Alexandria, 21 Shabāt, 1856.

Or. 2959—2968.

Ten large folio volumes, 17 in. by $10\frac{1}{2}$; about 33 lines 5 in. long in a page; in the author's handwriting, with the following title:

"Fifteen chapters and part-chapters (ا to س) of a Thesaurus Dictionary of Arabic, Persian and Turkish (Ottoman and Eastern), explained in English, in ten volumes of manuscript; compiled by James William Redhouse, C. M. G.; decorated with the insignia of the Imperial Ottoman Order of the Nishāni Iftikhār, etc., and by him respectfully presented (with permission) to the Library of the British Museum, London, 1885."

The following extracts from the preface will convey an idea of the author's long preparation for the work, and will best describe the origin, gradual expansion, and comprehensive scope, of this vast, but, unfortunately, incomplete, repertory of the three leading languages of the Muslim world.

"The compilation of this dictionary was undertaken in pursuance of a promise, first publicly given in 1855 in my Vade-mecum of Ottoman colloquial language, to prepare a series of more complete and scientific works for the use of Oriental students.

"In 1856 I published a short bilingual vocabulary, in two parts, English-Turkish and Turkish-English, of about ten to twelve thousand words each; and this was followed in 1860 by a much more complete English-Turkish lexicon of about 47,000 words, published for the American missionaries in Turkey.

"But in 1828-35 I had already prepared my first Turkish dictionary, explained in English and French; this I was preparing to publish in London (in 1835), when the first volume of Bianchi's Dictionnaire Turc-Français made its appearance and forestalled my book.

"In 1838, again, I commenced, and in 1841 completed, at Constantinople, a dictionary of about 25,000 selected Arabic and Persian words used in Ottoman literature, and explained in Turkish. This has gone through many editions, and the original holograph is preserved in the Prince Consort's Library at Buckingham Palace, London.

"In 1864 I had commenced the preparation of a much more extensive Ottoman Dictionary for Turkish use than had before been attempted. Besides Meninski and Bianchi for Turkish words, I drew from Johnson's 'Persian, Arabic and English Dictionary' such Persian and Arabic words and significations as, by experience, I knew to be employed in Ottoman Turkish. These were collated, with such of the native originals mentioned in Johnson's preface, as were procurable by me....

"But when Lane's first parts had appeared, and other works of reference had been gradually acquired, I found that interlineal corrections and additions no longer sufficed, but that, as I was writing my Ottoman dictionary, so also must I compose the Oriental-English lexicon, without further reference to Johnson, except as an aid in alphabetical arrangement.

"Wishing to make my Ottoman Dictionary as comprehensive as I might be able to ac-

complish, I would not follow Lane's example, but resolved to include in it all classes of words, vernacular, literary, scientific, technical, ancient and modern, to the utmost possible extent . . . . . .

"I had reached the اق section of the ا chapter of my Ottoman Dictionary before I made up my mind to write the English one *in extenso*. To do this I had to go back to the beginning. But after a short essay of that plan, I began to carry on the two books *pari passu*. Thus I continued to the end of the ا chapter, leaving the gap between sections اب and اق to be filled up later in the English work. This, however, has not been accomplished.

"Chapters ب and پ were composed in like manner, as well also as chapter ت, as far as the parts of Lane's lexicon published to that date enabled me to carry the Arabic derived words beginning with this important servile letter . . . . . .

"The remaining chapters ث, ج, چ, ح, خ, د, ذ, ر, ز, ژ, س, are as complete as my time and materials allowed me to make them. Circumstances had led me to discontinue the Ottoman Lexicon when chapter ژ was finished; so that chapter س was written for the English work alone. In its ten volumes I had written more than 84,000 words, some of great length.

"The Turkish work has been presented to the Ottoman Government in ten volumes.

"All this while my books of reference had been gradually increasing in number, and, with them, the extent of my explanations and quotations; so that chapter س fills about double the number of pages that chapters ب and پ together occupy, though containing a much smaller number of words explained . . . . . .

"At this juncture a suggestion was made for the composition of a new book on a more restricted scale for the Ottoman language only, explained in English, and as full as reasonably might be. The funds for its publication were found by the Board of American Missionaries at Constantinople. The new work was begun, and in due course the whole manuscript was placed in the hands of the editors, with a total of about 94,000 words. It has for some time been in course of publication . . . .

"My great desideratum being thus successfully accomplished, permission was obtained to present the ten volumes of the incomplete Thesaurus to the Library of the British Museum, where it is hoped that it may prove useful to young Oriental students in various ways, partly as an inducement to do better, and partly as a warning against attempting too much."

A list of abbreviations, which follows the preface, includes the following titles of works consulted and referred to by the author:

Avicenna's anatomy, medicine, etc., in Arabic. Romæ, 1593.

Alfragani elementa astronomica. Amstelodami, 1669.

Bahāri 'Ajem, lithographed at Delhi, A.H. 1282.

Burhāni Qāti', lithographed in Persia, A.H. 1278.

Ulug Bey's List of Stars, Royal Astronomical Society.

Burhāni Jāmi', lithographed in Persia, A.H. 1260.

Castellus, Dictionarium Persico-Latinum. London, 1669.

Diary of the Shah of Persia, in Persian.

Dorn's account of an Arabian Astrolabe. Imp. Academy.

Freytag's Arabic-Latin Lexicon, Halis, 1830—37.

Golins's Arabic-Latin Lexicon, Lugd. Bat., 1653.

Galatāti Mesh-hūra, corrupt words explained. Const. A.H. 1221.

Gravius's various opuscula. London, 1650.

Ibnu Hishām's Life of Muḥammed. Göttingen, 1859.
Heft Qulzum. Lucknow, 1822.
Hyde's Historia Veterum Persarum. Oxon. 1751.
Istilāhāti Funūn, Muḥ. Technical Terms. Calc. 1862.
Johnson's Persian Dictionary. Lond. 1852.
Ferhengi Jihāngīrī. MS. copied A.H. 1044.
Kenzi Lugāt. MS., India Office.
Lane's Arabic-English Lexicon. London, 1863 . . .
Lehjetu 'l-Lugāt, Turk. Arab. Pers. Vocabulary. Const. A.H. 1216.
Meninski's Lexicon. Viennæ, 1780.
Makhzenu'l-Edwiya. MS. 2 voll. India.
Mueyyidu'l-Fudzalā, Pers. Dictionary. India Office.
Ni'metu'llāh's Persian Vocabulary. MS. copied A.H. 1161.
Niebuhr's Voyage en Arabie. Amsterdam, 1776.
Qāmūs, in Arabic. Calcutta, A.H. 1232.
Qazwīnī's Constellations, Latin by Ideler. Berlin, 1809.
The Qur'ān.
Rashīdī's Persian Dictionary. Calc. 1875.
Sihāh of Jewheri. MS. copied A.H. 1095.
Shu'ūri's Ferheng. Constantinople, A.H. 1155.
Shakespere's Hindustani Dictionary.
Sheref Nāma (Ferhengi Ibrāhīm Shāhī) copied in India, 1872.
Schier's names of the stars, in Arabic.
Sontheimer's Ibnu'l Baytar. Stuttgart, 1840.
Surūri's Persian Dictionary. MS., India Office.
Surāh, Persian translation of the Sihāh.
Tibyāni Nāfi', Turk. transl. of Burhāni Qāti'. Const. A.H. 1212.
Turner Macan's Vocabulary to the Shāh Nāma.
El-Uqyānu'l-Basīt, Turk. transl. of the Qāmūs. Const. A.H. 1225.
Vullers' Persian-Latin Dictionary. Bonn, 1858.
Vambéry's Eastern Turki Vocabulary.
Yāqūt's Geographical Dictionary. Göttingen, 1846.
Zenker's Dictionnaire Turc-Arabe-Persan. Leipzig, 1866.

The words are arranged in strict alphabetical order. They are written in the original character, not only with all the vowels, but also with supplementary signs denoting the various shades of the vowels, and they are accompanied with a transcription in the Roman character. One of the initials A, P, and T, is prefixed to each word, to indicate its Arabic, Persian, or Turkish, origin.

The following list will show the size and contents of each of these bulky volumes: —

Vol. i., Or. 2959, foll. 450, letter ا. Vol. ii., Or. 2960, foll. 623, letter ب; f. 473, letter پ. Vol. iii., Or. 2961, foll. 523, letter ت from the beginning to the word تَرَ. Vol. iv., Or. 2962, foll. 834, letter ث; f. 118, letter ح; f. 632, letter ج. Vol. v., Or. 2963, foll. 628, letter ح. Vol. vi., Or. 2964, foll. 768, letter خ. Vol. vii., Or. 2965, foll. 1211, letter د; f. 1024, letter ذ. Vol. viii., Or. 2966, foll. 977, letter ر. Vol. ix., Or. 2967, foll. 566, letter ز; f. 548, letter ژ. Vol. x., Or. 2968, foll. 1301, letter س.

GRAMMAR.

Add. 7432.

Foll. 80; 7¾ in. by 4½; 19 lines 2 in. long; written in small Nestalik, apparently in the 17th century. [Rieu, No. 507.]

A Turkish commentary upon an Arabic treatise on the conjugation of the verb, imperfect at the beginning, and without title.

Fol. 1 contains a spurious beginning. Fol. 2, the first extant of the original MS., begins abruptly with these words: الی مقصوده

و مراده ه لغتده طریق در الاصطلاحات یوافق الشرع الشریف لغتده نقیض الخطا دیمکدر

The text of the work commented upon begins as follows: والصلوة والسلام علی نبیه محمد الزاجر عن الاذناب الحاث علی طلب الثواب

It belongs to the well-known grammatical treatise entitled el-Maḳṣūd المقصود. See the Arabic Catalogue, p. 233 *b*.

At the end are some comments on two other grammatical tracts, el-'Izzi, f. 58 *a*, and Merāḥ ul-Ervāḥ, ff. 63—99.

For the rest of the contents, ff. 71—77, see the Arabic Catalogue, p. 474 *a*.

Add. 27,274.

Foll. 57; 8¼ in. by 6; 11 lines 4 in. long; written in fair Neskhi, on blue-tinted European paper, early in the 19th century.

[Sir John Malcolm.]

الشذور الذهبیه والقطع الاحمدیه فی اللغة الترکیه

A grammar of the Turkish language explained in Arabic, by Ibn Muḥammed Ṣāliḥ ابن محمد صالح

Beg. الحمد لله الذی شرف الانسان و زیّنه بالنطق و اللسان و فضّل من شاء من عباده بالفصاحة

The author says in the preface that, Turkish being the language of the now ruling Ottoman dynasty, he had been often desired to compose a manual of that tongue. At last, having been led by fate to the threshold of a noble patron, who bore the name of Menṣūr and combined the offices of Ḳāẓi and Kātib or Tevḳī'i (secretary of the Divan), and having been entrusted by him with the tuition of his son, Seyyidi Aḥmed, he wrote the present treatise for the use of his pupil. He had then at hand upwards of thirty lexicographical works, which he enumerates as follows: اختری الکبیر و مرقات و نعمة الله و حلیمی چلبی و صحاح العجم و صحاح البیان [الصبیان] و جواهر العقود و ابن ملك [فرشته اوغلی] و تحف الادب و سلسلة الذهب و نصاب الصبیان و شرحه للسید الشریف الجرجانی و نصاب الفتیان نسخة شاهدی و تحفة حسام و لغات الکلستان العربیة معا و شرحها و لغة ترکیة و نوائیة و لغات المثنوی لملا خنکار العربیه

But none of those works was expressly designed, like the present, for the teaching of the Turkish language. The author had completed his own when he lighted upon a manual ascribed to Ebu Ḥayyān en-Naḥvi للعلامة ابی حیان النحوی, and entitled الدرة المضیة فی اللغة الترکیه, but he found that the writer's knowledge of the language was imperfect, and that, moreover, the Turkish of his day was the Tatar dialect تتری, now obsolete in the Turkish empire, although still spoken about Kaffa and in the Tatar country, as the author ascertained when visiting those parts.

Ibn Muḥammed Ṣāliḥ lived apparently in Egypt, and probably not earlier than the 11th century of the Hijreh, certainly after the death of Sultan Suleiman, who is spoken of as dead, f. 5 *b*.

The work is divided into a Muḳaddimeh, four Rukns, and a Khātimeh, as follows: Muḳaddimeh. Letters used in Turkish, f. 7. Rukn I. The Turkish verb, in eight Bābs, viz., 1. Infinitive. 2. Imperative. 3. Prohibitive. 4. Past. 5. Present. 6. Name of the agent. 7. Negative. 8. Plural, f. 9 *a*. Rukn II. A classed vocabulary of nouns, f. 33 *a*. Rukn III. Pronouns, particles and numerals, f. 41 *a*. Rukn IV. Words common to Arabic and Turkish, f. 46 *a*. Khātimeh. Familiar sentences and dialogues, Arabic and Turkish, f. 49 *a*.

Two copies of the same work, one of which had belonged to J. J. Schultens, are fully described by De Jong in his catalogue of the MSS. of the Dutch Academy, Nos. 22, 23. See also Aumer, Arab. Handschr., No. 768.

A MS. with the same title, but without

authors's name, is noticed by Flügel, Jahrbücher, vol. 92, Anz. Blatt, p. 34, No. 194. Another, with the same contents, bearing the same author's name, but no title, is described by Pertsch, Arab. Handschr., No. 354. An Upsala MS., evidently containing the same work, is entered under the title الدرة المضية فى اللغة التركيه, which, according to the preface of our copy, belongs to an earlier work. See Tornberg, No 56.

Sloane 2908.

Foll. 16; 18 in. by 10; about 60 lines 9½ in. long in a page.

"Raphaelis du Mans Descriptio Persiæ cōmunicata Dno. Engelberto Kaempfero, Ispahanæ, 1684, cum gramatica Linguæ Turcicæ."

This is the author's autograph. The description of Persia, foll. 1—11, has the following subscription: "In obsequium clarissimi viri et Domini Engelberti Kempfer, medici peritissimi necnon eiusdem fidelissimi amici D.D. pristaue. In Hispan persidis regia 22 Sept. 1684. Humillimus servulus Raphael du Mans residentiæ nostræ 38 anno."

The Turkish grammar, foll. 12—16, 14 in. by 9, gives the leading forms of the language, written in the Roman character and explained in Latin. It has the following subscription: Hæcce in obsequium Clarissimorum Virorum Celeberrimæ Legationis Suediæ Comitum calamo currenti scribebat die 20 Apr. 1684 in Hispan Humillimus Servulus.

Kämpfer was attached to a mission sent in 1682 by the king of Sweden to the Russian and Persian Courts.

He mentions the author in his "Amœnitates Exoticæ," preface p. 4, and p. 237, and calls him "Interpres Regius, vir maximi candoris et eruditionis, R. P. Raphael du Mans capucinus."

In a manuscript 'Grammaire Turque... par du Lauzière,' a work based on the preceding grammar, the author of the latter is termed "R. P. Raphael Du Mant capucin françois, interprète du Roy de Perse." See the Upsala Catalogue, p. 33.

Add. 27,394.

Foll. 93; 8¾ in. by 6¾, 13 lines 4¾ in long.

"Grammaire de la Langue Turque traduite de Latin en François par Philippe Desmartineaulx de Granvilliers, et dédiée à son Excellence Madame Girardin, Ambassadrice de France à la Porte Ottomane, à Constantinople, le 26 décembre, 1688."

This is evidently the author's autograph and the presentation copy. The dedicatory epistle, written throughout in gold, is signed "philippe Desmartineaulx."

The author of the Latin original, not named by the translator, is André du Ryer, who published his Rudimenta Grammatices linguæ Turcicæ in Paris, 1630.

Sloane 3585.

Foll. 58; 6½ in. by 4¾; a miscellaneous volume, written for the most part by Salomon Negri (see the Arabic Catalogue, p. 335 *b*), early in the 18th century.

Foll. 13—50; 11 lines about 3⅓ in. long; written in large Neskhi.

Turkish dialogues composed, as stated at the end, by Buṭrus Dīb el-Ḥalebi, interpreter of the king of France بطرس ديب الحلبى ترجمان سلطان فرنسا, A.D. 1704.

Beg. اولكى باب صباح قالقدوغى زمان سويلشمك ايچون اوغلان ايله سويلشور

They consist of the five following chapters (Bāb). 1. Between master and servant on rising in the morning, f. 13 *a*. 2. Buying and selling, f. 21 *b*. 3. Eating and drinking, f. 24 *b*. 4. Between two townsmen, f. 34 *a*. 5. Between three friends, f. 39 *b*.

For the rest of the contents see the Arabic Catalogue, p. 533 *b*.

Or. 1123.

Foll. 28; 14½ in. by 9½; about 30 lines 8 in. long. [Warren Hastings.]

"Abrégé d'une grammaire Turque avec l'interprétation Françoise et Persanne, faitte pour l'usage de ceux qui voudroient apprendre avec facilité cette langue, par D. Talamas Jérosolimitain, l'ann 1780."

The Turkish words are written in the original character, by a European hand, and are accompanied with a transcription in the Roman character, and with the French and Persian equivalents, the latter in the Arabic character.

The same arrangement is observed in the following additional sections: 1. Two familiar dialogues, f. 15 *b*. 2. Five stories of Naṣr ud-Dīn Khojah (without transcription of the Turkish text), f. 17 *b*. 3. An alphabetical French-Turkish-Persian vocabulary, ff. 19 *b*—28.

POETRY.

PERSIAN POETS.

TRANSLATIONS AND COMMENTARIES.

Or. 1126.

Foll. 620; 13 in. by 9½; 23 lines 7¼ in. long; written in fair Neskhi, with all the vowels, in four gold-ruled columns, with ʿUnvān and gold titles, apparently in the 16th century. [Alex. Jaba.]

ترجمهء شاهنامه

The Shāhnāmeh of Firdevsi, translated into Turkish verse by Sherīf شريف

Beg. چو بسم اللهله آغاز اولا ايش
بترکر چوغ اوله کر آز اولا ايش

The author designates himself by his poetical name, Sherīf, in the following lines of the prologue, f. 8 *a*.

شريفك قنده اولا اول مقامی
که اوله ديلنده فردوسی کلامی
بلر خلقك وضيعی و شريفی
که اولمايه شريف آنك حريفی

And again, in the epilogue, f. 615 *b*.

شريف کم ترجمه اتدی کتابی
اقييين قلمسون آکه عتابی

But in the following inscription, written in gold, on the richly ornamented first page, his name appears as Sherīfi: فردوسی مرحومك شهنامه سی سلطان غوری شريفی حضرتنه ترکی نظم ترجميه امر ايدوب انلر دخی ترجمه ايتدکلری کتاب مستطاب در

It may also be noticed that in one passage, f. 8 *b*, the author calls himself Seyyid:

کل ای سيّد قو دعوانك مقامن
بزه عرض ايله شه نامه کلامن

and that in another, f. 8 *a*, he is addressed by the Sultan as a descendant of the prophet:

رسولك آلسن چوغ ايلمه آل
قو عذری بو کتابی الوکه آل

In the prologue, which occupies the first twelve pages, are found, after the usual praises of God the prophet, and the first four Khalifs, five sections with the following rubrics:—

فی نعت [*sic*] سبب نظم کتاب ترجمة کردن شاه نامه بالترکی

وفات يافتن سلطان قايتبای تغمده الله برحمته

فی مدح السلطان ابن السلطان ملك ناصر

فی مدح السلطان الاعظم الملك المکرم سلطان الاسلام والمسلمين محيی العدل فی العالمين منصف المظلومين

من الظالمين صاحب سبل القبلتين خادم الحرمين الشريفين السلطان الملك الاشرف ابو النصر قانصَوه الغَورى عز نصره

دربيان سبب تاليف كتاب شاه‌نامه

Of these the first four consist of eulogies upon the Sultan of Egypt, Ḳāyitbāi (A.H. 901—904), upon his son and successor, el-Melik en-Nāṣir Muḥammed (A.H. 904-5), and, lastly, upon the reigning sovereign, el-Melik el-Eshref Ebu'n-Naṣr Ḳānişauh el-Ghavri, who is stated to have ascended the throne on the first of Shevvāl A.H. 906. Under the last of the above rubrics the author relates how the Sultan, whose heart inclined to the Shāhnāmeh, sent for him and desired him to undertake its translation, and how, after objecting his inability and the difficulty of the task, he finally complied with His Majesty's wish. He adds that he had discarded the metre of the original as too difficult, and had adopted an easier one.

قيوب اول فارسى وزنينى الدن
بر ازكه بحره طلدق بزده دلدن
ككز داكلدى اول وزنى كتردك
بو وزن اوستينه بو نظمى كتردك

In the epilogue, ff. 615 *b*—620 *a*, we find again a glowing panegyric of the same Sultan, and a profuse description of the royal gardens, palaces, Medresehs, and other public buildings, which he had restored or created.

The author's royal patron, Ḳānṣauh el-Ghavri, the last of the Memlūk kings of Egypt, was defeated by Sultan Selīm near Ḥaleb, A.H. 922, and fell on the battle-field.

Towards the end, f. 615 *b*, the author claims indulgence for this, his rough draught, which, he feared, was not free from errors and blemishes

مسودم بو در اوش يزدغوم بو
انكچون در چكارم بنده قرخو
كه داكول سوزلروم خالى خللدن
كم اولا قرتلان سهو زللدن

and adds that he hoped, with God's help, to prepare subsequently a revised copy as an offering to the Sultan.

In the subscription Sherīf states that Firdevsi had finished his poem A.H. 384, after spending thirty years, or, according to others, sixty years upon it, and that he, the translator, completed his version A.H. 913:

واول كتاب كه بن اندن يزدم ترجمه ايلدم تاريخى انك سنه ثلث عشر و سبعمايه [تسعمايه read] يمش والسلام على الدوام

The total number of Beits is about 55,000, from which are to be deducted nearly 1000 Beits which belong to the translator's prologue and epilogue.

This fine volume was once ornamented with seventy-four half-page miniatures; but all have been cut out, and their places have been filled with pieces of coloured paper, at the back of which the lost original writing has been supplied by a modern hand.

A former owner, Muḥammed 'Abd ul-Bāḳi el-Muderris Yegen Efendi-Zādeh, who wrote his name on the fly-leaf, with the date A.H. 1170, calls the MS. an illustrated Shāhnāmeh

شاهنامه مصوّر

A fragment of a Turkish Shāhnāmeh described, without author's name, in the Vienna Catalogue, vol. i., No. 504, is part of the present version. The first verse there quoted is found on f. 341 *a* of our MS., and the death of Isfendiyār, with which the fragment concludes, occurs on ff. 395-7 of the same copy.

A Turkish translation, the first volume of which was found in a MS. belonging to M. Jaubert, is mentioned by Mohl in his Preface to the Shāhnāmeh, p. 78, as dedicated to the same sovereign, A.H. 916, by Tatar 'Ali Efendi. It is probably a later recension of the same work.

Harl. 5447.

Foll. 60; 6¾ in. by 4¼; 15 and 17 lines 3 in.

long; written in Neskhi, apparently in the 17th century.

I. Foll. 1—29. The Pend Nāmeh of ʿAṭṭār. See the Persian Catalogue, p. 579 *b*.

II. Foll. 31—60. A translation of the above work in Turkish verse, without author's name.

A Persian prologue beginning

ابتدا کردم بنام ان کریم
مبدع کونین و سلطان قدیم

is followed by a section written, like the rest of the work, in Turkish Mesnevi, with the heading در سبب ترجمه شدن این نامهء عطار. It begins:

کل برو دکّانه ای عطّار دهر
خوش مشام اولسون یذه بازار دهر

After a panegyric on that just and liberal ruler, Bāyezīd B. Suleimān, whom he calls his benefactor, the author says that he wrote this version by that prince's desire. The date of composition, A.H. 964, is given in the last line,

دیدلر تاریخ دی ای مرد کار
دیدم اشده نه صد و شصت و چهار

Bāyezīd was at that time governor of Ḳaraman, and the work was probably written at his residence, Konia.

There is some uncertainty about its author, whose name does not appear in the text. In a MS. described by Fleischer, Leipzig Catalogue, No. 306, he is called المولى المرحوم مقالى "the late Mevla Maḳāli," and the same author is named, probably on the same authority, under two other Nos., Leipzig Catalogue, No. 325, 5, and Gotha Catalogue, No. 214. But in a Vienna MS., which has the same beginning and the same rubrics as ours, the work is ascribed to امرى Emri. See Flügel, vol. iii., p. 415. An anonymous copy of the same translation is noticed among S. de Sacy's MSS., No. 346, and a fragment, also without author's name, is mentioned by Krafft, No. 191. None of the poets recorded in the Tezkirehs, under either of the above takhallus, appears to have lived in Ḳaraman or at the court of Prince Bāyezīd.

The attribution of the version to Maḳāli may have originated in a misunderstanding of the word Maḳāli in a passage of the prologue, f. 32 *b*, where the author, after referring to previous translations, says:

هر که ذاننده دکلدر اهل حال
بو مقال ترجمه اکه وبال

Another copy, without author's name, Or. 1157, will be noticed further on, among the MSS. of mixed contents.

A Latin notice of the MS., in the handwriting of Salomon Negri, is prefixed.

Add. 6960.

Foll. 133; 10¼ in. by 8; about 15 lines in a page; written by the Rev. John Haddon Hindley on paper water-marked 1802.

Papers relating to the Pend Nāmeh of ʿAṭṭār, among which is a copy of the above Turkish version, foll. 5—34, transcribed from the preceding MS. See the Persian Catalogue, p. 580 *b*.

Sloane 3588.

Foll. 94; 8 in. by 5¾; 19 lines 2⅞ in. long; written in a small cursive Nestalik; dated beginning of Zulḥijjeh, A.H. 1083 (A.D. 1673).

I. Foll. 1—24. The Pend Nāmeh of ʿAṭṭār.

II. Foll. 25—94. A Turkish commentary on the same, entitled سعادت نامه, by Shemʿi. Beg. شکر و سپاش بی قیاس سول [sic] قادر قیّومه که لطف بی غایت و کرم بی نهایتندن

Mevlana Shemʿi, whose proper name was Muṣṭafa, is described by Naʿīmā, vol. i., p. 40, as an accomplished, but humble, scholar, leading the life of a Sufi, free from ambition and worldly ties, who earned his livelihood by teaching children and the dependents of the great. He died, according to Naʿīmā,

about A.H. 1000 (الف کامل حدودنده). Hammer, in the Gesch. des Osm. Reiches, vol. iv., p. 205, places his death in A.H. 1001, without stating his authority. There is, however, good reason to think that Shem'i remained alive and engaged in literary work some years longer. His commentary on Jāmi's Tuḥfet ul-Aḥrār, the autograph of which is preserved in the Gotha library, is dated 11 Muḥarrem A.H. 1006 (see Pertsch, Persische Handschr., No. 80), and his commentary on the same poet's Subḥat ul-Ebrār was written in the month of Safer A.H. 1009 (v. Haj. Khal., vol. iii., p. 575). Besides the above-mentioned works, he left commentaries on the Manṭiḳ uṭ-ṭair, Makhzen ul-Esrār, Mesnevi, Bustān, Gulistān, Behāristān, and the Divans of Ḥāfiẓ and Shāhi.

In the preface of the present work Shem'i says that it was written at the request of an honoured friend, 'Omer B. Ḥusein, who begged of him to adorn its preface with the name of his patron, Zīrek Aghā, a favourite courtier of the reigning Sultan Murād III (A.H. 982—1003). The commentary includes the whole of the text, distinguished by a red line drawn over it, and consists of little more than a Turkish paraphrase of the Persian verses.

The subscription says that this MS. had been transcribed from the author's autograph, من تسويد شارحه شمعی

For other copies see the catalogues of Paris, p. 300, No. 329, Dresden, No. 170, Leipzig, Nos. 29, 307, Leyden, vol. ii., No. 656, St. Petersburg, No. 358, Vienna, vol. iii., p. 416, and Munich, Türk. Handschr., No. 256.

Or. 1213.

Foll. 222; 12 in. by 8¼; 31 lines 5¼ in. long; written in small and cursive Neskhi, apparently in the 17th century. [Alex. Jaba.]

A full Turkish commentary upon the fourth Defter of the Mesnevi of Mevlana Jelāl ud-Dīn Rūmi, by Shem'i. See the Persian Catalogue, p. 589 *a*.

Beg. حمدهای متوافرهٔ صدق‌آمیز و شکرهای متکاثرهٔ خلوص آویز علی مر الشهور والاعوام

The doxology is followed by a panegyric on the reigning Sultan Murād III. ذکر محامد پادشاه اسلام سلطان مراد خان بن سلطان سلیم خان خلدت خلافته

After which the author says that, an exalted mandate having gone forth for the composition of a Turkish commentary upon the Mesnevi Sherīf, this weak and downcast servant, Shem'i, had exerted himself in obedience to it, and, having already completed the third Defter, was now commencing the fourth. He adds that, after the Coran and Ḥadīṣ, the Mesnevi was the noblest book in existence.

The commentary begins with the Arabic preface of Defter IV, and comprises the entire text, written verse by verse, and distinguished by a red line.

Shem'i says at the end that he completed the commentary of the fourth volume with his own hand on the 15th of Jumāda II, A.H. 999.

The work appears to have been completed in six volumes. See Haj. Khal., vol. v., p. 375.

The present MS. was a Vaḳf, or pious gift to some religious establishment, as the word وقف written at intervals in the margin testifies. A note on the first page, probably relating to that donation, has been obliterated, with the exception of the date A.H. 1042.

The margins contain copious glosses in the same handwriting as the text. A table of contents by a later hand is prefixed.

Add. 5973.

Foll. 83; 8 in. by 5¼; 17 lines 2⅞ in. long; written in small and neat Kirmah, with ruled margins, probably A.H. 960 (A.D. 1553).

[Hilgrove Turner.]

شرح ديباجهء گلستان

A Turkish commentary upon the preface of Sa'di's Gulistān, by Maḥmūd B. 'Oṣmān B. 'Ali el-Lāmi'ī محمود بن عثمان بن على اللامعى (f. 3 *b*).

Beg. يا من تعالى عن ثناء الخلايق جناب قدسك

Lāmi'ī was a native of Brusa and a son of Osman Chelebi, who had been Defterdār of Sultan Bāyezīd II. After completing the usual course of studies, he entered the religious order of the Naḳishbendis, and spent his whole life in his native city, where he died A.H. 937, according to the Tāj ut-Tevārīkh, f. 478, or A. H. 938, as stated by Haj. Khal. He is one of the most fruitful writers, in prose and verse, of Turkey, and was called by his admirers the Jāmi of Rūm. According to 'Āli, Or. 32, f. 31, he was entitled to that name rather by the number of his works than by their merit, and he was, as a poet, far inferior to his predecessors, Āhi, the author of Ḥusn u Dil, and Ḥamdi, the author of Yūsuf u Zuleikhā.

In the best known of his prose writings, Sheref ul-Insān, Lāmi'ī enumerates twenty-four of his previous works in prose and verse. A list of them, including the present, is given by Kinali-Zādeh, Or. 35, f. 281.

In the Gesch. der Osm. Dichtkunst, Hammer devotes to Lāmi'ī the longest of all notices, vol. ii., pp. 20—195, and gives copious extracts in translation from his poems. Letters of Lāmi'ī, containing references to his works, have been analyzed by Fleischer, Leipzig Catalogue, pp. 385-6. See also Gesch. des Osm. Reiches, vol. iii., p. 465, and Gibb, Ottoman poems, p. 189.

The date of the present work is given in the preface, f. 3 *b*, in the following verse:

شو دم كيم ويردى ال بو شرحه فرصت
طلقوز يوز اون ايدى تاريخ هجرت

In the Khātimeh, f. 80 *b*, the author again states that the fair copy was completed on Monday, the ninth of Rejeb A.H. 910, in the year 1816 of Alexander, 822 of Yezdegird, and 428 of Melikshah.

The date of transcription is given by a curious blunder of the copyist as A.H. 360, سنه ستين و ثلثمايه, probably for 960, تسعمايه.

Copyist: محمود بن طورمش

For other copies see De Jong, Bibl. Acad., p. 251, Flügel, vol. i., p. 541, and Aumer, Anhang, p. 182, No. 359. A commentary on the same preface, described by Pertsch, Pers. Handschr., No. 65, is distinct from the present one.

Harl. 5485.

Foll. 239; 8 in. by 4½; 21 lines 2¼ in. long; written in small and close Nestalik, with red-ruled margins; dated Constantinople, A.H. 1000 (A.D. 1591-2).

A Turkish paraphrase of Sa'di's Gulistan, with the Persian text, by Shem'i (v. supra, p. 154 *b*).

Beg. سپاس بى پايان اول صانع بى نظيره كه كلستان جهان صنعى آفتابندن بر ذره در

The author says in the preface that he had withdrawn from the commerce of men, and was living in contented seclusion, when he was requested by Muḥammed Chelebi, steward (دبير) of the Pādishah's gardens, who had been for some time his pupil in Persian, to write a commentary upon the Gulistan. After some resistance he yielded to his entreaties, and composed the present work in the space of five months. He states further on, at the end of Sa'di's preface, f. 28 *b*, that it was completed on the 20th of Rebī' I, A.H. 977.

For other copies see Krafft, No. 153, and the Catalogues of St. Petersburg, No. 374, Vienna, vol. i., No. 556, and Munich, Pers. Handschr., Nos. 162-5.

The margins of foll. 3—23 contain the initial portion of the same Shem'i's commentary upon Sa'di's Bustān.

Beg. حمد بی حد و ثناء بی عد اول صانع ذو الجلاله که بوستان کون و مکانی

The last verse explained is

چو بازارکان در دیارت بمرد
بمالش خسارت بود دست برد

See Graf's edition, p. 58.

MSS. of the same commentary are noticed in the Catalogues of Dresden, Nos. 154, 160, Leyden, vol. ii., No. 649, Upsala, No. 159, and Gotha, No. 69.

Copyist: احمد البلغرادی

Prefixed is a short Latin notice of the work, in the handwriting of Salomon Negri.

Add. 19,509.

Foll. 254; 7½ in. by 5½; 17 lines 3¼ in. long; written in plain Turkish Neskhi; dated 22 Rebīʿ I, A.H. 1058 (A.D. 1648).

Another copy of Shemʿi's commentary on the Gulistan, with the same date of composition (f. 30 *b*).

On the first page is the name of a former owner, Perille (Dragoman of the French Consulate in Saida; v. p. 101 *b*), and at the end is written "No. 550 ach[eté] v[en]te Kief[fer]."

Sloane 2651.

Foll. 188; 8 in. by 5¾; 21 lines 3¼ in. long; written in small Neskhi, with red-ruled margins, apparently in the 18th century.

Another copy of Shemʿi's commentary upon the Gulistan, with the same date of composition (f. 22 *b*) as in the preceding MSS.

Add. 7746.

Foll. 202; 8 in. by 5½; 21 lines 3½ in. long; written in fair Neskhi; dated 1st Rebīʿ I, A.H. 1224 (A.D. 1809). [Rich, No. 370.]

A fourth copy of the above commentary, with the same date of composition (f. 21 *b*).

Copyist: ملا حسین لحافظ

Add. 7765.

Foll. 264; 8¼ in. by 5¾; 20 lines 3½ in. long; written in cursive Nestalik, apparently in the 17th century. [Rich, No. 126.]

A commentary upon the Divan of Ḥāfiẓ by Surūri, who died A.H. 969; see above, p. 107 *b*.

Beg. الحمد لله الذی حفظ الذکر عن تحریف رب المنون کما قال انا نحن نزلنا الذکر وانا له لحافظون

Surūri rebukes in the preface the ignorant men who deny the spiritual meaning of the odes of Ḥāfiẓ, and says that the scope of his commentary is to disclose the mystical sense aimed at by the poet under sensible images.

The present copy is imperfect at the end. It breaks off after the third Beit of the Ghazel beginning ز در درآ و شبستان ما منور کن, which is the 12th Ghazel of the letter ن. See Rosenzweig's edition, vol. ii., p. 434.

An imperfect table of the first lines of Ghazels occupies three pages at the beginning. For other copies see Uri, Nos. 134-5, 137, Fleischer, Dresden Catalogue, No. 171, Leipzig Catalogue, No. 310, and Aumer, Pers. Handschr., Nos. 81-2, Anhang, No. 357.

Or. 3206.

Foll. 240; 9 in. by 6; 21 lines 3⅝ in. long; written in fine and close Neskhi; dated 26 Zulḥijjeh, A.H. 966 (A.D. 1559)

[Baron von Kremer, No. 184.]

The latter portion of the same commentary, extending from the beginning of letter ع to the end of the Divan.

Beg. الحمد لله [الذی] عیّن اعیان الدین لاجراء عین العلم

This passage occurs on fol. 199 *a* of the preceding MS. The first Ghazel explained begins بفر دولت کیتی فروز شاه شجاع. See the edition of Brockhaus, vol. ii., p. 267, and Rosenzweig's edition, vol. ii., p. 150.

The last poem is the Mukhammes beginning در عشق تو ای صنم چنانم. See Rosenzweig, vol. iii., p. 534.

The commentator gives at the end the well-known chronogram on the death of Ḥāfiẓ خاك مصلى and adds some remarks on the various recensions of the Divan. He states, in conclusion, that he completed the commentary on the eve of the 4th day of Zulhijjeh, A.H. 966 (twenty-two days before the date of the present copy).

Or. 29.

Foll. 239; 8¼ in. by 5¾; 23 lines 3¾ in. long; written in small and neat Neskhi, apparently in the 16th century.

[G. Cecil Renouard.]

A commentary upon the Divan of Ḥāfiẓ, by Shem'ī (see above, p. 154 *b*).

Beg. حمد بی پایان صانعی را که آفتاب منیر بدین بلندی از کمال صنعش یك ذره است

In a short Persian preamble the author says that he wrote this commentary by desire of a noble and generous personage, whose name and surname he discloses in the following verse:

نامش احمد لقب فریدونست
هرکه دارد عداوتش دونست

Aḥmed Beg, surnamed Ferīdūn, who was Re'īs ul-Kuttāb under Selīm II, has been already mentioned as the compiler of the Munshe'āt us-Selāṭīn, p. 80 *b*.

The commentary consists of little more than a Turkish paraphrase of the Persian text, which is inserted in full, written with all the vowels, and distinguished by a red line. It ends with the same Mukhammes as the preceding commentary.

The author gives at the end a versified chronogram for the death of Ḥāfiẓ, in which the date is expressed by the words خاك مصلى = A.H. 791, and adds that he completed this commentary on a Friday, at the end of Zulhijjeh A.H. 981.

A MS. containing the second half of the work is noticed by Krafft, No. 202. The first volume is mentioned in the Paris Catalogue, p. 330, No. 277.

Or. 3205.

Foll. 518; 8 in. by 5½; 23 lines 3⅜ in. long; written, by several hands, in Neskhi and Nestalik, with red-ruled margins, apparently in the 17th century.

[Baron von Kremer, No. 183.]

شرح ديوان حافظ

Commentary upon the Divan of Ḥāfiẓ, by Sūdi.

Beg. الحمد لله الذى ونقفنى لبيان العلوم والمعارف لسان العرب المهذب

The work has been printed in three volumes, Bulak, A.H. 1250. The first portion, extending to the middle of the letter ت, has been incorporated by Hermann Brockhaus in his edition of the Divan, Leipzig 1854. Copies are mentioned in the catalogues of Krafft, No. 201, S. Petersburg, p. 364, Copenhagen, No. 19, Vienna vol. i., p. 556, and Aumer, Anhang, No. 358.

Sūdi was a native of Bosnia. During the latter part of his life he was employed as preceptor of the pages in the palace of Ibrāhīm Pasha.[a] He left, besides the above work, commentaries upon the Shāfiyeh, Kāfiyeh, Mesnevi, Bustan and Gulistan, the last two of which Haj. Khal. calls the best of all commentaries upon those works. Sūdi died, according to the Fezlekeh, vol. i., p. 7, and to Na'īmā, about A.H. 1000. Hammer, Gesch. des Osm. Reiches, vol. iv., p. 205, records his death under A.H. 1001.

The latter date is, however, too early; for two of Sūdi's works were written subse-

(a) Ibrāhīm Pasha, who was, like Sūdi, a native of Bosnia, was raised to the post of Grand Vezir, A.H. 1004, and occupied it, with short intervals, to the time of his death, A.H. 1010 (Hadīḳat ul-Vuzerā, f. 29).

quently, namely the present work, composed A.H. 1003, as stated in this line at the end of the Bulak edition :

شدمکه شرحنه دل بولدی فرصت
غم ایدی صوراریسك سال هجرت

and the commentary upon the Bustan, which, according to the copy described by Flügel, Vienna Catalogue, vol. i., p. 541, was finished in the month of Shevvāl, A.H. 1006.

A somewhat earlier date for the commentary on Ḥāfiẓ is found in the following chronogram written in the margin of the present copy, 6·10, by the same hand as the text, according to which it was completed on the 13th of Zulḳa'deh, A.H. 1002 :

شودم کیم شرحه کوکل دیدی تمت
غب ایدی صوراریسك سال هجرت
مه ذی القعده‌نك بج ایدی روزی
که تکمیلینی تکری قیلدی روزی

In a preface which does not appear in the Bulak edition, Sūdi says that he wrote this commentary at the request of a dear friend and benefactor, now departed, Muḥammed Efendi, Sheikh of the sanctuary of Medina شیخ حرم یثرب محمد افندی, who had begged of him to explain the natural sense of the poems of Ḥāfiẓ, without entering upon Sufi interpretations.

The full name of the friend above-mentioned is Muḥammed B. Bedr ud-Dīn el-Aḳ-Ḥiṣāri, poetically surnamed Munshi. He was born in Aḳ-Ḥiṣār, province of Sārūkhān, and is chiefly known as author of a commentary upon the Coran, entitled تزيل التنزيل (see Haj. Khal. vol. ii., p. 380, and vol. vi., p. 339). He was appointed Sheikh of the Ḥarem of Medina in Rebī' II, A.H. 982, when he took his abode in that city. He died in Mecca, A.H. 1001. See Khulāṣat ul-Eṣer, Add. 23,370, f. 157, Na'imā, vol. i., p. 40, and Fezlekeh, vol. i. p. 7.

The commentator's preface is followed by a Turkish translation of the Persian preface of the editor of the Divan, Gulendām (see the Persian Catalogue, p. 628 *b*).

The present MS. contains the first half of the work ; it comes down to the end of letter د. The last Ghazel begins کفتا که خطا کردی وتدبیر نه این بود. It is found in the Bulak edition, vol. ii., p. 287, and in the Leipzig edition, vol. ii., p. 203.

The commentary gives, after each verse, some short verbal and grammatical explanations, followed by a Turkish paraphrase. It was written more than twenty years after the commentary of Shem'i, which is occasionally the object of the authors strictures.

Foll. 1—7 contain a tabulated index of the beginning of the Ghazels.

Add. 10,002.

Foll. 137; 8 in. by $5\frac{3}{4}$; 21 lines $3\frac{1}{8}$ in. long; written in Nestalik, apparently in the 17th century.

A commentary upon the Behāristān of Jāmi, by Shem'i (see p. 154 *b*).

Beg. حمد و سپاس بی عد خدای را که علیم و حکیم و قدیر و پادشاه بی شریك و وزیر در

The author says in the preface that, having complained to kind friends of the hardship of the times, and of his state of penury, he was advised by some of them, as a means of retrieving his fortunes, to compose the present commentary, and to dedicate it to the Grand Vezir, by whose favours he would pass from the autumn of poverty to the springtide of joy and opulence. Then follows the dedication to that dignitary, Muḥammed Pasha, Grand Vezir of the reigning Sultan, Murād Khān B. Selīm Khān.

This is the celebrated Muḥammed Sokolli, who was in office under Selīm II, and in the first years of the reign of Murād II, until he died by the hand of an assassin A.H. 987. The work was therefore written between the

accession of Murād III, A.H. 982, and the last-mentioned date.

The commentary includes the whole Persian text, distinguished by a red line. It consists almost entirely of a Turkish paraphrase. Copies are noticed in the Leyden Catalogue, vol. i., p. 357, where the author is not named, in the Vienna Catalogue, vol. i., p. 574, the Gotha Catalogue, Persian MSS., p. 107, and the Munich Catalogue, Pers. MSS., No. 169.

Add. 7778.

Foll. 184; 7¼ in. by 4½; 17 lines 2¼ in. long; written in small and cursive Nestalik; dated 24 Rebī' II, A.H. 967 (A.D. 1560).

[Rich, No. 336.]

A commentary upon the versified treatise on enigmas of Mīr Ḥusein Nīshāpūri, by Surūri. See the Persian Catalogue, p. 649 *b*.

Beg. بسم الله الرحمن الرحيم و به يظهر الاسماء والمظاهر

خدا قلدی جهانی چون معمّا
کم اتدی نام کبی ذاتن اخفا

Surūri, who has been already mentioned, p. 107 *b*, says, in the preamble, that some friends who had read his previously written Turkish commentary upon the Risāleh i Mu'ammā of Jāmi, asked him to explain also the Risāleh of Mīr Ḥusein. He states at the end that the present commentary was completed at the beginning of Rebī' I, A.H. 965 (two years before the date of the present copy), and that the author of the original work, Mīr Ḥusein Nīshāpūri, had died on the 9th of Zulḳa'deh A.H. 904.

The above work is not noticed by Haj. Khal. Laṭīfi mentions Surūri's commentaries upon the treatises on Mu'ammā of Jāmi and of Mīr Ḥusein, but gives wrongly to the latter the surname of Vā'iẓ. See Add. 17,339, fol. 57 *a*.

TURKISH POETRY.

Harl. 5511.

Foll. 356; 11¾ in. by 8; 15 lines 5¼ in. long; written in plain large Neskhi, with all the vowels, and with red-ruled margins; dated middle of Ramazān, A.H. 1047 (A.D. 1638).

غريب نامه

A religious poem in Mesnevi rhyme, with a prose preface, by 'Āshiḳ Pasha.

Beg. of the preface: حمد بی حد و سپاس بی عد مر خداوندی که خالق زمين و آسمان و صانع كون مكان

Beg. of the poem:

الله آدن ايتلوم اوّل ابتدا
كه اندن اولدی ابتدا و انتها

Poetry began in Turkey, as in Italy, with a religious poem, and nearly at the same time; for the work of 'Āshik Pasha dates only a few years later than the Divina Commedia. In the preface, in Persian prose, found in the present copy, the author calls himself 'Ali B. el-Mukhliṣ B. Sheikh Ilyās, adding that his grandfather was commonly called Baba, and that he was himself known as Sheikh Pasha el-'Āshiḳ على بن المخلص بن شيخ الياس المعروف جده بابا وهو المعروف بشيخ پاشا العاشق

It is stated in the Shaḳa'iḳ, f. 4, that his father, Sheikh Mukhliṣ Baba, lived in Ḳaraman, and followed Osman Ghāzi in his conquests; further, that 'Āshiḳ Pasha, who lived also under Osman, took up his abode in Ḳir Shehri, a town of Karaman, where he died in great renown of sanctity, and where his tomb is visited by pious pilgrims.

A somewhat different account is given by Laṭīfi, f. 20, who says that 'Āshiḳ Pasha came from a place close to the Persian frontier, and settled in Ḳir Shehri in the reign of Urkhan, being a contemporary and an associate of Sheikh Ḥāji Bektāsh. He adds that, although

wealthy and living in princely state, ʿĀshiḳ was a true Dervish at heart, and that his poem, known as ʿĀshik Pasha Divani, contains a full exposition of spiritual truth, but that its verses lack elegance and grace.

See also Hammer, Gesch. der Osm. Dichtk., vol. i., pp. 31, 54, and Gibb, Ottoman Poems, p. 165.

There is no authority for Hammer's statement that ʿĀshiḳ Pasha lived down to the reign of Murād I (A.H. 761—792). The dates of his birth and death, A.H. 670 and A.H. 733, are given at the end of the table of chapters, f. 5 *b*, in the following line:

آمد اندر خـع بعالم باز شد اندر ذلج
سیزده روز از صفر شب سه شنبه ای فلان

Haj. Khal. also records his death in Ḳir Shehri, A.H. 733. See Taḳvīm ut-Tevārīkh, p. 91.

The poem was completed three years previously, A.H. 730. The date is given by the author in the following lines of the epilogue:

بو کتابك ختم اوش اولدی تمام
طپطلو یـوز داستـان کلدی تمام
ییدیوز اوتـوز یـلـنـده هجرتـك
سوز اردی ختمینه بـو فکرتـك

The proper title of the poem is Gharīb Nāmeh, as stated in the rubric of the tenth Dāstān of Bāb X., f. 349 *b*, نام این‌کتاب غریب نامه نهاده شد, and further on in this line:

بو غریب نامه آدن کلدی دله
کم بو دل اهلی دخی معنی بله

But it is more generally known under the rather improper name of Divan. Haj. Khal. calls it معارف نامه and gives the same date of composition as above (v. vol. v., p. 609).

Copies bearing the title of غریب نامه, are mentioned by Pertsch, Gotha Catalogue, No. 206, and in Mélanges Asiatiques, vol. v., p. 460. Other MSS. are noticed by Fleischer, Dresden Catalogue, No. 14, by Flügel, Vienna Catalogue, vol. i., No. 650, and by Rosen, Marsigli collection, p. 20, No. 3627.

In the prose preface, which occupies the first three pages, the author, after bestowing due praise upon the holy men who in Arabic and Persian, in prose and in verse, had disclosed the mysteries of religious life, says that his object in writing the present work was to rescue from spiritual ignorance those to whom the above languages were unknown.

Although not referring by name to the Mesnevi of Mevlana Jelāl ud-Dīn Rūmi, ʿĀshiḳ Pasha evidently took it for his model, and adopted its metre. The Divan consists of comments on the spiritual or mystic sense of verses of the Coran and sayings of the Prophet, illustrated by copious tales, apologues and anecdotes of holy men. It is divided into ten books (Bābs), each of which comprises ten sections called Dāstān. The ten Bābs are enumerated, and their subjects defined, by the author in a versified table of contents, f. 5, the beginning of which is lost, as well as a portion of the prologue. They begin as follows: Bāb I., f. 12 *b* (wanting Dāstāns 4—10). Bāb II. (slightly imperfect at the beginning), f. 19 *a*. Bāb III., f. 33 *b*. Bāb IV., f. 58 *b*. Bāb V., f. 88 *a*. Bāb VI., f. 117 *b*. Bāb VII., f. 156 *a*. Bāb VIII., f. 195 *b*. Bāb IX., f. 250 *b*. Bāb X., f. 296 *a*.

Copyist: شعبان بن مظفر

On the first page is written: "Diesses Türckische Priesterbuch hat der gnediege Herr H. Joann Wilhelmb â Keth von Wandtsheidt der Röm. Khays. May. Obrister zuo fues in dem eroberten Offen zur beüth bekommen, undt unserm Maintz. Covent Ord. Erem. S.P. Aug^ni. zuo einem gedenckzeichen der sieghaften Waffen Seiner Khays. Maystet Leopoldi dess Ersten verehret den 10^te. Augusti 1688."

Lower down, in the handwriting of Wanley: "Dominus meus coemit codicem a Nath. Noel Bibliopola, A.D. 1716."

Latin notices of the MS. in the handwriting of Gagnier and Salomon Negri are found at beginning and end.

Add. 7932.

Foll. 297 ; 8 in. by 5¼ ; 15 lines 4 in. long ; written in Neskhi ; dated end of Muḥarrem A.H. 1074 (A.D. 1663). [Rich, No. 188.]

Another copy of the same poem with the heading كتاب شيخ عاشق پاشه روم رحمة الله عليه

The MS. contains no preface, and has a considerable gap extending from the fifth page of the prologue to the end of the fifth Dāstān of Bāb III. The lacuna corresponds to foll. 5—44 of the preceding copy.

The remaining Bābs begin as follows : IV., f. 12 *b*. V., f. 39 *b*. VI., f. 67 *a*. VII., f. 106 *b*. VIII., f. 146 *a*. IX., f. 186 *a*. X. f. 241 *a*.

Copyist : يوسف بن محمد الموصلى

Harl. 3273.

Foll. 320; 10¼ in. by 7½; 13 lines 5¼ in. long ; written in a peculiar bold character and archaic spelling, with all the vowels, and with red-ruled margins, probably in the 15th century.

اسكندر نامه

Iskender Nāmeh, or Alexandreide, by Aḥmedi.

Beg. ذكر بسم الله الرحمن الرحيم
قامو نسنه يكركيدراى حكيم

Aḥmedi, whose full name was, according to one of the following copies, Tāj ud-Dīn Aḥmed B. Ibrāhīm el-Aḥmedi, is mentioned in the Shaḳā'iḳ, f. 18 *a*, and in the Tāj ut-tevārīkh, f. 111 *a*, as one of the 'Ulemā of the reign of Bāyezīd I. He studied in Kermiyān, his native country, and in Cairo. After his return home he became the preceptor of the Prince of Kermiyān, who was fond of poetry, and afterwards attached himself to Emīr Suleimān, son of Sultan Bāyezīd, who raised him to a high rank, and for whom he composed the present poem and many laudatory pieces. The Shaḳā'iḳ adds to the above account an anecdote relating to a witty repartee by which Ḥamdi ingratiated himself with Tīmūr.

Laṭīfi, who has been followed by Hammer, Gesch. der Osm. Dichtkunst, vol. i., p. 89, differs from the above works in making Aḥmedi a native of Sīvās, and in giving him for patron an Emir Selman, designated as one of the Bui Begs of the reign of Murād Khān Ghāzi, مراد خان غازى دورنده بوى بكلرندن مير سلمانك مادحى. As to the latter point the evidence of the poem is clearly against him. The poet died, according to the Taḳvīm ut-tevārīkh, p. 101, A.H. 815.

Aḥmedi did not translate the Iskender Nāmeh of Nizāmi. As he says himself in the prologue, f. 24 *a*, he did not tread in the footsteps of any one, nor did he appropriate any man's work :

كمسيه اول سزده پيرو اولدى
كمسنادن داخ اول سز المدى

Although adopting in its main features the Alexander legend, as shaped by his Persian predecessor, he tells it in his own way, and adds much original matter. He weaves into the narrative philosophical digressions on the origin and figure of the world, on man, his bodily structure and mental faculties, virtues and vices, etc. More than a quarter of the poem is taken up with a review of Eastern history, placed in the mouth of Aristotle, who tells Alexander of the kings who reigned before and who shall reign after him.

The date of composition is given with great precision, and according to four different eras, in the epilogue, f. 319. The poem was completed on the first day of Rebī'II, A.H. 792, corresponding to the years 1700 of Alexander, 759 of Yezdegird, and 310 of Melikshāh—

مصطفينوك هجرتندن بللو بل
كم يدى يوز طقسن ايكيجيده يل
اولنديدى ربيع الاخروك
كه اولد نظمى ختم اشبو دفتروك

شه سکندردن دخی کچمشدی هم
بك یدی یوز ییل بی بیش ونه کم
ییدیوز اللی طقوز یلدی تمام
شه الالی یزدجرد ای نیکنام
هم ملك شه دولتندن بدلو بل
که اول یلیدی اوج یوز اونج یل

There are, however, additions of later date. The historical sketch is brought down, f. 284, to the invasion of Tīmūr and to the death of Bāyezīd I (A.H. 804-5), and it concludes with a panegyric on Emīr Suleimān, who is described as the rightful heir to the throne and the reigning Sultan. The poet adds that, should God grant him life, he would record in another book the deeds of Emīr Suleimān:

عمردن کر ویرلوریسه امان
تنکرنوك فضلییله بر قچ زمان
بر کتابه داخی بنیاد ایدهوز
میر سلیمان نتدِ انده ایدهوز

That intention appears to have been carried out; Haj. Khal. mentions, vol. iii., p. 615, a Suleimān Nāmeh by Aḥmedi Kermiyāni.

A still later passage occurs some pages before, f. 272: the history of the Īlkāni dynasty is brought down to the defeat of Sultan Aḥmed, near Tebrīz, by Ḳara Yūsuf, an event of A.H. 813. In other copies, however, the same account concludes with the restoration of Sultan Aḥmed, after the death of Tīmūr (A.H. 807), to the throne of Baghdād.

In some verses which are wanting in this copy, but are found in the other three (Add. 7918, f. 192 *a*, 7905, f. 161 *b*, and Or. 1376, f. 194 *a*), the poet, after relating the extermination of Rustem's family by Behmen, adduces, as other instances of the instability of human greatness, the fall of Bāyezīd and Tīmūr, and, lastly, that of his mighty protector, Mīr Suleimān.

شاهدی دون بایزیدیله تمور
بو کون انی مار ییر و بونی مور
میر سلیمانید دون ملکه پناه
بو کون اولدی یرده اوش خاك سیاه

هر کشی یه که انده ور نور بصر
میر سلیمان الدوکی عبرت یتر

Emīr Suleimān, fleeing from Adrianople before his brother Musa, was stopped on his way to Constantinople and put to death, by order of the latter, in the early part of A.H. 814 (not 813 as stated in Taḳvīm ut-tevārīkh). See Tāj ut-tevārīkh, f. 133 *a*, Bihishti, f. 68 *b*, and Nukhbet, f. 127 *a*.

In the last verses Aḥmedi states that the poem consists of 8250 Beits.

بلکه اشبو عقده در جانداغ در
عقد دستیله سکز بك دانه در
هم اکیوز اللی آنوکله بله
رحمت آکا کم کهر قدرن بله

The contents of the present copy agree generally with the analysis of the poem as given by Hammer in the Jahrbücher, vol. lvii., Anz. Bl. p. 1, and Gesch. der Osm. Dichtk., vol. i., p. 92 seqq. It appears, however, that the MS. which he followed had a lacuna of considerable extent between the sections designated by him as second and third songs. The corresponding portion of our MS., foll. 59—100, treats of Alexander's journey to Sīstān, and of his love-adventures with Gulshāh, daughter of king Zeresp. It contains also the first part of the section relating to Alexander's projected expedition to India, and his dealings with king Keid and the Indian sages.

Apart from the fine Venice MS. which Hammer described and supposed to be unique, copies are noticed in the catalogues of Paris, p. 332, Nos. 309—311, Upsala, No. 188-9, S. Petersburg, Nos. 565-6, Gotha, Nos. 184-6, and Munich, No. 174. For other notices of the author see Kinali Zādeh, f. 52 *a*, Kunh ul-Akhbār, vol. v., p. 128, Gesch. des Osm. Reiches, vol. i., p. 350, and Gibb, Ottoman Poems, p. 166.

The first and last pages of the present copy have been supplied by later hands. A Latin notice, by Salomon Negri, is prefixed.

Add. 7918.

Foll. 251; 9 in. by 5½; 15 lines 3⅜ in. long; written in a character somewhat similar to that of the preceding copy, but much smaller, with the vowels, and with red-ruled margins, apparently about the close of the 15th century. [Rich, No. 176.]

Another copy of the Iskender Nāmeh, imperfect at beginning and end. It wants 8 or 9 leaves at the beginning, corresponding to foll. 4—13 of the preceding copy, and about 23 at the end (Harl. 3273, foll. 308—320). Of this last portion, however, a single leaf relating to the death of Alexander (Harl. 3273, foll. 312 *b*, 313 *a*) has been preserved and is prefixed to the MS. A few single leaves are also missing in the body of the volume.

The first page, f. 2 *a*, contains the beginning of the praise of the Prophet, with this rubric, درمدح خاتم الانبياء محمد رسول الله صلوات الله عليه وسلامه (Harl. 3273, f. 14 *b*). The last page but one has this rubric رسيدن اسكندر بدير ذو القرنين الاول (Harl. 3273, f. 307 *a*).

In the margin of f. 1 *a* is written the name of a former possessor el-Ḥāj Aḥmed B. el-Ḥaj Suleimān Beg, Defterdār of Baghdād, with the date A.H. 1213.

Add. 7905.

Foll. 211; 9¾ in. by 5¼; 15 lines, 2⅞ in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins, dated Shīrāz, A.H. 940 (A.D. 1533). [Rich, No. 172.]

Another copy of the same poem.

Although complete in appearance this MS. has some considerable gaps.

The first extends from the rubric در تتمهء تفاصيل اسماء صفات, f. 7, to near the end of the section entitled هلاك شدن داراب بدست ماهار وماريار, f. 10. It corresponds to foll. 11 *a*—57 *b* of Harl. 3273. Of the intervening portion only two detached leaves remain, foll. 8 and 9.

The second lacuna occurs after f. 188, and extends from the reign of Yezdegird to the death of Ḥusein (Harl. 3273, foll. 237 *b*—240 *a*).

The historical sketch, which in this copy is put into the form of prophecy, and much condensed, comes to a close with the extinction of the Khilāfet of Baghdād, f. 202 *a*, leaving out the contents of upwards of thirty leaves of the Harleian MS. (foll. 257—291).

There is a further gap towards the end, after f. 205. It extends from Alexander's journey to the Ka'bah to his death (Harl. 3273, foll. 296 *b*—314 *a*).

There are, besides, single leaves missing, probably abstracted for the sake of miniatures, after foll. 73, 100, 125, and 153.

Copyist: محمد كاتب

Or. 1376.

Foll. 276; 12½ in. by 8¼; 15 lines 5¼ in. long; written in rude Neskhi, with the vowels; dated 25 Shevvāl, A.H. 1252 (A.D. 1837). [Sir Chas. Aug. Murray.]

Another copy, with the title كتاب اسكندر نامه تاليف ملك العلما قدوة الفضلا قطب المحققين وارث الانبيا والمرسلين المخصوص بعنايت رب العالمين تاج الدين بن ابراهيم الاحمدى نور الله مضجعه

This MS. contains the entire poem, and agrees closely, in spite of some minor divergencies, with the first of the preceding copies.

Add. 5986.

Foll. 34; 7¾ in. by 5½; 17 lines 3⅛ in. long; written in a cursive and ill-shaped Nestalik, apparently in the 17th century. [Hilgrove Turner.]

بشارت نامه

A Sufi poem, treating especially of the mystical meaning hidden in the letters of the Coran, by Refi'i رفيعى

Beg. اولا سبع المثانی ای حکیم
کلدی بسم الله الرحمن الرحیم

The author, no notice of whom has been found, designates himself by his poetical name only, which occurs in the following lines, foll. 27 *a*, 29 *b* and 34 *a*:

کر اشیدرسن رفیعی پندنی
کندوزکدن اوز علایق بندنی
ای رفیعی بو سنك حدك دکل
کیم دیه‌سن اولمشم در فضله قول
کچ رفیعینك سوجندن یا اله
کرچه بیحد اشلدی جرم و کناه

He appears to have been a disciple of Seyyid 'Imād ud-Dīn Nesīmi, a well-known Sufi, who took his takhallus from his native place, Nesīm, a district near Baghdād, and was put to death in Ḥaleb, A.H. 820, in consequence of some verses which the 'Ulemā pronounced arrant blasphemy. See Haj. Khal., vol. iii., p. 318, Laṭīfi, f. 90 *b*, Kunh ul-Akhbār, vol. v., p. 240, Osm. Dichtkunst, vol. i., p. 124, and Gesch. des Osm. Reiches, vol. i., p. 499.

In his epilogue Refī'i speaks of his spiritual guide with the greatest reverence, and alludes, in the following lines, f. 27 *a*, *b*, to the persecution which he had suffered.

باکا اوللدن نسیمی دستکیر
سجده ایدر قرشومه بدر منیر
ایرمسیدی حق نعیمدن نسیم
بیزه یول کوسترمسیدی اول کریم
جاهل و محروم و سرکردان ایدم
هر نفس بیر فکر ایله حیران ایدوم
. . . . . .
اول نسیم رحمت فضل خدا
اول عماد الدین و سرّ مرتضا
جان و تن کوزیله کورن ادمی
اول که چوقلر اندن اولدی ادمی
اول شهید عشق فضل ذو الجلال
بند و زندان لرده یاتن ماه و سال
اول بلادن اه و فغان اتمین
سویلنر اسرار پنهان اتمین

The poem was completed on the first Friday of Ramazān, A.H. 811, as stated in the following verses, f. 28 *a*:

بو بشارت نامه قلدم تمام
صومك اول جمعه سی کون والسلام
تاریخی کندولین راه خدا
سربسر ابیاتی اولدی رهنما

The poem contains, as the author explains further on, f. 28 *b*, passages translated from the following three works: 'Arsh Nāmeh (by Faẓl Ullah Astrābādi, who died A.H. 804; see Haj. Khal., vol. iv., p. 196, vii., p. 792), Jāvidān Nāmeh (by Efẓal Kāshi, who died A.H. 707; see the Persian Catalogue, p. 829 *b*), and Maḥabbet Nāmeh.

The margins contain Arabic texts from the Coran or Ḥadīṣ alluded to in the poem.

The Beshāret Nameh is mentioned, without author's name, in the Vienna Catalogue, vol. iii., p. 461. A Genj Nāmeh, ascribed to Refī'i, ib. vol. i., p. 720, is probably due to the same author.

Add. 7906.

Foll. 261; 9¼ in. by 6¼; 13 lines 4 in. long; written in fine clear Neskhi, with all the vowels, and with 'Unvān and red-ruled margins, apparently in the 15th century.

[Rich, No. 789.]

خسرو و شیرین

Khusrev and Shīrīn, freely translated from the Persian of Nizāmi (see the Persian Catalogue, p. 566 *a*), in the same metre, by Sheikhi.

Beg. بحمد الواحد الاحد القدیم
و بسم الله ذی المنّ العظیم

Sheikhi was, like his brother poet Aḥmedi, under whom he studied in his youth, a native of Kermiyān. Later in life he was initiated in Sufi doctrines by Sheikh Ḥāji Beirām, and he is mentioned in the Shaḳā'iḳ,

f. 39 *b*, and the Tāj ut-Tevārīkh, f. 244 *b*, as one of the Sheikhs of the reign of Murād II. Having also studied medicine, he was known as Ḥakīm Sinān, and was sent for by Sultan Muḥammed II, during his illness in Angora, A.H. 818 (v. Tāj ut-Tevārīkh, f. 144). He took up his abode in a village near Kutāhiyeh, where he died. The date of his death is not known; he was still alive in Brusa, A.H. 831. See Gesch. des. Osm. Reiches, vol. i., p. 429.

His Khusrev u Shīrīn is the first of the romantic poems of Turkey, and has not been equalled. It is dedicated to Murād II, whose praises are sung at length in the prologue. The poem was left unfinished by the author at his death; and the conclusion was written by Jemāli, his brother, according to Haj. Khal., vol. iii., p. 138, or his sister's son, as stated by Kinali Zādeh, f. 158. For notices of Sheikhī's life see Kuuh ul-Akhbār, vol. v., p. 190, Hammer, Gesch. des Osm. Reiches, vol. i., p. 398, Gesch. der Osm. Dichtk., vol. i., p. 104, and Gibb, Ottoman Poems, p. 167.

Sheikhī's own composition comes to an abrupt close after the dialogue carried on between Khusrev and the sage Buzurg Umīd on the origin and structure of the world, a subject lightly broached by Nizāmi in a few lines (Lucknow edition, p. 157), but dwelt upon at considerable length by his Turkish imitator. Jemāli did not complete the unfinished story of Khusrev u Shīrīn. His epilogue consists of little more than one hundred Beits, and relates only to the death of the poet and to the praises of the reigning Sultan, Murād II.

The present copy, which had been bound in a state of great confusion, probably for Rich, has been restored to its primitive order. It wants a leaf after f. 157, and the last folio, which contained the last three distichs of the epilogue.

For other copies see the catalogues of Paris, p. 333, Nos. 323—328, Dresden, No. 49, Krafft, No. 211, Leyden, vol. ii., No. 704, Gotha, No. 199, Vienna, vol. i., p. 617, and Munich, Nos. 176-7.

Or. 2708.

Foll. 90; 11 in. by 7; 21 lines 3⅜ in. long, with 38 half-lines in the margin; written in Neskhi, with ʿUnvān, gold-ruled margins, gilt headings, and fanciful marginal drawings in gold, apparently in the 15th century.

The same poem.

Foll. 35, 42, 47 and 50, have been supplied by a later hand. A leaf is wanting after f. 82, and another after f. 84.

There are eleven miniatures of a high degree of finish on foll. 10, 17, 19, 31, 37, 39, 51, 57, 62, 64 and 74.

Or. 3294.

Foll. 190; 9½ in. by 6¼; 17 lines 4⅛ in. long; written in two columns, in fair but rather cursive Neskhi, with all the vowels; dated middle of Rejeb, A.H. 890 (A.D. 1485).

[S. de Sacy.]

The same poem.

The text is fuller than in the preceding copies. This is especially the case with the concluding section of the poem; the discourse of Khusrev with the sage Buzurg Umīd occupies no less than 19 pages, f. 177 *b*—186 *b*, while it fills only 13 pages of smaller size in Add. 7906, and 8 pages in Or. 2708.

See Bibliothèque de M. S. de Sacy, vol. iii., p. 59, No. 347.

Add. 19,451.

Foll. 93; 7 in. by 4; 17 lines 2⅝ in. long; written in small Nestalik, partly with vowels, and with red-ruled margins; dated Ramazān, A.H. 855 (A.D. 1451).

An imperfect copy of the same poem, containing three detached fragments, as follows:

Foll. 9, 10. The latter part of the section relating to the meeting of Khusrev and Shīrīn in the hunting field, and corresponding to foll. 104 *a*—106 *a*, of Add. 7906.

Foll. 11—32. A fragment extending from the middle of the section entitled صفت بهار و مجلس ساختن خسرو با شیرین to the visit of Khusrev to the cloister of Nestor (Add. 7906, ff. 113 *b*—104 *b*.)

Foll. 33—93. The latter part of the poem, from the middle of the section relating to the false intelligence of Shīrīn's death, conveyed to Ferhād, to the end of the epilogue (Add. 7906, foll. 187 *b*—261 *b*).

Copyist: محمد بن حاجی پیر احمد

Add. 24,962.

Foll. 189; 10½ in. by 7; 15 lines 4¼ in. long; written in Neskhi, with all the vowels, dated Jumāda I, A.H. 933 (A.D. 1527).

[Lord Aberdeen.]

جامسب نامه

The book of Jāmasp, a tale in Meşnevi rhyme, by Mūsa ʿAbdi, موسی عبدی Beg.

هرکیم اول کندوزینی بلمش اوله
جمله اشیا علمنی بلمش اوله

The author's name appears in the heading

کتاب جامسب نامه مولفات عبدی

In the prologue, immediately after the customary blessings upon Muḥammed and his successors, he designates himself by the same takhalluṣ, to which he adds his proper name, Mūsa:

بو فقیر عبدی قولندن آنلره
دایما اولسون روان اول جانلره
بنده‌ین آنلاره رحمت آجیین
موسیین بن احمدك محتاج ین

This is followed by a panegyric on the reigning Sultan, Murād B. Muḥammed (Murād II, A.H. 824—855), at the close of which the author says that he wrote this translation for that sovereign, and entitled it Jāmasp Nāmeh; but he gives no clue to the original from which it was derived:—

شاه آدینه بونی قلدم ترجمه
کمسه سوزین سورمدم بن خرجمه
شاه اوکنده اوقنه شاالله یدم
بوکه جامسب نامه دییو آد قودم

A eulogy on the Vezīr Muḥammed Pasha concludes the prologue.

In the epilogue ʿAbdī says that, having commenced the poem in the spring, he finished it at the same season of the ensuing year. It was completed A.H. 833, in the town of Aidinjiḳ.

سبزه عالم کل اچلمش باغده
بشلدم من بو سزه اول چاغده
هم تمام اولنجه یل اتدم تمام
کینه کل وقتی اولنجه والسلام
بل نبینك هجرتندن بو زمان
کچد ساکز یل [یز] اوتزاوچ یل همان
. . . . . .
شهر ایدنجق اچنده بو کلام
یازلوبن دورلب اولدی تمام

The hero of the tale, which is written in old and comparatively pure Turkish, is Jāmasp, son of the Prophet Daniel. In the opening chapter, Daniel, who has discovered a remedy against death, and described it in a book, is crossing the Jīḥūn on a bridge, holding that book in his hand, when he meets the angel Gabriel, who snatches it from him and throws it into the river. Some leaves, however, are rescued by the prophet, who soon after dies.

We are then told how Jāmasp, his posthumous son, left by some treacherous ass-drivers at the bottom of a well, falls into the power of the king of the snakes شاه ماران, who beguiles his captivity by telling him wonderful stories. These tales, which occupy the greater part of the volume, relate mostly to the

wanderings and marvellous adventures of a wise son of Israel called Bulḳiyā بلقيا, and of Jehānshāh, prince of Zābulistān.

In the end Jāmasp, released by the snake-king, is raised by Keikhusrev to the highest dignities, and, becoming possessed of the remnant of his father's book, extracts from it all known sciences.

In some MSS. a poem bearing the same title, the same date, and evidently identical with the present, is ascribed to Sa'di. See Fleischer, Dresden Catalogue, No. 150, Leyden Catalogue, vol. ii., p. 127, and Aumer, Türk. MSS., No. 175. Turkish prose versions of the same tale are noticed in the catalogues of Dresden, No. 61, Ouseley, No. 605, Krafft, No. 166, and Lee, No. 197. An Arabic version is mentioned by Rosen, MSS. arabes de l'Institut, No. 126.

The biographers of Turkish poets do not mention any 'Abdi or Sa'di at that early period.

The MS. contains ten coloured drawings of a rather rude style of execution, and much defaced. They occur on foll. 11, 20, 74, 84, 96, 103, 108, 135, 152 and 158.

Copyist: مصطفى بن نور على

Or. 1040.

Foll. 312; 7¾ in by 5½; 15 lines 4 in. long; written in plain Neskhi, with all the vowels; dated Ṣafer, A.H. 1049 (A.D. 1639).

[A. Gunsburg.]

الرسالة المحمديه

The great religious poem of Yāziji Oghli Muḥammed يازيجى اوغلى محمد

Beg. آله واحد رب تعالى
هو الله البديع الحق الاعلى

Muḥammed B. Ṣāliḥ, called in Arabic Ibn ul-Kātib, and in Turkish Yāziji Oghli, has already been mentioned in connection with his brother, Aḥmed Bījān, p. 18 *a*. He was, as stated in the commentary of Ismā'il Ḥaḳḳi, vol. ii., p. 555, a native of Malgharah, near Adrianople, and became a disciple and Khalīfeh of the great mystic, Sheikh Ḥāji Beirām, in Angora. He spent most of his life in religious seclusion at Gallipoli, where he died A.H. 855. The date is found in marginal additions to Haj. Khal., Or. 3144, foll. 428 *b*, 459 *b*, 340 *b*, and in Rif'at's Lughāt i Tārīkhiyyeh, vol. vii., p. 191. He left, besides the works already mentioned, a commentary upon the Fuṣūṣ ul-Ḥikem.

The above title is that which was given to the work by the author, as stated in the following line at the end:

لما خدمت بالرسالة ختم الرساله
سميتها بـالـرسالـة المحمديـه

But the poem is generally called Muḥammediyyeh (see Haj. Khal., vol. v., p. 429 and p. 646). It is a full exposition of the traditions and doctrines of Islamism based on texts from the Coran and the Ḥadīṣ. It deals especially with the divine mission of Muḥammed, with his life, with the end of the world, paradise, hell, and kindred subjects. See Hammer's statement of the contents, Gesch. der. Osm. Dichtkunst, vol. i., pp. 128—134.

The epilogue contains an account of the visions in which Muḥammed and Ḥāji Beirām appeared to the author, and eulogies on the two Sultans then living, Murād II and his son Muḥammed II, and on the author's patron, the Vezir Maḥmūd Pasha Ibn Ḳaṣṣāb. After describing his former work, the Maghārib, and the Turkish version of his brother Bījān (Envār ul-'Āshiḳīn), the author says that the latter work and the present were both overflows of the teeming sea of the Maghārib:

اكسيده مغاربدن چيقوبدر
طشوب دريا اكى يوزدن اقوبدر

The poem was completed at the end of the month of Jumāda II, A.H. 853, as stated, f. 308 *b*, in the following lines:—

اکر ضبط اتمك استرسك تواریخ
سکز یوز اللی اوچندیدی تاریخ
جمادی الآخره آخر اولوبدی
کتاب آخر اواب فاخر اولبدی

The Muḥammediyyeh has been edited by Kāzim Beg, Kazan, 1845, and lithographed in Constantinople, A.H. 1258 and 1270 (see Journal Asiatique 4e Série, tom. iii., p. 223, and Sitzungsberichte der Kais. Akademie, Vienna, vol. xvii., p. 169). A commentary by Ismā'īl Ḥaḳḳi, entitled فرح الروح, has been printed in Bulak, A.H. 1252. A second edition, published in the same place, in two volumes, A.H. 1258, contains the text of the poem in extenso. A Persian version, by 'Alā ud-din 'Alī B. Muḥammed, called Muṣannifek, is mentioned by Flügel, Jahrbücher, vol. 47, Anz. Bl., p. 21.

For other MSS. see the catalogues of Paris, p. 327, No. 238, Dresden, Nos. 371, 393, Upsala, No. 410, Copenhagen, No. 2, St. Petersburg, No. 567, Gotha, Nos. 217—219, Munich, Nos. 179—181, and Rosen, Marsigli Collection, p. 19.

Copyist: یحیی بن عبد الله

Add. 6536.

Foll. 30; 11¼ in. by 7; 17 lines 4½ in. long; written in Neskhi, with all the vowels, apparently in the 17th century.

[J. F. Hull].

A fragment of the same poem extending from the middle of the third Mevṭan to the beginning of the seventh. It corresponds with ff. 208 *b* and 242 *a* of the preceding MS., and with vol. ii., of the Bulak edition of A.H. 1258, from p. 314, line 25, to p. 413, line 13.

The first rubric is: قال الله تعالی فی التوریة یا موسی عظم لحکمة فانی لا اجعلها فی قلب احد وانا اربد ان اخذ به [اعذبه read]

Sloane 4090.

Foll. 25; 13½ in. by 8½; a volume of miscellaneous Oriental papers.

Fol. 18 contains some lines written in two columns, in a large Neskhi, apparently by Salomon Negri, early in the 18th century.

Beg. پادشاهی کورمینلر هیبت السون اوتاغندن
اولدر یر یوزینك ماهی زیا ویرر نقابندن

They are verses in praise of Muḥammed II, written in a plain popular style, and probably due to Shāhīn Oghli, whose name appears in the last line but one,

شاهین اوغلی یوز توتدغمز رحماندر
بنم انـدن .دیـلدوکـم ایمانـدر

Or. 2172.

Foll. 189; 7 in. by 4½; 17 lines 2¾ in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century. [Jos. Gab. Hava.]

یوسف و زلیخا

Yūsuf and Zuleikha, a free version of the poem of Jāmi (see the Persian Catalogue, p. 645), by Ḥamdi, حمدی

Beg. ذکر اولنماسه اوّل اسم اله
هر نه باشلنسه آخراوله تباه

Ḥamd-ullah, poetically surnamed Ḥamdi, was the youngest son of the celebrated Sheikh Aḳ Shems ud-Dīn. He lived under Bāyezīd II, and died A.H. 909 (Taḳvīm, p. 114). His Yūsuf u Zuleikha, the most popular of Turkish Mesnevis, was first dedicated to Bāyezīd; but the poet, seeing that it did not meet with the expected acknowledgment, subsequently suppressed the dedication. See Latīfi, f. 45, and Kinali Zadeh, f. 88. Besides the present poem he left, according to the latter author, and to the Shaḳā'iḳ, f. 33, a Leila Mejnūn, a Mevlid i Nebi entitled مولد, جسمانی و مورد جانی, and a Ḳiyāfet Nāmeh.

See Ḥamdi's life in Gesch. der Osm. Dichtkunst, vol. i., p. 151, where the contents of the present poem are fully stated.

The date of composition, A.H. 897, not found in the present copy, is conveyed in two verses at the end of the next-following MS. The same verses will be found in the Upsala Catalogue, p. 117.

The MS. wants a few single leaves, probably abstracted for the sake of miniatures.

Copyist: درویش کدایی من فقرای شیخ احمد بن کلشنی

For other copies see the Catalogues of Paris, No. 359, Dresden, Nos. 239, 258, Upsala, Nos. 192-3, St. Petersburg, p. 515, Gotha, No. 190, Vienna, Nos. 656-9, Munich, Nos. 183-4, 292, and Mélanges Asiatiques, vol. v., p. 361.

Add. 19,364.

Foll. 189; $6\frac{3}{4}$ in. by $4\frac{1}{2}$; 17 lines $2\frac{3}{4}$ in. long; written in cursive Neskhi, with ruled margins, apparently in the 17th century.

The same poem.

The following lines added at the end contain the date of composition:—

سکز یوزله طقسان یدیده تمام
بو نظمی تمام اتدی حمدی فقیر
قودی اهل دردہ بونی یادگار
اومیدی اولاردن دعای منیر

Or. 1171.

Foll. 166; 7 in. by $4\frac{1}{2}$; 19 lines $2\frac{3}{8}$ in. long; written in small and cursive Neskhi, with red-ruled margins; dated Constantinople, 20 Ramaẓān, A.H. 986 (A.D. 1578). [Alex. Jaba.]

The same poem.

Copyist: عابد رهایی بن موسی

Or. 1163.

Foll. 179; 8 in. by 5; 13 lines $3\frac{1}{4}$ in. long; written in two columns, in Neskhi, with all the vowels, apparently in 17th century. [Alex. Jaba.]

Two poems by Ḥamdi, both imperfect at beginning and end, viz.:

I. Foll. 1 *a*—47 *b*. A poem on the life of Muḥammed, beginning abruptly with the glad tidings brought by the angels to his mother, Āmineh, "From thee will come forth the full moon of the Arabs."

مشتلادیلر اکا انلرده هب
کم طغیسر سندن اول بدر العرب

The following line, written in red, runs like a burden through the whole poem, and serves to divide it into numerous sections:

هر که استر جانده آب حیات
اول حبیبی اکب ایده الصلوة

The last of these sections is an elegy on Muḥammed's death, the first five Beits of which are alone extant. The poet's name occurs, f. 45 *b*, at the end of a Ghazel in praise of the Ka'bah, in the following lines:

ای حمدی سر قرا یوزکی قاره طوننه
شاید صچکی ستر ایده استاری کعبنوك

This poem is probably the Mesnevi mentioned by Ḳinali Zādeh, f. 88 *a*, under the title مولد جسمانی ومورد جانی. A similar Mevlid Nāmeh, dubitatively ascribed to Ḥamdi by Dr. Pertsch, Gotha Catalogue, p. 23, appears, from its initial verse, to be written in a different metre.

II. Foll. 48 *a*—179 *b*. Leila u Mejnūn, imitated from Nizāmi, but not in the same metre.

Of the prologue nothing remains but the last seven Beits.

The narrrative begins with the rubric مطلع داستان مجنون وایلا and with these verses:

در افسانیه ویرن نظامی
بو اسلوب ازره نظم اتدی کلامی

عربده بر اولو واریدی مشهور
بنی عامر الی انوکله معمور

Some lines quoted by Latīfī, f. 45 *b*, in which Ḥamdi complains of the neglect of poetry in his time, are found on f. 174 *b*. In the same passage the poet's name occurs in the following verse:

شکایت ایلمه حمدی جهاندن
نه خیر اومرکشی اخر زماندن

The last section, relating to the death of Mejnūn, begins, f. 178 *b*, with this verse:

یازن بو ماتم لیلایی لوحه
بو رسمه اقدی اول ماقمده نوحه

On the first page of the MS. is written, by a late hand, the misleading title مجنون ليلايله فضولينك, ascribing the poem to Fuzūli.

Add. 7929.

Foll. 149; 8¼ in. by 5; 15 lines 2¾ in. long; written in fair Nestalik, apparently in the 17th century. [Rich, No. 184.]

دیوان نجاتی

The Divan of Nejāti, with a preface by the author. Nejāti, whose proper name was ʿĪsa, began life as a slave in Adrianople. His poetical genius won him the favour of Sultan Bāyezīd II, who attached him successively to the service of his two sons ʿAbdullah and Maḥmūd. He survived both, and ended his life in retirement in Constantinople, where he died A.H. 914, a date fixed by the contemporary poet Sehi, in the chronogram کتدی نجاتی های. He was universally held, until surpassed by Bāḳi, as the greatest of the lyric poets of Turkey.

In a preface written in mixed prose and verse, the beginning of which is lost, the poet, after praising Sultan Bāyezīd as the reigning sovereign, says that he collected his scattered poems at the request of Ḳāẓi ʿAsker ʾAbd ur-Raḥmān Chelebi (*i.e.* Mu'eyyid Zādeh, who was Ḳāẓi ʿAsker of Rumili A.H. 911—17, 919-920, and died A.H. 922, v. Taḳvīm).

Contents:—Preface, f. 1 *a*. Kaṣīdehs, mostly in praise of Sultan Bāyezīd and of his two sons, ʿAbdullah and Maḥmūd, f. 5 *b*.

Beg. شو سوزکیم اوله مثال کلام اهل کمال
سلاستنده خجل اوله سلسبیل زلال

Turkish Ghazels in alphabetical order, f. 31 *b*.

Beg. وارکن جانانه کوکلم جانه اولمز آشنا
شمعی قویوب غیرله پروانه اولمز آشنا

Persian Ghazels, Ḳiṭʿahs, Rubāʿis, f. 141 *a*. Turkish Ḳiṭʿahs, Rubāʿis, etc., f. 142 *b*.

The last section is imperfect at the end; the MS. breaks off shortly after a Mesnevi beginning:

الا ای لعبت فرخنده دیدار
مه و نارنج غبغب سیب رخسار

For notices of Nejāti see Latīfi, f. 89, Ḳinali Zādeh, f. 277, ʿĀli, Add, 10,004, f. 81, Gesch. der Osm. Dichtk., vol. i., p. 162, and Gibb, Ottoman Poems, p. 179. For MSS. of the Divan see the Catalogues of Paris, Nos. 262, 281-2, Upsala, Nos. 194-5, Vienna, Nos. 661-3, and Munich, No. 163.

Or. 1152.

Foll. 84; 8¼ in. by 4¾; 17 lines 2⅝ in. long; written in choice Nestalik, with ʿUnvān and gold-ruled margins, apparently in the 16th century; bound in stamped and gilt leather covers. [Alex. Jaba.]

دیوان مسیحی

The Divan of Mesiḥi.

The author, a native of Pristina, near Uskub, was employed as secretary of the Divan under the Grand Vezir ʿAli Pasha (Khādim ʿAli, who held the post of Grand Vezir A.H. 907-9 and 912—917). He attained a high rank as a lyric poet and died

A.H. 918. See Latīfi, f. 85, Ḳinali Zādeh, f. 256, Gesch. der Osm. Dichtk., vol. i., p. 297, and Gibb, Ottoman Poems, p. 182.

Contents: Ḳaṣīdehs and Ḳit'ahs, f. 2 *b*.

Beg. يا من اعطى لبنى آدم عقلا وذكا
طال شوقى بك فى كل غداة ومسا

They are addressed to the Sultan Bāyezīd II, his son, Sultan Selīm, and some of the great dignitaries of his reign; they include the Ḳaṣīdeh written to the poet's patron, Nishānji Pasha, *i.e.* Ja'fer Chelebi Tāj Zādeh or Tāji Beg Zādeh (see p. 94 *a*), which is quoted by Ḳinali Zādeh, and partly translated by Hammer, l.c. p. 297 (see f. 6 *b*).

A Mesnevi known as Shehr Engīz شهر انكيز, describing the fair youths of Adrianople, and ending with two ghazels, f. 24 *a*.

Beg. الهى عاجز و زار و زبونم
كرفتار كمند نفس دونم

See Haj. Khal., vol. iv., p. 86, Krafft, No. 213, and the Vienna Catalogue, vol. i., No. 771.

Ghazels in alphabetical order, f. 29 *b*.

Beg. اى برحمت روح بخشيده تن مايوس‌را
حكمت تو كرده باطل قول جالينوس‌را

A few Rubā'is and Ferdiyyāt, f. 84 *a*.

On the first page are the impressions of three imperial seals with the Tughra, two of which appear to contain the names of Suleimān and Muṣṭafa.

An imperfect copy of Mesīḥi's Divan is described by Pertsch, Gotha Catalogue, No. 174, and a collection of his Ghazels is noticed in the Vienna Catalogue, No. 762.

Arundel Or. 18.

Foll. 76; 6¼ in. by 4¼; 13 lines 3 in. long; written in neat Nestalik, with two 'Unvāns and gold-ruled margins; dated 20 Rebī' II, A.H. 938 (A.D. 1531).

The Divan of the same poet.

This MS. differs from the preceding by the omission of the Ḳaṣīdehs, and the number and arrangement of the Ghazels.

Contents: The Mesnevi called Shehr Engīz, f. 1 *b*. It ends with three Ghazels, the first of which is the same as in the preceding MS. Ghazels in alphabetical order, ff. 12 *b*—74.

Beg. اى يوزك آيينه عالم نما
خط لعلك آيت فيه شفا

The first Ghazel of this copy is the seventh of the preceding MS. The first Ghazel of the latter is here omitted.

At the end are five verses due to the copyist Muḥammed, and containing the date of transcription.

Two additional leaves, ff. 75-6, contain a Ḳaṣīdeh addressed to the Nishānjī Ja'fer (Tāj-Zādeh) by a contemporary of Mesīḥi, the poet Zāti ذاتى, who died in old age A.H. 953 (Gesch. der Osm. Dichtk., vol. ii., p. 240).

Add. 7915.

Foll. 210; 8 in. by 6; 19 lines 3¾ in. long; written in cursive Kyrma, apparently in the 16th century. [Rich, No. 173.]

يوسف و زليخا

Yūsuf and Zuleikhā, a free translation from the Persian of Jāmi (see the Persian Catalogue, p. 645 *a*), in the same metre, by Kemāl Pasha Zādeh (see above, p. 141 *b*).

Beg. آلهى غنچهٔ اميدمى آچ
يرينه ابر رحمت شبنمن صاچ

This poem is one of the author's early compositions; for it was written before A.H. 918, as shown by the panegyric on Bāyezīd II, as reigning Sultan, in the prologue, f. 17 *b*.

شهنشاه بايزيد ابن محمد
كه انوكله بولدى رونق دين احمد

It is considered by Ḳinali Zādeh as the best of the author's poetical works. According to a verse of Kemāl Pasha Zādeh, quoted by

Haj. Khal., vol. vi., p. 518, it consists of 7777 Beits. See the extracts translated by Hammer, Gesch. der Osm. Dichtk., vol. ii., pp. 207—210. A copy is described by Pertsch, Gotha Catalogue, No. 210.

The present MS. is written in a very cursive character, and without any rubrics.

Add. 19,805.

Foll. 224; 8 in. by 5¾; 17 lines 4 in. long; written in plain large Neskhi, with all the vowels, and with red-ruled margins; dated Sha'bān A.H. 1087 (A.D. 1676).

A poem in Mesnevi rhyme on the life and miracles of 'Ali, by Yemīni, with the heading

هذا فضيلت نامهء امير المومنين على كرم الله وجهه

Beg. ازل ياد ايده‌لوم حيّ و قديمى
دى بسم الله الرحمن الرحيمى

The author, a fervid Shī'ah, could not find much favour with the Sunnis, and has remained unknown to Turkish biographers. He frequently designates himself, in the course of the poem, by his takhallus, Yemīni. His proper name was Dervīsh Muḥammed, his surname Ḥāfiẓ Oghli, and his father was a native of Samarḳand, as he states at the end, f. 222 *b*.

قومشلر پيرلر آديمى مخلّد
طريق فقرده درويش محمد
لقبدر حافظ اغلى اكا اول آد
الهي جهل اودندن ايله آزاد
دلينه ايله مدح حيدرى بند
اناسى پير فرزند سمرقند

Further on, f. 223 *b*, he says that the poem was composed A.H. 925, and that it consists of 7360 Beits.

رسولك هجرتندن بعد بلكل
طقوزيوزدن دخى يكرمى بش يل
كچيجك نظمه كلدى بو كرامت
محمد مصطفايه بك صلوات
دينلن بيتنك عدى نهايت
يدى بك اوجيوز التمشدر تمامت

The Faẓīlet Nāmeh, although breathing an ardent Shī'ah spirit, and dealing with the most fabulous legends that have gathered round 'Ali's name, was written in Turkey, as the author says, for those valiant champions of Rūm who cherish the twelve Imāms and the prophet's family, and lay down their lives in the path of faith.

كه واردر رومده غازى پهلوانلر
سورلر اون ايكى ايمامى انلر
قيارلر دين يولينه باش و جانه
محبلردر كوكلدن خاندانه

The author purports to follow the tradition of 'Abbās Jābir as handed down by Mūsa Kāẓim.

بونى نقل ايلين عباس جابر
اولردن نقل اولر بو قصه آخر
روايت ايلمش موساى كاظم
انمنيانه لعنت اولا لازم

The prologue is followed, f. 7 *b*, by an introduction treating of the 'light' of Muḥammed, the birth of 'Ali, and the various miracles which accompanied and followed it.

The poem is divided into twenty sections, each of which is called فضيلت, with the following headings:

I., f. 34 *a*, در بيان افضل الفضائل در فضيلت امام على. II., f. 39 *b*, در بيان حكايت زيرام. III., f. 51 *a*, در بيان احوال عفريت. IV., f. 58 *b*, در احوال قيصر روم. V., f. 58 *b*, در احوال جبرائيل. VI., f. 88 *a*, در احوال كسرى ايرانى و ملك نجاشى. VII., f. 93 *a*, در كشتن بنا عن ابن يهوديان. VIII., f. 103 *a*, در كذشته نصير طوسى سمعان. IX., f. 113 *a*, در بيان احوال سمعان. X., f. 119 *b*, در احوال عفريت. XI., f. 125 *a*, در احوال مرغ قافى. XII., f. 135 *b*, در حرمة پيران. XIII., f. 137 *b*, سوالات از امام على كرم الله وجهه. XIV., f. 144 *a*, در سخاوة حيدر از احوال پير امداد.

XV., f. 161 *b*, احوال باغ عجوزه از دست محمد بن حنفیه. XVI., f. 168 *a*, در فتح خیبر. XVII., f. 175 *a*, در بیان هفت مرد صاحب انکار. XVIII., f. 182 *b*, در وداع حج و وصیت رسول علیه السلام. XIX., f. 191 *b*, در وقعه ابن سفیان با پیر معصرجی. XX., f. 209 *b*, در وفات امام علی کرم الله وجهه.

Or. 1039.

Foll. 196; 10 in. by 6½; 15 lines 4 in. long; written in plain Neskhi, with ʿUnvān and red-ruled margins; dated A.H. 972 (A.D. 1564-5). [A. Gunsburg.]

سلیم نامه

A history of Sultan Selīm I, in Mesnevi verse, by Shukrī شکری.

Beg. باشلیالوم سوزی بسم الله ایله
کیم شرف تاپر سوز اسم الله ایله

Shukrī says of himself, in the epilogue, f. 194 *b*, "I am a Kurd, and from a Kurd, people think, learning and excellence are not to be expected."

خاصه کردم کردن فضل وکمال
اهل یانندہ ایرر امر محال

He proceeds, however, to give a long list of his accomplishments. He was versed in Ḥadīṣ, Tefsīr, law, interpretation of dreams, rhetoric, philosophy, astronomy, and sundry other sciences. He was able to write verses in six languages, viz. Turkish, Persian, Arabic, Kurdish, Armenian and Hindi. He had been professor, judge and preacher, and was, moreover, a consummate falconer and sportsman.

The present work, called by the author سلیم نامه or سلیمی نامه, is mentioned by Haj. Khal., vol. ii., p. 113, and vol. iv., p. 380, under the title of فتوحات سلیمیه. Shukrī does not lay any claim to personal knowledge of Selīm. In the prologue, after a panygeric on the reigning Sultan, Suleimān, he gives the following account of the origin of the work. His patron, Shehsuvār Oghli ʿAli Beg, who often spoke with admiration of Selīm, had induced him to write from his oral account a versified history of that Sultan. When ʿAli Beg was slain (A.H. 928) and Ḳūchi B. Khalīl took his place, the author showed his book to the latter, who found it incomplete and full of errors, and told him that he, having been, as Agha of the Court, in constant attendance on Selīm, could give him a full and true account of his deeds. Thereupon Shukrī destroyed his former book and wrote the present one, in which he merely put into verse the narrative received from his new patron's lips:

اول مکا نثریی تقریر ایلدی
خامم اول تقریر تحریر ایلدی

The history begins with the appointment of Selīm as prince to the governorship of Trabezun, and concludes with the Sultan's death and the accession of Suleimān. The greater part of the poem is taken up with a detailed account of the Persian war.

Latīfī, f. 60 *b*, and Ḳinali Zādeh, f. 150 *a*, speak in disparaging terms of the author's poetical talent. ʿĀli, who calls him Menla Shukrī, Or. 32, f. 293, says that he was the Khojah, or preceptor, of ʿAli Beg (Shehsuvār Oghli), a Zulḳadrlu Emir. When he presented his poem to Suleimān and to the Grand Vezīr Ibrāhīm Pasha (A.H. 929—942), he was rewarded with a military fief, and was ordered to compose a Suleimān Nāmeh, or poetical history of Suleimān, which he did not carry on further than the Sultan's accession.

The Selīm Nāmeh is described by Fleischer in the Dresden Catalogue, No. 101. A copy noticed by Flügel, Vienna Catalogue, vol. ii., No. 1007, is dated A.H. 927, and must, therefore, contain Shuhrī's first attempt. See also Hammer, Gesch. des Osm. Reiches, vol. ix., p. 193, and Gesch. der Osm. Dichtk., vol. ii., p. 452.

Add. 24,963.

Foll. 239; 6¾ in. by 5; 15 lines 3 in. long; written in small and distinct Nestālik; apparently in the 16th century.

[Lord Aberdeen.]

ویس و رامین

Vīs and Rāmīn, a romance in Mesnevi rhyme, freely translated from the Persian of Fakhr i Jurjānī (see the Persian Catalogue, p. 822 *a*, ix), by Lāmiʿī لامعی (see above, p. 156 *a*.)

Beg. الهی قل دلم آئینه سین صاف
که جانم اول جمالی اوله وصاف

This is one of the last works of that prolific author. After long lamentations on the scantiness of his means, and his inability to provide for the education of his numerous children, Lāmiʿī says, f. 15 *a*, that the number of his previous writings in verse and prose amounted to five-and-twenty:

اورب علم و هنر ذیلینه پنجه
ایرشدی نظم و نثرم بیست و پنجه

The prologue includes panegyrics on Sultan Suleimān and on the Grand Vezir Ibrāhīm Pasha, who was in office from A.H. 929 to 942. The title of the original work, and the name of its author, are found in the following lines, f. 14 *a*:

ددی بو قصهء مهر و وفا در
سماعندن دل اهلی پر صفا در
که عنوانی در آنوك ویس و رامین
بو دور ایچنده کورمش یوق تمامین
. . . . . .
که نظم ایتمش در آنی فخر جرجان
جمالی عاشقی در اهل عرفان

In the same passage we are told how a friend brought that precious book to the writer, and reminded him that he had once received the Sultan's command to translate that bewitching tale, but had not been able to obey, for the very good reason that no copy of the work could be found.

A full analysis of the contents of Lāmiʿī's version, with translated extracts, will be found in Gesch. der Osm. Dichtkunst, vol. ii., pp. 63—89. A copy is described in the Vienna Catalogue, vol. i., p. 629.

Or. 1151.

Foll. 78; 7¾ in. by 4¾; 17 lines 2⅝ in. long; written in small and cursive Nestalik, with red-ruled margins; dated middle of Rebīʿ I, A.H. 973 (A.D. 1565).

[Alex. Jaba.]

I. Foll. 1 *b*—8 *a*. Sixty-nine sayings of Muḥammed, with a metrical Turkish paraphrase, without author's name.

The first saying is انما الاعمال بالنیات, and the second من یرد الله [له] خیرا یفقهه فی الدین

The paraphrase consists of two Beits for each saying, and begins as follows:

هیچ نیتسز جهان اچره درست اولمز عمل
انما الاعمال بالنیات بتیوردی رسول
خیر اولورسه نیتك خیره ایرر ایشك صوکی
شر سه خود نیتك شر ایشی حق قلمز قبول

(A collection of 69 sayings, with Turkish paraphrase, is also noticed by Pertsch, Arab. MSS. No. 3, 24.) At the end are ten sayings of ʿAli, with a similar Turkish paraphrase. The heading is ترجمهٔ کلمات حضرت علی کرم الله وجهه, and the first saying is لو کشف الغطاء ما ازددت یقینا, with a parpharase beginning:

باشه واردم علمله ال ویردی غایات کمال
جان کوزیله کوردم و بلدم حقی عین الیقین

II. Foll. 8 *b*—67 *a*. The Divan of Uṣūli, with the heading درمناجات مولانی اصولی

Beg. افرین اول پاك جانه پاکدن
کم بزی یارتدی مشت خاکدن

Uṣūli was a native of Vārdār Yenijehsi, a town of Rumili. Attracted by the fame of the great mystic, Ibrāhīm Gulsheni, he went to Egypt and became a fervent disciple of the

holy Sheikh. After the death of Gulsheni, A.H. 940 (Taḳvīm, p. 118), he returned to his native place and spent the rest of his life in religious seclusion and poverty. His poems are all mystic, and in the manner of Nesīmi. See Laṭīfi, f. 35 *b*. Ḳinali Zādeh, f. 49, ʿĀli, Or. 32, f, 264, and Gesch. der Osm. Dichtk., vol. ii., p. 221. Haj. Khal. states, vol. iii., p. 261, that Uṣūli died A.H. 945. The same date appears in a marginal addition to Ḳinali Zādeh, Or. 35, f. 59.

Contents: A Mesnevi entitled Munājāt, or invocation, and other Mesnevis, with a short piece in prose at the end, f. 8 *b*. A Mesnevi in praise of some holy persons living in Yenijeh, with the heading شهر انكيز مولانا اصولى قدس سره, f. 14 *b*.

Beg. خدايا قادر و وهاب سن سن
سميع دعوت و تواب سن سن

Seven Ḳaṣīdehs, f. 20 *b*, beginning:

اى كوكل اولق دلرسك پادشاى روزكار
كل كداى روزكار اول كل كداى روزكار

Mukhammes and Tarjīʿ-bends, f. 27 *a*.

Ghazels in alphabetical order, ff. 31 *b*—67 *a*.

Beg. وجود مطلقك بحرى نه موجيكم ايدر پيدا
انا الحق نطقنى سويلر اكر مخفى و كر پيدا

The first Ghazel is quoted by Laṭīfi and ʿĀli as the most popular of Uṣūli's poems.

The Divan af Uṣūli is mentioned in the Paris Catalogue, p. 330, No. 284. Another copy, of fuller contents, and differently arranged, Add. 7917, II, will be noticed further on.

III. Fol. 67 *b*. A Terjīʿ-bend, with the heading قصيد سلطان مصطفى.

Beg. چونكم آلور اشبو تاج تختى دور روزكار
ترك ايدوب بورخت بختى برمند قل اختيار

Sultan Muṣṭafa, who was put to death A.H. 960 by his father, Suleimān, is recorded by 'Ahdi, f. 10 *b*, and Ḳinali Zādeh, f. 34, among the princely poets.

IV. Foll. 68 *b*—75 *a*. Religious poems by Gharībi, with the heading الهيات فقير الحال غريبى كويد

Beg. ارالى جان قولاغينه ندای امر سبحانى
ره عشقنده جانانك فدا قلدم دلوجانى

They consist of nine Ghazels and a moral poem in Mesnevi, with the heading پند نامهٔ فقير لحال غريبى

This last begins, f. 70 *a*, as follows:

سوزك اصلن بلورسك سويله اى يار
وكر نى بلمزيسك طنمه زنهار

Gharībi was, like Uṣūli, a native of Vārdār Yenijehsi. He became a Mevlevi, led a wandering life, and died, still young, in Constantinople A.H. 954. See Ḳinali Zādeh, f. 207, and ʿAhdi, f. 137, whose poetical quotations, however, are not found in this MS., and Gesch. der Osm. Dichtk., vol. ii., p. 253.

Or. 1154.

Foll. 136; 8¼ in. by 5; 21 lines 3 in. long; written in small Kyrma; dated end of Rebīʿ II, A.H. 980 (A.D. 1572). [Alex Jaba.]

I. Foll. 1—57.

ديوان اسحق

The Divan of Isḥaḳ Chelebi.

The author was the son of a sword-smith in Uskūb. Having entered the ranks of the ʿUlemā, as assistant of Ḳarah Bālī, he was successively appointed professor in Adrianople, Uskūb, Brusa, etc., and finally, A.H. 937, in Constantinople. There he gave up the dissolute and vicious life he had long been leading, and reformed his habits. Having been afterwards raised to the post of Ḳāzi of Damascus, he set out in Zulḥijjeh A.H. 942 for that city, where he died, A.H. 949. The last date is given by Ḳinali Zādeh, f. 46, who quotes, in confirmation of it, a chronogram composed by Isḥaḳ himself, at the approach of death. The Shaḳā'iḳ, however, f. 167, gives A.H. 943, and Haj. Khal., vol. iii.,

p. 261, A.H. 944, as the date of his death. Isḥaḳ Chelebi left, besides his Divan, a rhymed history of Selīm I. before his accession, entitled اسحق نامه (Haj. Khal., vol. ii., p. 112, vol. iii., p. 615).

For notices of his life see also ʿAli, Or. 32, ff. 225 and 262, Gesch. der Osm. Dichtk., vol. ii., p. 218, and Gibb, Ottoman Poems, p. 193.

The Divan is imperfect at the beginning. The first page contains the last eleven Beits of a Ḳaṣīdeh, the Redīf of which is طاوس

The next Ḳaṣīdeh begins as follows:

كوكبى بختك كنش كيبى سنك تابنده در

After four more Ḳaṣīdehs the alphabetical series of Ghazels begins, f. 4 *a*, as follows:

جانى ترك ايتمين جانانه اولمز آشنا
يانمينجه شمعله پروانه اولمز آشنا

Appended to the Divan are the two following pieces: 1. Official report addressed to the Sultan on the state of the fortress of Beit Jibrīn, Palestine, and the good conduct of its garrison, dated 12 Zulḳaʿdeh A.H. 967, f. 57 *b*. 2. Some elegies by ʿOlvi, the last of which relates to the death of Ṭorāḳ Beg, and ends with a chronogram for A.H. 970, f. 58 *a*.

ʿOlvi is the takhallus of Muḥammed Derzi Zādeh, of Constantinople. Ṭorāḳ Chelebi, the poet's patron, was a favourite of Prince Selīm, afterwards Selīm II. See Ḳinali Zādeh, f. 185 *b*, who speaks of ʿOlvi as still alive (A.H. 994), and Gesch. der Osm. Dichtk., vol. iii., p. 19, where he is stated to have died A.H. 988. According to Haj. Khal., vol. iii., p. 297, he died A.H. 993. Fleischer has shown, in the Leipzig Catalogue, p. 550, note, that the true reading of علوى is ʿOlvi, not ʿAlevi, as read by Hammer.

III. Foll. 59—136. Genjīneh i Rāz, by Yaḥya Beg. See further on, p. 181 *b*.

Add. 19,507.

Foll. 78; 8¼ in. by 4½; 17 lines 2¼ in. long; written in small and cursive Nestalik, apparently in the 16th century; partly stained by damp.

كل و بلبل

"Rose and Nightingale," a romantic poem by Faẓli فضلى

Beg. مد بسم الله اولدى ايله نكاه
كلبـن كلـشن كـلام الله

Ḳara Faẓli (Muḥammed), of Constantinople, a disciple of Ẓāti, was successively attached as Divan Secretary to three sons of Sultan Suleimān, viz. Muḥammed, Muṣṭafa (to whom the present poem is dedicated) and Selīm. He died, according to Ḳināli Zādeh, f. 218, A.H. 970, or, as stated by Haj. Khal., vol. v., p. 234, A.H. 971. See Latīfi, f. 76 *b*, Gesch. der Osm. Dichtk., vol. ii., p. 309, and Gibb, Ottoman Poems, p. 197. The date of composition, A.H. 960, is expressed in the last distich,

يازدى تاريخى خامهء شنكل
دفتر مونس كل و بلبل

The text has been published, with a German translation, by Hammer, Pest, 1834. See the Vienna Catalogue, vol. i., p. 639, Jahrbücher, vol. 66, Anz. Bl. p. 30, vol. 91, pp. 196—211, and Fleischer, Leipzig Catalogue, No. 319.

Add. 7921.

Foll. 48; 7¾ in. by 5; 11 lines 3 in. long; written in neat Neskhi, with all the vowels, and with gold-ruled margins and gilt headings, apparently about A.H. 961 (A.D. 1554).

[Rich, No. 616.]

A poetical account of the victories gained by the Turkish admiral Sinān Pasha, viz. the taking of Tripoli of Berbery and the defeat of the Spanish fleet (A.H. 960-961), by Nigāri, نكارى.

The author, who in the poem designates himself by the above poetical surname, writes, at the end, his proper name and title, viz. Ḥaider, imperial Re'īs (ship's captain) الفقير الحقير حيدر رئيس پادشاهى. He was a native of Galata, who distinguished himself both as a

painter and as a naval officer. He became a favourite of Sultan Selīm II, and died about A.H. 980 (or, as stated in the Gesch. des Osm. Reiches, vol. iv., p. 233, A.H. 984). See Ḳinali-Zādeh, f. 286, and Gesch. der Osm. Dichtkunst, vol. ii., p. 349.

Nigāri composed the present poem immediately after the events to which it relates, and before the death of Sinān Pasha, which took place A.H. 961 (see Gesch. des Osm. Reiches, vol. iii., p. 744). He must have been then already advanced in years, for he complains in the epilogue that, after thirty or forty years of active service, he was still nothing more than a humble captain:

اوتوز قرق ییل چالشمشکن بو چاکر
روا میدر بکا اون بش مقرر
فلاکت فلکنی دریایه صلدم
بو بر الچق رئیسلکله برله قلدم

This copy has lost the beginning of the doxology. The usual praises of Muḥammed, and the first four Khalifs, are followed by panegyrics on the reigning Sultan Suleimān, his son Shehzādeh Selīm Khān, the Grand Vezīr Rustem Pasha, and the three other Vezīrs. Next comes a eulogy, imperfect at the beginning, on the author's hero and special patron, admiral Sinān Pasha.

The narrative begins, f. 9 *b*, with the rubric: صفت خروج طوننمهء اسپانیه و حادثهء ایشان در مهدیه

کل ای ملاح کشتیء معارف
تموج ایلدی بحر لطائف

The first section relates to the defeat of Torghūd Beg by the Spanish fleet, and the taking of Mehdiyyeh by the latter (A.H. 957). On receiving news of that reverse Suleimān dispatches Sinān Pasha with a powerful fleet against the Spanish ships. The history concludes with a detailed account of the rout of the Spaniards, the capture of their ships, and the reception of the victorious admiral at Court.

It is stated in the epilogue that the poem consists of 999 distichs.

On the last page is a versified chronogram, by Nigāri, relating to a narrow escape of Sinān Pasha's ship from foundering at sea, A.H. 961.

Add. 23,984.

Foll. 53; 8¼ in. by 5¼; 11 lines 3¼ in. long; written in elegant Neskhi, with all the vowels and with ʿUnvan, gold-ruled margins and gilt headings; dated middle of Shevvāl, A.H. 969 (A.D. 1562).

A poetical account of the victory gained by the Kapudan Pasha Piyāleh over the Christian fleet before Jerba, and of the taking of that fortress, A.H. 967, with the heading فتح نامهء قلعهء جربه

Author: Nidā'ī, ندائي

Beg. الٰهی قادر و حیّ و توانا
حلیم و عالم و علام و دانا

The narrative begins with a message received from Torghūd by Piyāleh, announcing the taking of Jerba by the Christians. It concludes with the triumphal entry of the Kapudan Pasha into Constantinople. The date of his victory, A.H. 967, which, as appears from the heading تاریخ کتاب, is also that of the poem, is given in the following line, f. 52 *a*:

طقوز یوز یتمشك اوچینی کتم ایت
بو فتحك تاریخن انکله ختم ایت

See Gesch. des Osm. Reiches, vol. iii., p. 420.

There is nothing to show that the poet was identical with Nidā'i, author of a medical manual in verse, who lived about the same time. (See p. 125 *b*.)

Or. 1148.

Foll. 169; 9 in. by 5¾; 21 lines 4 in. long; written in small and cursive, but dis-

tinct Nestalik; dated 20 Zulhijjeh, A.H. 972 (A.D. 1565). [Alex. Jaba.]

دیوان غرامی

The Divan of Gharāmi.

The author, who calls himself in the present MS. Seyyid Muḥammed B. Muṣṭafa, known as Gharāmi, was, according to Ḳinali Zādeh, f. 207, a native of Karaferia in Rumili. He began his official career as assessor to Leiṣ Zādeh, then Ḳāzi of Cairo, and became afterwards Ḳāzi in Rumili. He was a virtuose in music and a skilled geomancer رمال and thought-reader ضمیر دان, but a mediocre poet. He was past sixty, says ʿĀshiḳ, when he began to give himself out for a Seyyid, and to assume the green turban. The date of his death is not known. It must fall between A.H 974, the latest date occurring in the Divan, and A.H. 994, when Ḳinali Zādeh wrote of him as dead. See Gesch. der Osm. Dichtkunst, vol. ii., p. 478.

From the following subscription, f. 155 *b*, it appears that the present MS. is the author's autograph, so that the date it contains, A.H. 972, may be taken as that of the compilation of the Divan: تجزت هذه النسخة المباركة فی یوم الخمیس وقت الضحی العشرین من ذی الحجة الحرام سنة اثنی وسبعین وتسع مایه بید ناظمه وکاتبه الفقیر سید محمد بن مصطفی المعروف بغرامی الحقیر حامدا الله تعالی الخ

The margins are covered throughout the volume with additional pieces written by the same hand as the text.

Contents: Ghazels in alphabetical order, f. 2 *a*, beginning:

نونیله قلم دیدی تقدس و تعالی
تفصیلی تمو ایلدی اجمالله پیدا

The Memorial of Poets, f. 153 *a*, with the heading وهذه تذکرة الشعرا

Beg. مجلسده قدح صوندی مدامی غزللری
مست اتدی منی بادهء جامی غزللری

It is in the form of a Ḳaṣīdeh. Each line contains the name of a Persian or Turkish poet, with some allusion to his poetical surname.

Muḳaṭṭaʿāt, f. 156 *a*. Ḳaṣīdehs, f. 159 *a*.

This last section is imperfect at the end. A detached leaf, originally belonging to it, is now prefixed to the MS.

On the last page, f. 170 *b*, is a poem, imperfect at the end, relating to a dearth of corn and fodder, which occurred in Istambūl A.H. 974, with the heading: سنه اربع و سبعین وتسع مایه شهر اسلامبولده ارپه و اوتلوق بولونماغین بولمجه دنلدی

Or. 1149.

Foll. 125; 8¾ in. by 5¾; 15 lines 3½ in. long; written in elegant Nestalik, with ʿUnvān and gold-ruled margins, apparently in the 16th century. [Alex. Jaba.]

دیوان رحیمی

The Divan of Raḥīmi, with a prose preface by the author, beginning:

. . . ن جواهر کرّوبیان محترمان مجالس انس و قربت اول درگاه احدیّت

(The first word is lost, with the exception of the final ن, in consequence of a hole in the paper.)

The author, who calls himself Muḥammed Raḥīmi, says in the preface that he was born and bred in Kutahia, the capital of Anatoli. After completing his literary studies under the scholars of his native city, he led for some time a life of pleasure, and was admitted to the assemblies of Sultan Selīm (who resided in Kutahia as governor of Anatoli A.H. 966—974; see Gesch. des Osm. Reiches, vol. iii., pp. 368 and 426). He repented afterwards of the pursuit of sensual joys and found peace in abstinence. He did not, however, banish from his mind the memory of the old asso-

ciates who had inspired his verses, and was induced to collect his scattered poems.

ʿAhdi, who wrote A.H. 971, and speaks of Raḥīmi as still living, says, f. 15 *b*, in agreement with the above, that he was a native of Kutahia and a favourite of Prince Selīm, who conferred upon him the rank of colonel الای بیکی and a valuable fief. Seven of the eight Beits quoted by ʿAhdi are found in the present Divan. Ḳinali Zādeh, who also quotes some lines found in this copy, gives, f. 117 *b*, a different account of the poet. According to him, his proper name was ʿAbd ur-Raḥīm, and his father, Muḥammed Chelebi, a native of Amasia, was attached as Sheikh to the monuments of the Osmanli Sultans in Brusa. Raḥīmi joined the religious order of the Maghribis and, being a skilled penman, earned a livelihood as a copyist. He died about A.H. 970. Compare Hammer, Gesch. der Osm. Dichtk., vol. ii., p. 196.

The Divan must have been compiled after A.H. 974, the date of the accession of Selīm II, who is spoken of in the preface as the reigning Sultan.

Contents: Preface, f. 1 *b*. Ḳaṣīdehs, mostly in praise of Sultan Selīm, f. 5 *a*.

Beg. شاخدن عرض ایتدی رخسارن چمن آرای کل
معجزه اظهار ایدر گویا ید بیضای کل

Mesnevis and Terjīʿbends, f. 19 *a*. Mukhammes, f. 32 *a*. Ghazels in alphabetical order, f. 35 *b*.

Beg. صبایه چین زلفك ایده‌لی هر چین سحر پیدا
ایدر تا چین و ماچینه وارنجه مشکتر پیدا

This section breaks off in the letter ی, f. 120 *b*.

Ḳiṭaʿāt, f. 121 *a*. Ferdiyyāt in alphabetical order, ff. 122 *a*—125 *b*. This last section is also slightly imperfect, breaking off in the letter ز.

In the latter part of the Divan are some chronograms ranging from A.H. 962 to 964. They relate to the building of palaces by Selīm, and other occurrences, in Aidin, and show that Raḥīmi was at the Prince's court even before his appointment to the governorship of Anatoli.

Or. 1147.

Foll. 174; 10 in. by 7½; 25 lines 6 in. long; written in four columns, in small but distinct Neskhi; dated (f. 31 *b*), Safer, A.H. 988 (A.D. 1580). [Alex. Jaba.]

خمسهٔ یحیی

The Khamseh, or five poems, of Yaḥya.

Yaḥya Beg belonged to a noble Arnaut, or Albanian, family, the Begs of Dukagin. Following his father's profession, he served, in early life, in the ranks of the Janissaries, and was subsequently appointed to the stewardship of various pious foundations of the Sultans in Constantinople. His bold elegy on the death of Prince Muṣṭafa, put to death by Suleimān (A.H. 960), and some biting verses directed against Rustem Pasha, drew upon him the wrath of the Vezir, who, on being re-instated (A.D. 962), obtained from the Sultan the dismissal of the offending poet and his banishment to a fief in the Sanjak of Zvornik, Bosnia. ʿĀli, from whose history, f. 330, the above is taken, met him there A.H. 982, and says that he was past eighty, and still engaged in compiling his Divan, when death overtook him A.H. 983. Afterwards the poet's son, Ādem Chelebi, brought to ʿĀli the preface of the Divan, which, according to his father's dying wish, was to be submitted to him for revision.

Yaḥya's contemporaries, Ḳinali Zādeh, f. 308, and ʿAhdī, f. 182, place him in the highest rank of Turkish poets, and especially of Mesnevi-writers. According to Haj. Khal., vol. i., p. 340, and vol. iii., p. 322, Yaḥya Beg was still alive A.H. 990, and died about A.H. 1000. Compare Gesch. der Osm. Dichtk., vol. iii., p. 32, and Gibb, Ottoman Poems, p. 200.

Although MSS. of most of the poems com-

posing the Khamseh, especially Shāh u Geda and Genjīneh i Rāz, are not uncommon, a copy of the entire collection does not appear, as far as we know, in any printed catalogue.

The present MS. begins with the heading خمسهٔ یحیی کتاب گلشن انوار وصف اوّل بسمله, and contains the five poems in the following order, which differs from that in which Haj. Khal. gives them, vol. iii., p. 176:

I. Foll. 1—31 *b*.

گلشن انوار

Gulshen i Envār, a religious poem treating of the qualities and disposition necessary to a true devotee, and of the various degrees of holiness. It is in the metre of Nizāmi's Makhzen ul-Esrār.

Beg. بسم الله الرحمن الرحیم
قافلهٔ عالم علیم و حکیم

Although holding the first place in the Khamseh, this poem was the last in date. In the epilogue Yaḥya speaks of the Khamseh as complete, and describes himself as a weak old man, bent double with age, like the letter د

نظم اولور ایکن بو کتاب لطیف
اولمش ایدم پیر ضعیف و نحیف
بکزر ایدی جسمم دال سجود
مایل خاك ایدی نهال وجود

It was composed, however, before the death of Suleimān (A.H. 974), who is addressed in the prologue of this poem, as well as in the other four, as the reigning Sultan. In the same section the poet names the four great writers of Khamsehs, Nizāmi, Khusrev, Jāmi and Nevā'i, and claims to be ranked next to them as fifth.

For other copies see Fleischer, Leipzig Catalogue, No. 321, Dresden, No. 259, and Pertsch, Gotha Catalogue, No. 220.

II. Foll. 32 *b*—85 *b*.

یوسف و زلیخا

Yūsuf and Zuleikha, in the same metre as as the Khusrev u Shīrīn of Nizāmi and the Yūsuf u Zuleikha of Jāmi.

Beg. الٰهی عین عشقم روشن ایله
مرادم یوسفینه روزن ایله

Yaḥya composed this poem on his journey to Mecca. The first impulse came to him during his stay in Canaan, the land of Joseph's birth, and he drew a fresh inspiration for the same theme from the sight of the beauties of Miṣr, which he describes at length in the prologue:

بو یوسف شهری ویردی باکه برحال
سوزومی آتش عشق ایلدی قال
دیدم یوسف زلیخانك کتابن
بیان اتدم جمیع فصل و بابن

In the epilogue he asserts that the poem is not a translation, and he claims for it the merit of original invention:

بوتالیف لطیف و درّ معنا
خیال خاصم اولدی اکثریّا
یقشمز ترجمه بو داستانه
اولی حلواسنی الم دهانه

This poem has been printed with the Shāh u Geda, Constantinople, A.H. 1284. See Journal Asiatique, 6e Série, vol. xiv., p. 75. The only other known copy in Europe is a MS. of the convent Göttweih, Austria, described by Krafft, Jahrbücher, vol. 110, Anz. Bl., p. 32.

III. Foll. 86 *b*—118 *a*.

کنجینهٔ راز

Genjīneh i Rāz, a religious poem in the metre of the Subḥat ul-Ebrār of Jāmi.

Beg. جان و دلدن دیه‌لم بسم الله
اچلم سوزله سوز کنجنه راه

It is divided into forty sections called Maḳāleh, and consists of comments on Arabic texts relating to spiritual life, illustrated by anecdotes.

It was composed in the space of less than one month, A.H. 947, as stated in the following lines at the end:

بو مقالات سعادت انجام
اولدی نقصانله بر آیده تمام
کوکدن آواز بلندیله سروش
دیدی تاریخنی انك خاموش

The poem begins with a section treating of the mystic sense of the sacred formula بسم الله. This is indicated by a prose rubric beginning: بو اسم اعظم و طلسم مهم اولان بسم الله

The chief subjects are stated in Gesch. der Osm. Dichtk., vol. iii., p. 32. For copies see catalogues of Paris, p. 329, No. 268, Uri, p. 296, No. 141, Upsala, Nos. 184, 211-12, Krafft, No. 220, and Gotha, Nos. 5, 220-23.

IV. Foll. 119 *b*—153 *b*.

کتاب اصول

Kitāb i Uṣūl, or Uṣūl Nāmeh, a poem containing moral precepts and rules of life, illustrated by anecdotes; in the metre of the Iskender Nāmeh of Nizāmi.

Beg. کل ای نای خامه فغان ایلهکل
کتاب اصولی بیان ایلهکل

The contents are stated by Krafft in his catalogue, No. 221; an extract is given in Wickerhauser's Chrestomathie, p. 277. Another copy is noticed by Pertsch, Gotha Catalogue, No. 226.

V. Foll. 154 *b*—174 *b*.

شاه و کدا

Shāh u Geda, or King and Beggar, in the metre of Nizāmi's Heft Peiker.

Beg. سطر بسم الله اولی الالباب
اولدی مفتاح قفل باب کتاب

The poem was composed, as stated at the end, in the space of a week:

شوکتیله بو سور شهر نظام
اولدی بر هفتهنك ایچنده تمام

This is the most popular of Yaḥya's compositions. It has been printed in Constantinople A.H. 1284. The subject is stated, and some passages translated, by Hammer, Gesch. der Osm. Dichtk., vol. iii., p. 39. Extracts will be found in Wickerhauser's Chrestomathie, p. 297. For copies see the Catalogues of Paris, p. 335, Nos. 346—351, p. 336, Nos. 367-8; Uri, p. 202, No. 931, p. 307, No. 29; Dresden, No. 76; Krafft, No. 219; Upsala, Nos. 208—210; Vienna, Nos. 688—691; Gotha, Nos. 156, 186-7; Munich, Nos. 156, 186-7; De Jong, Bibl. Acad. Reg., No. 205, and Marsigli Collection, p. 20, Nos. 3270, etc.

Add. 19,446.

Foll. 89; 7¾ in. by 5; 17 lines 3¼ in. long; written in plain Neskhi, dated ʿAintāb, A.D. 1849.

Another copy of the Gulshen i Envār. See p. 181 *a*.

On the first page is written, by a former owner, Martin, مارتن ۱۸۴۹ عینتاب بر شامده نسخ اولنمشدر, and on f. 88 *b*, in the margin: 'Copiren lassen in Anteb in Syrien.'

Or. 37.

Foll. 110; 6½ in. by 3¾; 15 lines 2 in. long; written in neat Nestalik, with gold headings and gold-ruled columns, apparently in the 16th century. [G. Cecil Renouard.]

Another copy of the Genjīneh i Rāz. See p. 181 *b*. The first page has been supplied by a later hand.

Add. 5979.

Foll. 83; 7¾ in. by 4½; 19 lines 2½ in. long; written in Nestalik, with red-ruled margins; dated Zulḳaʿdeh, A.H. 1002 (A.D. 1594). [Hilgrove Turner.]

A third copy of the same poem, with the same prose heading as in Or. 1147.

Or. 1162.

Foll. 108; 7½ in. by 4¾; 15 lines 3¼ in. long;

written in Neskhi, with red-ruled margins, apparently in the 18th cent. [Alex. Jaba.]

A fourth copy of the same poem.

Add. 5978.

Foll. 100; 7½ in. by 4½; 15 lines 2¾ in. long; written in cursive Nestalik, with ruled margins, apparently in the 17th century.

[Hilgrove Turner.]

Another copy of the Uṣūl Nāmeh; see p. 182 *a*.

Or. 1159.

Foll. 64; 7 in. by 3¾; 17 lines 2 in. long; written in small and distinct Neŝtalik, with 'Unvān and ruled margins; dated A.H. 998 (A.D. 1590) [Alex. Jaba.]

Another copy of the Shāh u Gedā. See p. 182 *a*. At the end is the name of a former owner, Muḥammed ul-Kātib, of the Janissaries, with the date A.H. 1008.

Add. 19,450.

Foll. 31; 6¾ in. by 4; 17 lines 2⅜ in. long; written in small Nestalik, with red-ruled margins, apparently in the 17th century.

شمع و پروانه

Shem' and Pervāneh, a love-story in Mesnevi rhyme, in the metre of Nizāmi's Heft Peiker, by Mu'īdi معیدی Beg.

اولسه بسم الله ابتداء سخن
دم دم افزون اولور بهاء سخن

Mu'īdi took his poetical surname from his father, Muḥammed B. 'Abd ul-'Azīz Mu'īd Zādeh, who belonged to an ancient and noble family of Mer'ash, filled the office of Mufti in Damascus, and died A.H. 963 as Ḳāzi of Jerusalem (Zeil Shaḳā'iḳ, f. 104). Having entered, like his father, the career of the 'Ulemā, Mu'īdi was first attached as Mulāzim to Akhi Zādeh, Ḳāzi 'Asker of Anatoli (A.H. 979-80), and was subsequently appointed professor to the Medreseh Khanjeriyyeh in Brusa. He had lost that post, but was still living, when Ḳinali Zādeh wrote his Tezkireh, A.H. 994. He is stated, however, in the Gesch. der Osm. Dichtkunst, vol. iii., p. 49, to have died in that same year.

In the last named work Hammer gives two separate notices of Mu'īdi, under the names of Mu'īdi II, vol. iii., p. 49, and of Mu'īdi III, ib. p. 337. But he cannot repress a strong suspicion that they may be one and the same person. As they bear the same name and have the same father, there cannot be any doubt as to their identity.

In the prologue, after the usual praise of Muḥammed, Mu'īdi speaks of his setting out on the pilgrimage to Mecca, and describes the beauties of Ḥaleb, where he tarried some time on his way. It was there he composed the present poem in the space of two or three weeks:

بنکه بو نظمه اهتمام ایتدم
ایکی اوچ هفته ده تمام ایتدم

In obedience to a heavenly voice he made it an offering to the Defterdār Muḥammed Beg, whom he praises to the skies as a generous patron of letters, and his own benefactor:

میر عالی جناب دفتردار
کعبه وش کوی مطلع انوار
آسمان هنر محمد بیك
فخر نوع بشر محمد بیك

This was apparently Lālehzār Muḥammed Chelebi, who was made Defterdār of Ḥaleb, with the title of دفتردار عرب و عجم, by the Grand Vezir Muḥammed (Sokolli) Pasha, A.H. 973, and was still in office at the time of the accession of Murād III, A.H. 982. See Pechevi, vol. i., p. 447.

The subject of the poem is the love-story of Dervīsh Pervāneh and a Syrian princess called Shem'. The present copy is imperfect

at the end. It breaks off in a passage describing the arrival of Pervāneh at the retreat of his beloved. The last line is:

شمع قلمش اقامت اول یرده
مه تابان کبی فلکر ده

On the last page is impressed a seal bearing the name of Nābi, Voivoda of Moldavia, بنده نابی ویوده بغدان, with the date A.H. 1166.

Add. 18,445.

Foll. 101; 8 in. by 4½; 17 lines 2⅝ in. long; written in Nestalik, with red-ruled margins; dated Constantinople, 17 Zulka'deh, A.H. 996 (A.D. 1588).

رياض الجنان

The "Gardens of Paradise," a moral poem in imitation of the Makhzen ul-Esrār of Nizāmi, and in the same metre, by Jinānī جنانی

Beg. بسم الله الرحمن الرحيم
کوهر سر تاج کلام قديم

Ḳinali Zādeh, to whom Jinānī had sent some verses for his Tezkireh, says that he was born in Brusa and became first Mulāzim to Mu'allim Zādeh (Ḳāzi 'Asker of Anatoli and Rumili, A.H. 974-9; see Taḳvīm, p. 188, and Zeil Shaḳā'iḳ, f. 73), and afterwards Muderris, or professor, in his native city. It is stated in a note added by the copyist at the end of the present MS. that he died there on the first of Muḥarrem, A.H. 1004, a date confirmed by Haj. Khal., vol iii., pp. 271, 517. He left, besides the present work, a Divan and a collection of tales composed for Murād III, and entitled بدايع الآثار. In a MS. of the last work described by Pertsch, Gotha Catalogue, No. 231, the author is called Muṣṭafa B. Muḥammed Jinānī. Compare Gesch der Osm. Dichtk., vol. iii., p. 92.

From a wordy prologue, in which Murād Khān B. Selīm (Murād III) is praised as the reigning Sultan, it appears that the present poem had long been lying unfinished, when an eminent poet, Āẓeri (who died A.H. 994; Gesch. der Osm. Dichtkunst, vol. iii., p. 45), having come to Brusa, encouraged the author to complete it and to give it to the world. Jinānī names Niẓāmi, Jāmi, and Khusrev, as his models.

The poem is divided into twenty Revẓahs, treating of various virtues and the opposite vices, illustrated by anecdotes. In the epilogue the author mentions three poets who had given lustre to his native city, Lāmi'i, Jelīli, and Raḥmi,

The poem was completed, as stated in the following lines, f. 100 *a*, on the first of Zulḥijjeh, A.H. 986:

اولمغه تاريخ زمان كتاب
دل ديدى تكميك بيان كتاب
اول ذى الحجه ده وفق المرام
عصره قريبيدى كه اولدى تمام

Copyist: محمود بن محمد پاشا الشهير ببالتجى

The contents of the Riyāẓ ul-Jinān have been fully stated by Fleischer, Leipzig Catalogue, p. 345 *a*. His Divan is described in the Upsala Catalogue, No. 214.

Or. 3291.

Foll, 208; 9½ in by 5½; written in small Nestalik, in three red-ruled columns, with about fourteen diagonal lines iñ each column, apparently in the 17th century.

I. Foll. 2—104

ديوان قبولى

The Divan of Ḳabūli, with a prose preface by the author, beginning: حمد و سباس اول خالق جن واناسه كه افراد ادميانى كمال فضلله آراسته قلوب

The author calls himself قبولى درويش, and names as his native place the town of Kedūs, in the province of Kermian, where he had spent his youth and cultivated a natural taste for poetry. Having collected his compositions

in a Divan, he dedicated it to Osman Pasha, whom he designates as the conqueror of Tebrīz and Shirvān.

As Osman Pasha, son of Uzdemīr Pasha, took Tebriz in Ramazān A.H. 993, and died in Zulḳa'deh of the same year, the date of the dedication must fall between those two months. The Divan, however, contains some later compositions, among which is a long Ḳaṣīdeh, ff. 8 *a*—10 *b*, on the military riot which took place in Constantinople on the 16th of Jumāda I, A.H. 997, and on the tragic end of its victim, Muḥammed Pasha, Beglerbegi of Rumili.

According to Haj. Khal., vol. iii., p. 301, the author, قبولی الکدوسی, died A.H. 1000, and four of his couplets are quoted in the Zubdeh. Hammer makes no mention of him.

The preface is followed by an invocation in Persian verse, beginning:

كنهم بيش و من كمم چه كنم
ربنا اغفر ذنوبنا وارحم

The first Ḳaṣīdeh is addressed to Osman Pasha, and begins as follows:

الا ای حضرت پاشاء اكرم يوقدر اقرانك
وزير اعظم سن پادشاه ال عثمانك

The Ḳaṣīdehs, some of which are in praise of Sultan Murād III, and of the Serdār Ferhād Pasha, who was engaged, like Osman Pasha, in the Persian war, are followed by some Terjī-bends and Mukhammesāt, two of which are amplifications of Ghazels by Sultan Murād.

The alphabetical series of Ghazels, ff. 25 *a*—88 *a*, begins:

عمرك حاصلی نخل قد بالاكه فدا
عمرك حاصلی نم واريسه هب سكه فدا

At the end are some Mesnevis, including a Sāḳi Nameh, and laudatory poems, lastly some Rubā'is and Ferdiyyāt.

II. Foll. 108 *b*—143 *b*.

قصهء شيخ عبد الرزاق

The tale of Sheikh 'Abd ur-Rezzāḳ, an allegorical poem by Ẓiyā'i.

Beg. اچه لم ملك كماله راهی
ديه‌لم شوقله بسم الله

From a note in the handwriting of the copyist, at the end of the poem, we learn that the author, Ẓiyā'i Chelebi, a native of Mūstār, in the Sanjāḳ of Hersek, was carried off by plague, in his native town, a year after the composition of the poem, *i.e.* A.H. 992. Haj. Khal., who calls him Ẓiyā'i Ḥasan el-Mūstāri, vol. iii., p. 292, gives the same date for his death. He is not noticed by Hammer in his Gesch. der Osm. Dichtkunst.

In the course of a long prologue the author says that he had composed many Ghazels, but that, meeting with no favour in his native place, he had wandered forth and spent many years in exile and poverty. He returned at last to his home and, having found a generous patron in the person of a noble Emir, Yaḥyā'i Muḥammed Beg, whose literary accomplishments he extols at length, he dedicated to him the present work, which he describes as a poetical version of a prose story. He refers also to a previous poem of his on the love story of Verḳah and Gulshāh.

The date of the composition of the present Mesnevi, A.H. 991, is fixed by two chronograms in the last lines, which are as follows:

ددی تاريخ بو اوراقه كدا
رسمهاتم بعون المولی
بر دخی ايلدی ملهم الهام
نظم شيرينمه تاريخ نظام

The hero of the tale, Sheikh 'Abd ur-Rezzāḳ, also called the Sheikh of Ṣan'ān شيخ صنعان, is described as a famous saint, surrounded by flocks of devout disciples. Having become passionately enamoured of a Greek beauty, the daughter of Ḳaiṣar, who appeared to him in a dream, he starts in quest of her, and, after seeing her, is so distracted by love as to cast his faith and self-respect to the winds, and to become, at the fair one's behest, a keeper of swine.

Prefixed to the Mesnevi is a Terji'bend on the pains of exile, by the same Ẓiyā'ī, f. 106 *b* —107 *b*.

It begins دیار غربته دوشدم غم و درد اولدی یارانم and is imperfect at the end.

III. Foll. 145 *a*—205 *b*. Select poems, chiefly Museddesāt, Terkīb-bends, and Takhmīsāt, by various poets who lived in the tenth and the first half of the eleventh century of the Hijreh.

Those whose names recur most frequently are Fevri, who died A.H. 978 (v. Osm. Dichtk., vol. ii., p. 499), Āẓeri and 'Olvi, who died A.H. 993 (v. Haj. Khal., vol. iii., pp. 261, 297), Jināni, who died A.H. 1004 (v. Osm. Dichtk., vol. iii., p. 92), Bāḳi, who died A.H. 1008, Tīghi, who died A.H. 1027 (v. ib. iii., p. 167). 'Azmi Zādeh Ḥāleti, who died A.H. 1040, is one of the latest.

The collection appears to be the work of a poet, who inserted some of his own pieces, designating himself as the humble Jevri جوری الحقیر. See foll. 174 *b*, 186 *a*, 192 *b*. A poet, so called, Ibrāhīm Chelebi, of Constantinople, died A.H. 1065. See Osm. Dichtkunst, vol. iii., p. 417.

The following is an alphabetical list of poets quoted :

ادنبی f. 192 ; آذری ff. 150, 151, 162, 172, 198 ; آفتابی f. 182 ; امری f. 204 ; بادی f. 205 ; باقی ff. 176-7 ; بیانی f. 201 ; تیغی ff. 147-150, 168-171, 180-1, 194, 199, 200 ; جنانی ff. 157-8, 159-162, 185, 189, 196-8 ; جوری ff. 174, 186, 192 ; حالتی ff. 157, 166 ; حسن افندی f. 186 ; حضوری ff. 146, 165 ; خلیفه f. 193 ; خیالی ff. 203, 205 ; ذهنی f. 195 ; رحمی ff. 156, 181, 183-4 ; روحی f. 201 ; ساعی ff. 168, 202 ; سپاهی f. 204 ; سری f. 145 ; سعودی ff. 164, 194 ; سعیدی f. 202 ; سماعی ff. 147, 172, 183 ; شمعی f. 199 ; صادق ff. 178, 204 ; صبری ff. 158, 168 ; صیامی f. 194 ; ضعفی f. 156 ; عالی ff. 167, 171, 188, 195 ; عزمی ff. 146, 202 ; عطائی ff. 156, 179, 195 ; علوی ff. 156, 158, 168, 174, 189, 201 ; عهدی f. 187 ; فهمی f. 204 ; فوری ff. 164, 176, 182, 185, 187-8 ; قبولی ff. 180, 190 ; کدائی f. 159, کمال پاشا زاده f. 167 ; کناهی f. 193 ; لبیبی f. 146 ; لمعی ff. 164, 166 ; مانی ff. 172, 200, 202 ; مثالی f. 205 ; مشامی ff. 145, 181, 200-1 ; مطبعی f. 191 ; مقالی f. 203 ; منیری f. 150 ; مولوی f. 187 ; نادری ff. 166, 178, 198 ; نامی f. 166 ; نوعی ff. 180, 188 ; نهالی f. 145 ; والهی ff. 173, 179, 182 ; ویسی ff. 182, 191 ; هادی f. 183 ; هاشمی f. 157 ; هدائی f. 145 ; یحیی f. 191.

The last folios of the volume, 206, 207, contain miscellaneous verses by divers hands, among which is a chronogram for the accession of Sultan Muṣṭafa II, A.H. 1106.

Add. 7931.

Foll. 178 ; 10¼ in. by 6 ; 9 lines 3⅛ in. long ; written in fair Neskhi, with all the vowels, and with 'Unvān and gold-ruled margins, apparently early in the 17th century. [Rich, No. 187.]

شهنامهء آل عثمان

A rhymed chronicle of the Osmanli Sultans from the beginning of the dynasty to the reign of Murād III, by Seyyid Lukmān (see p. 53 *b*.)

Beg. بسم الله الرحمن الرحیم
تیغ ظفر پیکر حیّ قدیم

The year of composition, A.H. 999, is stated at the end, f. 177 *b*, in the following lines :

شکر خدایه که بو نظم بلند
آخر اولوب مختصر و دلپسند
صحّت اولورسه یازیله ماه و سال
فارسی شهنامه ده تفصیل حال
ماه فرخنده روز
همجرتك ارقاملری اوچ طقوز

In the last distich the place reserved for entering the names of day and month has been left blank in the MS.

The MS., which had been bound, apparently

for Rich, in a state of confusion, has been restored to its primitive order; but it has some lacunae. These occur mostly at the beginning of the several reigns. They are probably due to the fact that one leaf or two have been abstracted from those places for the sake of the miniatures which they contained. Three such miniatures are left, ff. 8, 9 and 17. They occupy the whole page, are of a fair style of execution, and represent three early Sultans, apparently Osman, Urkhan and Muḥammed I., with attendants. Throughout the first part of the MS., ff. 1—87, the margins are covered with stencilled ornamental designs in colours.

The work is divided into sections, which are separated by blank spaces, but have no headings. The contents are as follows: Prologue, f. 1 *b*. Ertoghrul, f. 4 *a*. Osman, f. 6 *b*. Urkhan, f. 7 *b*. Murad, f. 10 *a*. Bāyezīd I., f. 12 *a*. Sons of Bāyezīd I., f. 13 *a*. Muḥammed I., f. 16 *a*. Murād II., f. 22 *a*. Muḥammed II., f. 26 *b*. Murād II., second reign, f. 27 *b*. Muḥammed II., second reign, f. 28 *a*. Bāyezīd II., f. 35 *a*. Selīm I., f. 47 *a*. Sulcimān, f. 56 *a*. Selīm II., ff. 86 *a*—87 *b*.

The last section, which is imperfect at the beginning, comes also to an abrupt termination. It comprises only the events of A.H. 974-5, namely, the arrival of the Persian envoy, Shāh Ḳuli Khān, the rebellion of ʿOlyān in Baṣrah, and the expeditions of Sinān Pasha against Muṭahher in Yemen and against Tunis.

Foll. 88-9 contain an abridged version of the prologue.

The rest of the MS., ff. 90—178, is occupied by the latest portion of Luḳmān's chronicle. It ranges over the two years immediately preceding the time of composition, and assumes, for that period, the circumstantial character and tedious prolixity of a Court-circular.

It begins abruptly with some appointments which followed the military riot of Jumāda I, A.H. 997, and dwells on the financial and other reforms effected by the New Grand Vezir, Sinān Pasha. A long panegyric, addressed to him by the author, concludes, f. 97 *b*, with a request for employment:

دولتی افزون اولا عمری زیاد
تا ایده لقمانیده منصبله شاد

The next subject, which takes up nearly the whole space, is the conclusion of the Persian war and the mission of the Persian prince شاه اوغلی (Ḥaider Mirzā), with the ambassador Mehdi Ḳuli Khān and a numerous suite, to the Turkish Court. The arrival of the Prince at the camp of the Turkish general, Ferhād Pasha, at Ḥasan Ḳalʿah, near Erzerum, his reception in Constantinople, the various banquets given in his honour by the Sultan and by the Vezirs, and the presents exchanged on those occasions, are described at inordinate length. The last event recorded is the building by Sinān Pasha of a kiosk for Murād III., A.H. 999.

The last portion of the chronicle must have been written before the deposition of Sinān Pasha, which took place in Shevvāl of that same year. Several pages reserved for miniatures have been left blank.

Add. 7922.

Foll. 101; 11 in. by 7; 15 lines 2¾ in. long; written in elegant Nestalik, with two ʿUnvāns and gold-ruling, and with broad margins of blue and red tinted paper, covered with tasteful designs in gold; dated 1st Shaʿbān, A.H. 1046 (A.D. 1636). [Rich, No. 606.]

ديوان باقي

The Divan of Bāḳi, the greatest lyric poet of Turkey. See p. 118 *b*.

Beg. منت جناب حقه دمادم هزار بار
فصل شتاده باغ جهان اولدی نو بهار

The Divan begins with fifteen Ḳaṣīdehs, all of which have been translated by Hammer in

his version of Bāḳi's Divan, Vienna, 1825, or in his Gesch. der Osm. Dichtkunst. Both works are referred to in the following list: 1. In praise of Sultan Muḥammed III. (Osm. Dichtk., vol. ii., p. 370), f. 2 *b*. 2. Elegy on the death of Suleimān's daughter, Princess Mihr u Māh (Osm. Dichtk., p. 374), f. 3 *a*. 3. On the death of Suleimān (Divan, p. 36), f. 4 *b*. (Of this elegy the first seven lines only are extant, a leaf or more being lost). 4. Description of the palace of Ferīdūn Beg (Osm. Dichtk., p. 377), wanting the first eleven lines, f. 5 *a*. The remaining Ḳaṣīdehs are in praise of the following persons: 5. Sultan Suleimān (Divan, p. 6), f. 6 *b*. 6. Muḥammed Chelebi (Osm. Dichtk., p. 369), f. 8 *a*. 7. 'Ali Pasha (Divan, p. 15), f. 9 *b*. 8. Sultan Selīm II (Divan, p. 9), f. 11 *a*. 9. 'Ali Pasha (Divan, p. 19), f. 12 *b*. 10. Ḳāẓi Zādeh (ib., p. 23), f. 14 *b*. 11. Muḥammed Chelebi (ib., p. 27), f. 15 *b*. 12. Mufti Ebu Su'ūd (ib., p. 13), f. 17 *a*. 13. Khojah Sa'd ud-Dīn (ib., p. 30), f. 18 *b*. 14. Ḳubād Pasha (Osm. Dichtk., p. 362), f. 19 *b*. 15. Bābā Efendi (Khoja Sa'd ud-Dīn) (Osm. Dichtk., p. 367), f. 21 *a*.

The alphabetical series of Ghazels begins, f. 22 *b*, with the following verse (Divan, p. 41):

ازلدن شاه عشقك بندهء فرمانيوز جانا
سعادت ملكينك سلطان عاليشانيوز جانا

At the end, ff. 97 *b*—101 *a*, are three Mukhammesāt with a few Ḳiṭa'āt, Mesnevis and Ferdiyyāt.

From the following subscription it appears that this fine copy was written for Shah Ṣafi by Bendeh i Shāh i Nejef (the servant of 'Ali) Efshār.

بيمن اقبال بيزوال شاهى بتاريخ غره شهر شعبان المعظم ١٠٤٦ بتوفيق اتمام اين كتاب مستطاب موفق كرديد بنده شاه نجف افشار

There are eight whole-page miniatures, in Persian style, of a high degree of finish, on foll. 1, 2, 25, 30, 44, 77 and 89. On the second of these are written two lines of a Persian Ghazel by Bāḳi, beginning:

كلرخان سوى چمن عزم تماشا ميكنند

Bāḳi's Divan has been printed in Constantinople, 1859. For MSS. see the Catalogues of Paris, p. 330, No. 285, Leipzig, No. 320, Krafft, p. 73, Upsala, p. 124, Leyden, vol. ii., p. 128, S. Petersburg, p. 516, Gotha, p. 167, Vienna, vol. i., p. 648, and Munich, Nos. 165-6.

Add. 25,423.

Foll. 109; 8½ in. by 4½; 21 lines 2⅞ in. long; written in a distinct Nestalik, with two 'Unvāns and gold-ruling; dated the last day of Rebī' II, A.H. 1004 (A.D. 1595).

Another copy of the same Divan, written in the life-time of the poet, and more complete than the preceding.

Beg. ايتدى شهرى شرف مقدم سلطان جهان
رشك باغ ارم و غيرت كلزار جنان

The first section, that of laudatory poems, comprises twenty-seven pieces arranged under the names of the persons in whose praise they are, as follows: Sultan Suleimān, four pieces (translated by Hammer, Divan, pp. 6 and 3, Osm. Dichtk., pp. 361, 377), f. 2 *b*. Selim II, two pieces (Divan, pp. 10 and 9), f. 6 *b*. Murād III. eight pieces, f. 7 *b*. For the first three see Osm. Dichtk., pp. 371, 373. The five untranslated pieces begin as follows:

قدر اشكم اول بلور كم قيمت كوهر بله
لب لعلن خيال ايت كوشهٔ عزلتده پنهان اول
دوكلمش زلف مشك آسا او قد دلستان اوزره
دل صد چاكى سر زلف پريشانه چكر
شمدى بلدردى جهانه غمزهك آفت نيدوكن

Muḥammed III, one piece (Osm. Dichtk., p. 370), f. 12 *a*. 'Ali Pasha, two (Divan, pp. 15, 19), f. 12 *b*. Ḳubād Pasha, one (Osm. Dichtk., p. 362), f. 15 *b*. Ebu's-Su'ūd, one (Divan, p. 13, Osm. Dichtk., p. 364), f. 16 *b*. Ḳāẓi Zādeh, one (Divan, p, 23), f. 17 *b*. Akhi Zādeh, one (Divan, p. 27), f. 18 *b*. Muḥam-

med Chelebi, son of Ebu's-Su'ūd, one (Osm. Dichtk., p. 369), f. 19 *b*. Baba Efendi, two (Divan, p. 30, Osm. Dichtk., p. 367), f. 20 *b*. Ferīdūn Beg (Osm. Dichtk., p. 377), f. 22 *b*. Elegy on Suleimān's death (Divan, p. 36, Gibb, Ottoman Poems, p. 92), f. 23 *a*. Elegy on Princess Mihr u Māh's death (Osm. Dichtk., p. 374), f. 25 *a*.

The rest of the volume contains: Takhmīsāt of Ghazels by Suleimān, Selīm II, Murād III, and Nejāti Beg, f. 26 *a*. Persian Takhmīsāt and Ghazels, f. 28 *b*. Mesnevis, f. 31 *b*. Ghazels in alphabetical order, beginning as in the preceding copy, f. 33 *b*. Maṭāli', f. 107 *b*.

It is stated in the subscription that the MS. was written by Muḥammed B. 'Omer, called 'Āshiḳ, for Muṣṭafa Agha, Rikābdār, or equerry, of Sultan Muḥammed III.

Add. 19,447.

Foll. 65; 6½ in. by 3¾; 15 lines 2½ in. long; written in Neskhi, with all the vowels, apparently in the 17th century.

دیوان حالتی

The Divan of Ḥāleti.

Beg. یا الهی ذات پاکك حقیچون
هم جمالکله صفاتك حقیچون

The author designates himself only by his poetical name, Ḥāleti, which is found at the end of his Ghazels, and in the last verse of the first piece:

یا آلهی حالتی‌یه قل نظر
اهل عشقك سوز و سازی حقیچون

The Divan is throughout of a religious and mystic character. It contains several pieces in praise of the celebrated Sheikh Ibrāhīm Gulsheni (see p. 175 *b*), founder of the religious order which bears his name, and to which the author apparently belonged. Towards the end, ff. 65 *a*, 65 *b*, are two chronograms for the death of Sheikh Aḥmed, son and spiritual successor of the above Sheikh:

شیخ کامل فوتنه تاریخ در
قطب عارف احمد ابن گلشنی
سویلدی تاریخ بزه حالتی
کتدی ایوای احمد ابن گلشنی

Both give the same date, viz. A.H. 978.

From the above it becomes evident that the Divan is to be ascribed to Dervish Ḥāleti, whose proper name was Muḥammed, and who died A.H. 1012 (see Haj. Khal., vol. iii., p. 274, and Gesch. der Osm. Dichtkunst, vol. iii., p. 129), and not to his better known namesake, 'Azmi Zādeh Muṣṭafa Ḥāleti, who died A.H. 1040 (see p. 96 *b*), and is also the author of a Divan (see Haj. Khal., ib., and the Leyden Catalogue, vol. ii., No. 711).

A poem said to have been composed in Cairo by Gulsheni Zādeh Ḥāleti Efendi (Leyden Catalogue, vol. v., p. 190), is probably by the author of the present Divan.

Contents: Ḳaṣīdehs and Mesnevis, f. 2 *b*. Terkīb-bends and Mukhammes, f. 13 *a*. At the beginning of this section are two Sāḳi Nāmehs, the first of which commences:

ساقیا صون بزه می حمرا
تا که جوش ایده دلده ذوق صفا

Ghazels in alphabetical order, f. 19 *a*.

Beg. ورد ایدن نام خدایی یوری هرصبح و مسا
قلبك ایینه سی تا کم بوله ذکریله جلا

A few Ḳiṭ'ahs, Rubā'is, and Ferdiyyāt, ff. 63 *b*—66 *a*.

The copyist designates himself as one of the servants of Sheikh Gulsheni درویش عثمان بیجان از بنده‌گاه [بندگان] حضرت گلشنی قدس الله سره

The date of transcription is partly torn; only the last numeral, والف, "thousand," is left.

On the fly-leaf is written in Turkish, "Martin 1850. Bought at 'Aintāb, Syria."

Or. 1155.

Foll. 181; 7¾ in. by 4½, 21 lines 2⅛ in.

long; written in minute and cursive Nestalik; dated Istambul, 22 Sha'bān, A.H. 1088 (A.D. 1677); partly discoloured by damp. [Alex. Jaba.]

A collection of poems by various authors, who lived in the first half of the eleventh century of the Hijreh, to which is prefixed a table of contents with the heading فهرست ما فی هذه المجموعه

I. Foll. 8—42. Rubā'is of 'Azmi Zādeh Ḥāleti Efendi (see p. 96 *b*), in alphabetical order, with the heading رباعیات فاضل جلیل الاثار عزمی زاده حالتی افندی

Beg. جانسوز اولیجق محبت ذات خدا
طور دلی نور عشق ایدر ناپیدا

The Rubā'is of Ḥāleti are mentioned with special praise in Khulāṣat ul-Eṣer, f. 431. Haj. Khal. notices them under the title of دیوان الرباعیات, vol. iii., p. 274.

II. Foll. 43—64. A Sāḳi Nāmeh, by Riyāẓi Efendi, with the heading ساقی نامه بلاغت نظام مرحوم ریاضی افندی

Beg. حمد اول احد قدیم پاکه
فیض کرمی صو ویردی تاکه

Riyāẓi (Muḥammed B. Muṣṭafa el-Aṣamm), the biographer of poets, was born A.H. 980. He followed the legal career, and died A.H. 1054. See Osm. Dichtkunst, vol. iii., p. 367, Haj. Khal., vol. ii., p. 262, vol. iii., pp. 282, 572, and the Vienna Catalogue, vol. i., p. 660. The Sāḳi Nāmeh is noticed by Fleischer, Leipzig Catalogue, p. 547 *b*. See also below, p. 196 *a*.

III. Foll. 65—92. Leila u Mejnūn, a Mesnevi, by Ḳāf Zādeh Fā'iẓi, with the heading: لیلای مجنون مرحوم قاف زاده فایضی افندی

Beg. ای کوکبه بخش خسرو عشق
دل ملکن ایدن قلمرو عشق

Fā'iẓi ('Abd ul-Ḥayy B. Feiẓ-ullah) author of the well-known anthology, Zubdet ul-Esh'ār, began his career as a Muderris, and became, A.H. 1026, Ḳāzi of Salonik. See Khulāsat ul-Eṣer, f. 453, where he is said to have died about A.H. 1032. According to Haj. Khal., vol. iii., p. 300, his death took place A.H. 1031. See also Flügel, Vienna Catalogue, vol. i., No 699.

In the Gesch. der Osm. Dichtk., vol. iii., p. 151, Hammer has confounded Ḳāf Zādeh Fā'iẓi, the author of the Zubdet ul-Esh'ār, with his father Feiẓ-ullah, the Ḳāzi 'Asker of Rumili, whose takhalluṣ was Feiẓi فیضی, and who died A.H. 1020. See Khulāṣat ul-Eṣer, f. 96, and Fezlekeh, vol. i., p. 341.

The Leila Mejnūn, which is not noticed by the above authors, appears to have been left unfinished. The present fragment consists of little more than the prologue, which contains a panegyric on Osman II (A.H. 1026—31) as the reigning Sultan. The narrative, which begins f. 86 *a*, comes to an abrupt termination, f. 92 *a*.

The prologue concludes with a Sāḳi Nāmeh of upwards of 160 Beits, ff. 82 *a*—86 *a*, beginning:

ساقي قو تغافل و غروری
قل تسلیه جان نا صبوری

This piece is mentioned in the table of contents prefixed to a collection of Sāḳi Nāmehs, Add. 7925, as part of the Leila u Mejnūn of Ḳāf Zādeh Fā'izi. See p. 196 *a*.

IV. Foll. 93—96. Sāḳi Nāmeh, by Ṣabūḥi, ساقی نامه صبوحی

Beg. حمد اکه که ایتدی صنع پاکی
مست می جان بو تیره خاکی

In the table of contents the author is called Ṣabūḥi Dedeh. He was Sheikh of a Mevlevi cloister in Constantinople, and died A.H. 1057. See Gesch. der Osm. Dichtk., vol. iii., p. 393.

V. Foll. 97—133. Divan of Seyyid Ṣabri Chelebi دیوان سید صبری چلبی

Beg. تعالى الله زهى رخش صباسير سليمانى
كه اكه صبح نصرتدر صباح لخير پيشانى

Sabri (Muḥammed Chelebi), called ʻIlmi Zādeh, was Mulāzim to the Mufti Yaḥya Efendi, and afterwards Ḳāzi. He died A.H. 1055. See Gesch. der Osm. Dichtk., vol. iii., p. 369, and Haj. Khal., vol. iii., p. 290.

Contents: Ḳaṣīdehs in praise of Sultan Murād IV, of Muḥammed Girāi Khān, of the Muftis Ebu Saʻīd (A.H. 1053—65), Akhī Zādeh Ḥusein Efendi (A.H. 1041—43), Yaḥya Efendi (died A.H. 1053), of the poet ʻAli Riẓā'i Efendi (v. infra, p. 198 *b*, iv.), etc.

Ghazels in alphabetical order, f. 108 *a*, beginning:

تيره راه غمده هتالمز سالك عشق خدا
هر شرار دود دل بر شبچراغ اولور اكا

Muḳaṭṭaʻāt, with chronograms for A.H. 1035 and 1037, f. 131 *b*. Mufredāt, f. 132 *a*.

Another recension of Ṣabri's Divan forms part of Add. 7930; but it is not so rich as the present, and is differently arranged. A copy is mentioned in the Paris Catalogue, p. 330, No. 279.

VI. Foll. 136—178. گلشن نياز Gulshen i Niyāz, by Ḳarah Chelebi Zādeh ʻAbd ul-ʻAzīz Efendi B. Ḥusām ud-Dīn, a Mesnevi composed at the time of the poet's banishment to Cyprus, with the heading كتاب كلشن نياز لشيخ الاسلام و مفتى الانام عبد العزيز افندى الشهير بقره چلبى زاده

Beg. باسم من علم بنى آدم
آلت فيض دانش اولدى قلم

ʻAbd ul-ʻAziz B. Ḥusām ud-Dīn, called Ḳarah Chelebi Zādeh, and, in poetry, ʻAzīzi, is the author of the history entitled Revẓat ul-Ebrār, and dedicated, A.H. 1058, to Sultan Ibrāhīm (see Gesch. des Osm. Reiches, vol. ix., p. 187, and the Vienna Catalogue, vol. ii., p. 96). He was appointed, A.H. 1036, Ḳāzi of Mecca, and, A.H. 1043, to the same office in Constantinople. A dearth of butter, which occurred in the capital, A.H. 1044, and was imputed to him, so incensed Sultan Murād IV, that he ordered him to be drowned in the sea. A counter-order, obtained by Beirām Pasha, and commuting his sentence to banishment to Cyprus, arrived just in time to save his life (see Naʻīmā, vol. i., p. 577). The present poem contains the author's apology, and his appeal to the Sultan.

ʻAbd ul-ʻAzīz was recalled A.H. 1045, rose successively to the posts of Ḳāzi ʻAsker and (A.H. 1061) of Mufti, and died A.H. 1068. See Gesch. der Osm. Dichtk., vol. iii., p. 426, Khulāṣat ul-Eṣer, f. 496, and Wüstenfeld, die Gelehrten-Familie Muhibbi, p. 48.

Copyist: ابو بكر بن احمد شاكرد موقوفات

Sloane 3584.

Foll. 79; 11½ in by 7; 15 lines 4¼ in. long; written in fair Nestalik, with an ʻUnvān and gold-ruled columns, probably about A.D. 1630. Bound in ornamental stamped and gilt leather covers.

پاشا نامه

A poetical account of the military transactions in which Kenʻān Pasha was engaged from A.H. 1036 to A.H. 1038, by طلوعى Ṭulūʻī

Beg. حمد ايده‌ليم اللهه كه آغاز سخندر
حمد ايلمك اهل سخنه رسم كهندر

The MS. has suffered from damp, and, some of the adhering pages having been incautiously pulled asunder, portions of the writing, especially in the prologue, are lost. Enough, however, remains to show the origin of the work. The author describes himself as the panegyrist of the reigning Sultan Murād (IV), who had raised him, he says, from a position of obscurity and want, to overwhelm him with favours. He states that, having been shown by Kenʻān Pasha a prose record of that

general's campaigns, he volunteered to turn it into verse, as an acceptable offering to His Majesty. The narrative begins in the month of Rejeb, A.H. 1036, when Ken'ān Pasha received from the Sultan, upon the recommendation of the Ḳāim Maḳām, Rejeb Pasha, the mission of restoring order in the province of Rumili, then infested by banditti. Ken'ān Pasha set out with a body of troops in the ensuing month of Sha'bān, marched successively through Rodosjik, Dirama, Gallipoli, Salonik, Yenijeh Vardar, Yenishehr, and completely routed the Albanian rebels. He was subsequently called to Adrianople, and took a prominent share in military operations against the rebellious Tatar prince, Shāhīn Girāi, whose defeat and escape are narrated at great length, and in the installation of Jānibeg on the throne of the Crimea (A.H. 1037; v. Na'īmā, vol. i., p. 455). The poem is imperfect at the end; the last portion extant is a detailed account of the naval victory gained by Ken'ān Pasha over Cosack freebooters in the Black Sea. (That engagement took place off the island of Monastir at the end of Ṣafer, A.H. 1039; see Na'īmā, vol. i., p. 489.)

In the prologue the poet mentions, among the glorious achievements of Murād IV, his rebuilding of the Ka'bah (which had been destroyed by a flood on the 19th of Sha'bān, A.H. 1039; see Na'īmā, vol. i., p. 490). Hence it may be inferred that the poem was written, at the earliest, A.H. 1040.

Its hero, Ken'ān Pasha, became subsequently governor of Buda, and lastly Kapudan Pasha, A.H. 1066; but he was dismissed a few months later, in consequence of his disastrous defeat in an engagement with the Venetian fleet in the Dardanelles on the 4th of Ramazān, A.H. 1066.

The author's name, and the dedication to Murād, are found in the following lines written above and below a portrait of that Sultan, f. 9 *a*.

بو قصهء مشكين رقم سحر حلالى
بو معجز عيسى نفس فيض خيالى
سلطان جهانبانك ايدوب نامنه ترتيب
مجلسلرى تصوير اولنه جدولى تذهيب
اندن ايده مدح شه دورانى طلوعى
آهنك سخن ايليه ثبت ايده وقوعى

A poet of the same name is mentioned by Hammer, Gesch. der Osm. Dichtk., vol. iii., p. 322; but his identity with the author of the present work appears doubtful.

The MS. contains four whole-page miniatures of a fair style of execution. The first three are portraits of Sultan Murād with courtiers and attendants; the fourth represents three Turkish galleys in action.

A short Latin notice, in the handwriting of Salomon Negri, is prefixed to the MS.

Add. 7935.

Foll. 138; 8 in. by 4½; about 23 lines 2¼ in. long; written in Nestalik, partly in diagonal lines, apparently in the 17th century.

[Rich, No. 261.]

The Ḳaṣīdehs, or laudatory poems, of Nef'i نفعى

Beg. منم كه مصحف انديشه حسب حال منست
سر صحيفهء او آيت كمال منست

Nef'i (Omer Efendi), born in Ḥasan Ḳal'asi, near Erzerum, followed the avocation of an accountant, and became the panegyrist and favourite of Murād IV, and one of the most brilliant poets of his reign. But he made many and powerful enemies by his pungent satires. One of these having roused the wrath of the Grand Vezir Beirām, the poet was surrendered by Murād to the revengeful Pasha, who had him strangled in the palace, A.H. 1044. See Na'īmā, vol. i., p. 586, and Haj. Khal., vol. iii., pp. 318, and 631. In the Fezlekeh, vol. ii., p. 183, the same event is recorded under A.H. 1045. Compare Khulāṣat

ul-Eṣer, f. 61, Osm. Dichtkunst, vol. iii., p. 234, and Gibb, Ottoman Poems, p. 208.

The Ḳaṣīdehs are arranged according to subjects, as follows: Four Ḳaṣīdehs in praise of Muḥammed, f. 1 *b*, the first three of which are Persian. Ḳaṣīdehs in praise of the Sultans, viz. Aḥmed I, f. 9 *a*; Osman II, f. 29 *b*; Murād IV, f. 40 *b*. Ḳaṣīdehs in praise of the following Grand Vezirs: Murād Pasha (A.H. 1015—1020), f. 65; Naṣūḥ Pasha (A.H. 1020—1023), f. 70 *a*; Muḥammed Pasha (Dāmād, A.H. 1023—1029), f. 80 *b*; Khalīl Pasha (A.H. 1026—1037), f. 88 *a*; ʿAli Pasha (A.H. 1029-30), f. 90 *a*; Ḥusein Pasha (A.H. 1030—1032), f. 92 *a*; Ḥāfiẓ Aḥmed Pasha (A.H. 1034—1041), ff. 94 *b*, 99 *b*; Muḥammed Pasha (A.H. 1041—1046), f. 96 *b*; Khusrev Pasha (A.H. 1037—1041), f. 101 *a*; Beirām Pasha (Ḳāʿim-Maḳām A.H. 1038—1046, afterwards Grand Vezir), f. 105 *a*.

Ḳaṣīdehs in praise of Muṣṭafa Pasha, the Mufti Esʿad Efendi, and other dignitaries, with a few Ḳiṭʿahs at the end, ff. 107 *a*—138 *a*,

The Divan of Nefʿi has been printed in Bulaḳ, A.H. 1252, and lithographed in Constantinople A.H. 1269. For copies of his satires entitled سهام قضا, see the Catalogues of Leyden, vol. ii., Nos. 712-13, and Vienna, vol. i., p. 656. A Sāḳi Nāmeh, by Nefʿi, is noticed in the Leipzig Catalogue, p. 547 *b*.

Or. 1170.

Foll. 100; 7¾ in. by 4¼; 19 lines 2⅝ in. long; written in fair Nestalik, with ruled margins, apparently in the 17th century.

[Alex. Jaba.]

كتاب ملحمه

A versified treatise on prognostics to be derived from eclipses, halos, shooting-stars, rainbow, hail, peculiar appearance of the sky, and other meteorological phenomena, according to their occurrence in the months of the solar year, from Teshrīn Evvel to Eilūl.

Beg. بعد حمد خدا و نعت نبی
ملحمه نظمنك بو درسببی

The author, whose name does not appear, says in the prologue that the original work had been previously translated from Persian into Turkish verse by a poet called Ṣalāḥ ud-Dīn.

بوندن اقدم بر اهل نظم كزين
كه دينور نامنه صلاح الدين
فارسى نسخه دن بو ملحمه‌ئى
يعنى بو قول طرفه زمزمه‌ئى
طرز روميده ايلمش بسته
قلمه‌مش بر اصوله پيوسته

The verses being defective, and the language obscure, the writer, although protesting that the task was beneath him, had been prevailed upon by a friend to re-write the work in a correct and elegant style.

The date of composition, A.H. 1045, is expressed at the end of the prologue by the following chronogram:

سال تاريخنى ايدر اشعار
نظم احوال جو اولنسه شمار

The MS. is imperfect at the end; it breaks off before the end of the chapter relating to Eilūl in the section headed:

نقل احكام رعد ميكردد

This is evidently the work which Haj. Khal. mentions under ملهمه, vol. vi., p. 119. He says that it was first put into verse by Ṣalāḥ ud-Dīn, and afterwards altered and improved by a poet of his time with the poetical surname of Jevri, who completed it A.H. 1015.

The original poem of Ṣalāḥ ud-Dīn, entitled Shemsiyyeh, was composed A.H. 811. Hammer gives a full analysis of its contents, in substantial agreement with the present work, in the Gesch. der Osm. Dichtkunst, vol. i., pp. 73—89. According to ʿĀli, Kunh ul-Akhbār, vol. v., p. 237, Ṣalāḥ ud-Dīn, the author of the ملحمه, was the father of Sheikh

Yāziji Oghli Muḥammed and of Aḥmed Bīj'ān (v. supra, p. 17 *b*). Copies are described by Fleischer, Leipzig Catalogue, No. 262, Dresden Catalogue, No. 77, and by Pertsch, Gotha Catalogue, Nos. 203—205.

Jevri, whose proper name was Ibrāhīm Chelebi, was a Mevlevi and one of the most eminent poets of the reign of Murād IV. He died A.H. 1065. See Gesch. der Osm. Dichtkunst, vol. iii., p. 417. His Divan is noticed in the Paris Catalogue, p. 328, No. 260, and in the Vienna Catalogue, vol. i., p. 654.

Or. 2835.

Foll. 79; 7½ in. by 4½; 17 lines 2½ in. long; written in small and fair Nestalik, with 'Unvān and silver-ruled margins; dated 1st Sha'bān, A.H. 1054 (A.D. 1644).

دیوان یحیی

The Divan of Yaḥya.

Beg. ای جمالکله یثرب وبطحا [بطحا]
رشك فردوس و جنت ماوی

Yaḥya Efendi was the son of Zekeriyya Efendi, who died as Mufti A.H. 1001. He was raised to the same office, which he occupied, with short intervals, from A.H. 1031 to the day of his death, the 18th of Zulka'deh, A.H. 1053. He stood high in the favour of Sultan Murād IV, whom he accompanied in the campaigns of Erivan and Baghdād. Full notices of his life will be found in the Fezlekeh, vol. ii., p. 231, Na'īmā, vol. ii., p. 33, Khulāṣat ul-Eṣer, f. 477, and Gesch. der Osm. Dichtkunst, vol. iii., p. 378. He was known as a poet as early as A.H. 994, when Kinali Zādeh gave him a place in his Tezkireh.

Contents: Ghazels in alphabetical order, including, towards the end, f. 61 *b*, a Terkīb addressed to Sultan Murād. Muḳaṭṭa'āt, f. 69 *b*. Chronograms with dates ranging from A.H. 1009 to 1048, f. 71 *b*. Mufredāt, f. 74 *a*. Sāḳi Nāmeh, a Mesnevi (the same as in Add. 7925, i) f. 76 *b*. Takhmīs, f. 78 *b*.

Several of the Ghazels are addressed to Sultan Murād IV, and a few to Aḥmed I. and Osman II.

The Divan must have been collected at an early date; for a copy, written A.H. 1032, is noticed in the Leyden Catalogue, vol. ii., No. 714. For other MSS. see below, Add. 11,525, ii, and the Catalogues of Paris, p. 330, No. 278, Leipzig, No. 322, and Vienna, vol. i., No. 708.

Most copies begin with the following verse, which in the present MS. belongs to the second Ghazel:

بر دلده که عشقك اودی اوله پیدا
حاشا که سوی یانمیه خاشاك آسا

Or. 1156.

Foll. 74; 8 in. by 4½; 23 lines 2⅝ in. long; written in small and cursive Shikesteh-āmīz, apparently in the 17th century.

[Alex. Jaba.]

I. Foll. 1—38.

دیوان ریاضی

The Divan of Riyāẓi, who died A.H. 1054. See p. 190 *a*, art. ii.

Beg. نچه بر رغبت بیحاصل دنیا نچه بر
نچه بر بر ایکی بدمستله غوغا نیچه بر

Contents: Ḳaṣīdehs, mostly eulogies on Sultan Murād IV; the last is in praise of the Grand Vezir (Chelebi) 'Ali Pasha (A.H. 1029-30), f. 1 *b*. Ghazels in alphabetical order, f. 8 *b*, beginning.

سالك عشقم چقن راه جنوندر بکا
سنك جفای فلك راهنموندر بکا

Rubā'iyāt, f. 32 *b*. Maṭāli' and Mufredāt, f. 37 *a*. A copy of the Divan is described in the Vienna Catalogue, vol. i., p. 660.

II. Foll. 39—74.

دیوان فائضی

The Divan of Fā'iẓi (Ḳāf Zādeh), who died A.H. 1031. See p. 190 *a*, art. iii.

Beg. سحر اولنجه بكار زمين سپهره مماس
سپيده صنمه كه تصعيد زيبق ايتدى بوطاس

Contents: Ḳaṣīdehs in praise of the Imāms ʻAli, Ḥasan, and Ḥusein, of the Sultans Osman II. and Aḥmed I, of the Mufti Yaḥya Efendi, and of the Grand Vezirs (Chelebi) ʻAli Pasha (A.H. 1029-30) and Dilāver Pasha (A.H. 1030-31), f. 39 *b*. Ghazels in the usual order, foll. 56 *b*—75 *b*, beginning:

عشق طوفان بلا در سودمند اولمز سكا
ايلسك اى كوهكن بيك كره كوهه التجا

Add. 7925.

Foll. 102; 7¾ in. by 4; 18 lines 2¼ in. long; written in a neat Nestalik Shikesteh-āmīz, with ʻUnvān and gold-ruled margins, apparently in the first half of the 17th century. [Rich, No 170.]

A collection of six Sāḳi Nāmehs, composed by different poets who lived in the first half of the eleventh century of the Hijreh. From the headings prefixed it appears that most of them were still living when the MS. was written.

I. Foll. 1—3. Sāḳi Nāmeh of the Sheikh ul-Islām Yaḥyā Efendi (p. 194*a*), with the heading ساقى نامهء حضرت شيخ الاسلام يحيى افندى سلمه الله

Beg. كل اى نشوه دار شراب الست
بلا كوچه سى ايچره اوكار و مست

The poem consists of seventy-seven Mesnevi verses. It is included in the Divan described by Fleischer, Leipzig Catalogue, No. 322.

II. Foll. 4—19. Sāḳi Nāmeh of ʻAzmi Zādeh Ḥāleti (see p. 96 *b*), with the heading ساقى نامهء حضرت عزمى زاده حالتى افندى سلمه الله

Beg. كل اى ساقى كلك اولوب تيزكام
تهى ساز خم دوات أول مدام

The poem is divided into fifteen sections, called Maḳāleh, and contains 515 Mesnevi verses. A Sāḳi Nāmeh, with the same beginning, is ascribed by Ḥanīf Zādeh to a later poet. See Haj. Khal., vol. vi., p. 585.

III. Foll. 19 *b*—22. Sāḳi Nāmeh of Sheikhi Efendi, with the heading ساقى نامهء حضرت ولى النعم شيخى افندى طال بقاه, from which it appears that the author was the patron of the collector of the poems.

Beg. كل اى مست پيمانهء معرفت
بكتور رقصه ساقى بى ساغر صفت

Seyyid Muḥammed B. Muḥammed B. Burhān ud-Dīn el-Ḥuseini, with the poetical surname of Sheikhi, belonged to a noble Seyyid family of Ḥamīd. He was born in Constantinople, and began his official career as Mulāzim of the Mufti Yaḥya Efendi. In A.H. 1033 he was appointed Ḳāzi of Jerusalem, and, A.H. 1034, succeeded his uncle, Sherīf Efendi, as Naḳīb ul-Eshrāf. But, having incurred the displeasure of Murād IV, he was deposed, A.H. 1043, and sent as Ḳāzi to Mecca. Death overtook him on the way thither, in Jidda, in the same year. See Khulāṣat ul-Eṣer, f. 307, Fezlekeh, vol. ii., p. 162, Naʻīmā, vol. i., p. 572, and Osm. Dichtkunst, vol. iii., p. 227. His Sāḳi Nāmeh is a Mesnevi of 111 verses.

IV. Foll. 23—69. A Sāḳi Nāmah, entitled ʻĀlem Numā, by Nevʻi Zādeh ʻAṭā'i. In the table of contents: ساقى نامهء مسمى بعالمنما لاستاد الشعرا نوعى زاده عطائى

Beg. بنام خداوند افلاك و خاك
بدارندهء كوى جوكان تاك

ʻAṭā'i (ʻAṭā-ullah B. Yaḥya), son of Nevʻi Efendi, was born A.H. 991. He followed, with success, the legal profession, and rose to the first rank among the poets of his time. He died in Constantinople A.H. 1044, and left a continuation of Mejdi's translation of the Shaḳā'iḳ, a Divan and a Khamseh. See Fezlekeh, vol. ii., p. 168, Khulāṣat ul-Eṣer, f. 355, Osm. Dichtkunst, vol. iii., p. 244, and Gibb, Ottoman Poems, p. 207.

The present poem, which is the fourth of the author's Khamseh (v. Vienna Catalogue, vol. i., p. 655), is dedicated to Osman II. It is divided into 41 sections, a table of which is given at the beginning, and consists of 1561 Mesnevi verses and twelve Rubā'is.

The date of composition, A.H. 1026, and the title 'Ālem Numā, are found in the following line, f. 68 *a*:

تمامینه تاریخ اولورسه روا
شرابیله پر جام عالمنما

Copious extracts are given in translation by Hammer, Osm. Dichtkunst, vol. iii., pp. 268—2ɔ1.

V. Foll. 70—99. Sāḳi Nāmeh, entitled Nuḳl i Mejlis, by Riyāẓi Efendi, containing 1025 Mesnevi lines, ساقی نامهء حضرت ریاضی افندی المسمی بنقل مجلس See p. 190*a*, ii.

VI. Foll. 99 *b*—102. Sāḳi Nāmeh by Jem'i, in 101 Mesnevi verses, ساقی نامهء شاعر خوش ادا جمعی افندی

Beg. کل ای ساقی بزم عشق خدا
قدح رقصه کلسون مثال سما

Jem'i (Muḥammed Efendi), who belonged, like the preceding poets, to the class of the 'Ulemā, is the author of a Divan (Haj. Khal., vol. iii., p. 271). He died A.H. 1075. See Osm. Dichtkunst, vol. iii., p. 459, where a short extract from the Sāḳi Nāmeh is given. See also the Leipzig Catalogue, p. 547 *b*.

The table of contents gives the titles of two more Sāḳi Nāmehs which are not found in this volume, one from the Leilā u Mejnūn of Ḳāf Zādeh Fā'iẓi (p. 190 *a*, iii) and the other from a poem of the same title by Fuẓūli (Or. 405).

Add. 7924.

Foll. 54, 10½ in. by 7; about 23 lines of unequal length, partly diagonally written, on gold-sprinkled paper, with gold-ruled margins, apparently in the 17th century.

[Rich. No. 167.]

دیوان فهیم

The Divan of Fehīm.

Beg. دون کیجه چرخه کم عتاب ایتدم
حشره دك وقف اضطراب ایتدم

Fehīm (Ūnji Zādeh Muṣṭafa Chelebi), born in Constantinople, flourished under Murād IV. and Ibrāhīm I. He attached himself to Eyyūb Pasha, whom he accompanied to Egypt, and, after staying some time in that country, died on his return-journey, according to Ṣafā'i, A.H. 1058. Riẓa and Sheikhi give an earlier date for his death, A.H. 1054. Eyyūb Pāshā held the office of governor of Egypt from Rebī' I, A.H. 1054 to Rebī' I, A.H. 1056 (Add. 7878, f. 45). See Fehīm's life in Osm. Dichtkunst, vol. iii., p. 370, and the contents of his Divan, ib. p. 374, and in the Vienna Catalogue, vol. i., p. 659. A copy is noticed by Rosen, Marsigli Collection, p. 20, No. 3289.

Contents: Ḳaṣīdehs in praise of Muḥammed, f. 2 *b*, of Murād IV, f. 5 *b*, of Eyyūb Pasha, f. 7 *b*, of the Miḳyās, f. 8 *a*, of 'Avni Efendi, f. 9 *b*, and a Fakhriyyeh, f. 11 *a*. Terji'bends, Terkīb-bends, and Ḳaṣīdeh i Shikāyet, f. 12 *a*. Ḳiṭ'ahs and chronograms ranging from A.H. 1048 to 1054, f. 18 *b*. Ghazels in alphabetical order, f. 21 *b*, beginning:

ای وجودك پرتوندندر عدیم اولمق بکا
واجب اولدی سایهء مهر قدیم اولمق بکا

Three Persian Ghazels, f. 51 *a*. Ḳaṣīdeh on the appointment of Eyyūb Pasha, concluding with a chronogram for A.H. 1054, f. 51 *b*. Rubā'is in alphabetical order, ff. 52 *a*—54 *a*.

The Ḳaṣīdeh translated by Hammer, l. c., p. 373, and designated as the first of the Divan, occupies the second place in this copy. The Divan of Fehīm is mentioned by Pertsch, Gotha Catalogue, No. 172.

Add. 7930.

Foll. 221; 9 in. by 4¾; 17 lines 2¾ in. long; written in fair Nestalik, with several ʿUnvāns and gold-ruled margins, apparently in the 17th century. [Rich, No. 185.]

I. Foll. 1—118.

دیوان نائلی

The Divan of Nā'ili.

Beg. نطق آفرین که طبعمه فیض مقال ایدر
الهام نعت مفخر اصحاب و آل ایدر

Nā'ili (Yeni-Zādeh Muṣṭafa Efendi), a native of Constantinople, was secretary of the Divan, and died A.H. 1077. See Osm. Dichtkunst, vol. iii., p. 467.

Contents: Ḳaṣīdehs in praise of Muḥammed, f. 1 *b*; of the Sultans Murād IV, f. 7 *b*, and Muḥammed IV, f. 10 *a*; of the following Grand Vezirs: Muṣṭafa Pasha (Ḳara Muṣṭafa A.H. 1048—1053), f. 11 *b*, Muḥammed Pasha (A.H. 1053—1055) f. 12 *b*, Ṣāliḥ Pasha (A.H. 1055—1057), f. 19 *b*, Muḥammed Pasha (A.H. 1058-59), f. 23 *a*, and of some other dignitaries. A Terjīʿbend on his brother's death, f. 39 *a*.

Ghazels in alphabetical order, f. 41 *b*, beginning:

یم آتش خروش دلده اولدقجه سکون پیدا
ایدر هر داغ حسرت تنده بیر کرداب خون پیدا

(The Ghazel translated by Hammer, l. c., p. 468, is found with considerable variations, f. 89 *a*.)

Terjīʿ and Terkīb-bends, ff. 113 *a*—118 *a*.

The Divan of Nā'ili has been printed in Bulak, A.H. 1253. A copy is noticed in the Leyden Catalogue, vol. ii., p. 129, No. 716.

II. Foll. 119—136.

دیوان وجدی

The Divan of Vejdi.

Beg. غم زلفکله آهمدن کاوله دود درون پیدا
اولور دستار عشقه سنبل باغ جنون پیدا

Vejdi (ʿAbd ul-Bāḳi), of Constantinople, was secretary of the Divan, and afterwards chancellor (Beglikji). He was put to death by order of Sultan Ibrāhīm, at the instigation of his former patron, the Re'is Efendi, A.H. 1071. See Osm. Dichtkunst, vol. iii., p. 444, where some Ghazels found in the present MS. are translated.

The Divan consists of Ghazels, in alphabetical order, with a few Ḳitʿahs and Ferdiyyāt at the end, ff. 134 *a*—136 *b*.

The Divan Vejdi, described by Flügel, Vienna Catalogue, vol. i., p. 661, appears to be by another poet.

III. Foll. 137—179.

دیوان صبری

The Divan of Ṣabri. See p. 191*a*.

Beg. کچدی قلجدن فتن روزکار
سیف ید اللهی اولوب آشکار

Contents: Ḳaṣīdehs in praise of Sultan Murād IV, f. 137 *b*, of Yaḥya Efendi (Mufti A.H. 1031—1041), f. 142 *b*, and of the poet ʿAli Rizā'i, f. 146 *b*. Ghazels in alphabetical order (with a few Maṭāliʿat the end), ff. 149 *b*—179 *b*, beginning:

برق امل سوز می عشق خدا در بکا
عشق خدا مایهء سور و صفادر بکا

IV. Foll. 181—221. The Persian Divan Naẓīri Ṭūsi. See the Persian Catalogue, p. 641 *b*.

Add. 7919.

Foll. 31; 8 in. by 5½; about 15 lines 3¼ in. long; written in cursive Nestalik, apparently in the 17th century. [Rich, No. 178.]

دیوان نائلي

The Divan of Nā'ili. See above, art. i.

Beg. چین نازم جبین کشای دلم
فتنهیم کنج اختفای دلم

This collection is not so copious as the preceding, and it is differently arranged. The Ḳaṣīdeh in praise of Muḥammed, with which it begins, is the fourth piece in the

preceding MS., f. 5 *a*. Most of the laudatory poems are omitted. The Ghazels begin, f. 12 *b*, with the following line:

سن ویرب سن عاریت بو جان محزونی بکا
سندن ایرلمق همان اولمکدر ای خونی بکا

This is the tenth Ghazel of the preceding copy, f. 43 *a*.

The margins contain additional poems; the first is a Ḳaṣīdeh in praise of Ṣun'ī Zādeh Muḥammed Efendi (Mufti A.H. 1072-73), which is found in Add. 7930, f. 35 *a*.

Add. 7933.

Foll. 93; 9 in. by 5¼; 15 lines 3¼ in. long; written in fair Shikesteh-āmīz, with 'Unvāns and gold-ruled margins; dated Constantinople, Rejeb, A.H. 1107 (ff. 15 *b*, 53 *a*) and Adrianople, Zulḥijjeh, A.H. 1108 (f. 93 *b*) (A.D. 1696-7). [Rich, No. 186.]

I. Foll. 1—15.

دیوان ندیم

The Divan of Nedīm,

Beg. هلاك ایتدك فغان ای روزه اول خورشید تابانی
کرکمز باکه عیدك ایتمه تك آزرده جانانی

The poet, who signs some letters appended to the Divan, Muḥammed Nedīm, is distinct from a better known, but later, poet of the same name, Nedīm (Aḥmed), who died A.H. 1142 (see p. 203 *b*).

From the contents of the Divan the author appears to have lived under Muḥammed IV, about A.H. 1060—1080.

Contents: Fol. 1 *b*. Ḳaṣīdehs in praise of the following Muftis: Ḥusām Zādeh 'Abd ur-Raḥmān (A.H. 1065-66), Būlevi Muṣṭafa (A.H. 1067—69), Behā'i Muḥammed (A.H. 1059—64), Minḳāri Zādeh Yaḥya (A.H. 1073—84), Ṣun'i Zādeh Seyyid Muḥammed A.H. 1072-73), and two other dignitaries, Ḥaẓret (Muḥammed) Agha and Ebu Sa'īd Efendi (Mufti A.H. 1053—65). Fol. 8 *b*. Ghazels in alphabetical order, beginning:

نکاه ممتنع ای رشك آفتاب سکا
فروغ دیده دن اولسه اکر نقاب سکا

Foll. 14 *b*—15 *b*. Rubā'is, Mufredāt, and Mu'ammās.

To the Divan are appended three complimentary letters by Muḥammed Nedīm, f. 16 *a*. The second was written to 'Izzeti Efendi (Sheikh Muḥammed) on his appointment as Ṣadr i Rūm, or Ḳāzi 'Asker of Rumili (A.H. 1080; see Takvīm ut-Tevārīkh, p. 192, and Osm. Dichtkunst, vol. iii., p. 52 *b*).

II. Foll. 17 *b*—18 *a*. Mufredāt of 'Aṭā'ī, مفردات عطائی مرحوم (see p. 195 *b*).

Beg. قچوب غمدن دیار درد سرکردانیوز جانا
انکچون هر کیجه بر تکیه‌نك مهمانیوز جانا

III. Foll. 18—53. The Divan of Ṭifli, with the heading هذا دیوان مرحوم طفلی چلبی رحمة الله علیه

Beg. بلمز طریق عشقده مستانه آشنا
اولمز حریف عقلیله دیوانه آشنا

Ṭifli (Aḥmed Chelebi), of Constantinople, was a favourite of Sultan Murād IV, and died A.H. 1074. See Osm. Dichtkunst, vol. iii., p. 449. The first Ghazel translated by Hammer, l. c., is found in this copy, f. 39 *b*. The Divan consists of Ghazels in alphabetical order. At the end are a few Ḳiṭ'ahs, f. 51 *a*, and some chronograms relating to the building of a palace by Murād IV, A.H. 1041, and to other occurrences, the latest of which is dated A.H. 1062.

IV. Foll. 54—98.

دیوان رضائی

The Divan of Riẓā'i.

Beg. لبدن جدا کوکل خط پرخمله آشنا
بیکانهء نشاط اولور غمله آشنا

'Ali B. Muḥammed Riẓā'i was the sister's son of the Mufti Yaḥya Efendi, and followed the legal profession. Having been appointed Ḳāzi of Cairo he landed at Bulak in Zulḥijjeh A.H. 1038. He was then suffering from

ophthalmia, and died three months later, on the 28th of Ṣafer, A.H. 1039. See Khulāṣat ul-Eṣer, f. 38 *b*, Haj. Khal., vol. iii., p. 281, and Osm. Dichtkunst, vol. iii., p. 206.

In the following verses, f. 92 *b*, the poet alludes to the disease with which he was afflicted:

دردم اولمشدر رمد وار اولدلی طرف یمین
حق تعالی صاغ کوزی صول کوزه محتاج ایتمسون
ای رضائی ینه بو درد رمد
ایتدی منع نظاره رخسار

This circumstance removes any doubt as to which of the six poets mentioned in the Gesch. der Osm. Dichtkunst, under the name of Riẓā'i, was the author of the present Divan.

The poet frequently refers to the master استاد, to whom he submitted his verses, but without naming him. This was probably his uncle Yaḥya Efendi, who was also his preceptor.

Copyist: درویش ابراهیم وحدی الشهیر بقپودان حسن پاشا زاده

Add. 22,911, fol. 442.

A single sheet, 11¾ in. by 7; written, on one side only, in a cursive Neskhi of the 17th century; bound up in the 2nd volume of the papers of Dr. John Covel (see p. 91 *a*).

A poem by Senā'i, invoking God's help for the Muslim army engaged in the holy war.

Beg. یا الهی استرز فضلکدن احسان عظیم
عسکر اسلامه امداد ایله اللهم مدد

The second of the above lines is repeated as a burden at the end of each of the thirteen quatrains of which the poem consists. The name of the poet appears in the last line but one:

ای ثنایی بزی محزون اتمز اول رب مجیب

This Ṣenā'i is probably the fourth poet of that name mentioned by Hammer, Gesch. der Osm. Dichtk., vol. iii., p. 542. His proper name was 'Abd ul-Bāḳi Efendi; he was judge of the camp in the Hungarian campaign of the Grand Vezir, Sulcimān Pasha, A.H. 1097, and died A.H. 1100. In a Leipzig MS., No 323, he is called 'Abd ul-Bāḳi Sīrūzi.

Or. 3290.

Foll. 111; 8½ in. by 5; 25 lines 2⅝ in. long; written in a small and cursive Turkish hand, in two gold-ruled columns, with four rather coarse 'Unvāns; dated (f. 90 *a*) 29 Jumāda II, A.H. 1133 (A.D. 1721).

I. Foll. 4—55.

دیوان سری

The Divan of Sirri.

Beg. ساقی یتر که مجلسه دل سر کران کلور
بر نشئه ویر که پیروران نو جوان کلور

Sirri (Ibrāhīm Efendi), of Scutari, was Defterdar of Crete, and died A.H. 1110. He is the third of the poets mentioned under that name by Hammer. See Gesch. der Osm. Dichtkunst, vol. iii., p. 581. The second of the pieces translated by Hammer is found in the present copy, f. 38 *b*.

Contents: Ḳaṣīdehs arranged without apparent system, f. 4 *b*. They are addressed to Sultan Muḥammed IV, to the successive Grand Vezirs, Kuprili Zādeh Aḥmed Pasha (A.H. 1072—87), Ḳara Muṣṭafa (A.H. 1087—95), Muṣṭafa Pasha (A.H. 1104-5), 'Ali Pasha (A.H. 1105-6), 'Amujeh Zādeh Ḥusein Pasha (A.H. 1109-10), and to some other dignitaries of the same period, viz. the Sheikh ul-Islām Feiẓ-ullah Efendi, the Kapudan Pasha Muṣāhib Muṣṭafa, and the Re'is ul-Kuttāb Rāmi Efendi. At the end are some versified chronograms relating to the appointment of the Grand Vezir Ḳara Muṣṭafa, to the accession of Suleiman II, to a feat of archery performed by Sultan Muḥammed IV, etc.

Ghazels in alphabetical order, f. 25 *b*, beginning:

ایتمه طبیب بیهوده کل نیت دوا
بلمز مذاق درد دلم لذت دوا

A few Ḳit'ahs and Ferdiyyāt, f. 45 *a*. A Mesnevi, the story of a Sipāhi called Khalīl,

who inherited vast wealth and became a Mevlevi, ff. 46 *a*—55 *b*.

Beg. بلبل نغمه سنج باغ سخن
يعنى راوئ راز دار كهن

II. Foll. 56 *b*—90 *a*. Khairi Nāmeh, by Nābi (v. p. 201 *b*).

III. Foll. 90 *b*—111 *a*.

ديوان هوائى

The Divan of Hevā'i.

Beg. هيچ بوزه كيف ويرمدى اى نازنين سكا
چسپاندر عجب عرق دارچين سكا

This is the first of the eight Ghazels selected by Hammer from this Divan, Gesch. der Osm. Dichtkunst, vol. iii., p. 141. The remaining seven are also found in the MS., namely, Nos. 2—4, f. 90 *b*; No. 5, f. 92 *a*; No. 6, f. 100 *a*; No. 7, f. 105 *b*; No. 8, f. 104 *b*.

Hevā'i, who was a preacher in Brusa, his native city, wrote commentaries upon the Bustan and Gulistan. See Kinali Zādeh, Or. 35, f. 364 *b*. He died A.H. 1017, as stated in a marginal addition, ib., and by Haj. Khal., vol. ii., p. 52. Hammer gives an earlier date, A.H. 995.

The Divan consists mainly of Ghazels in alphabetical order. At the end are a few Mukhammesāt, Rubā'īs, and Kiṭ'ahs.

A former owner, Ventura de Paradis, first interpreter of the French Embassy at the Porte, wrote on the fly-leaf صاحب هذا الكتاب المفيد وانطوره دى پاراديس باش ترجمان فرانچه

Some French glosses to the Khairi Nāmeh are probably due to him.

Or. 407.

Foll. 198; 9¼ in. by 5½; 19 lines 3¼ in. long; written in fair Nestalik Shikesteh-āmīz, with gold-ruled margins, apparently early in the 18th century. [Geo. W. Hamilton.]

ديوان نابى

The Divan of Nābi (see p. 37 *b*).

Beg. تعالى الله زهى ديوانطراز صورت و معنا
كه جسم لفظله روح مالى ايلمش پيدا

In a versified prologue to the Ghazels, f. 70 *b*, Nābi states that a collection of his poems made by some learned man (not named) in Istambul had become incomplete, many poems having been composed since, and that Siliḥdār Ibrāhīm Pasha, treasurer of the Sultan, after his arrival at Ḥaleb, took upon himself the trouble to compile a new collection, assigning to each poem its proper place:

آصف بن آصف ابراهيم پاشاى كريم
كتخداى كنج سلطانى سلحدار بنام
اولديغنده دولتيله حطه پيراى حلب
ابتدى يمن همتى ترتيب و تدوينه قيام
رتبه تقديم و تاخيرين مراعات ايليوب
ايادى بالذات هر بر نوعه تعيين مقام

This must have taken place a few years before the close of Nābi's life; for the Divan includes a chronogram for the birth of Sheh-Zādeh Sultan 'Īsa, a son of Aḥmed III, born A.H. 1117.

Contents: Ḳaṣīdehs, including poems in praise of the reigning Sultan Aḥmed III, of his predecessor, Muṣṭafa II, of Muṣāḥib Muṣṭafa Pasha, the author's first patron (who died A.H. 1095; see Gesch. des Osm. Reiches, vol. vi., p. 765), of the Grand Vezirs Ḥusein Pasha (Ḳuprili, A.H. 1109—1114), Daltaban Muṣṭafa Pasha (A.H. 1114), Ḳalā'ili el-Ḥāj Aḥmed Pasha (A.H. 1116), and of other dignitaries, f. 4 *b*. — Mukhammesāt, f. 40 *a*. Chronograms for contemporary events, f. 42 *a*. Mesnevis, f. 55 *a*. Ghazels in alphabetical order, foll. 70 *b*—198 *a*, with a prologue entitled در بيان سبب تاليف اين ديوان بلاغت عنوان to which is prefixed a Rubā'ī beginning:

الفاظه بدن معانى يه جاندر بو

A Rubā'ī is similarly prefixed to the letter Alif, and to each of the succeeding letters.

The first Ghazel begins as follows:

نور خدا در آئينهٔ جان انبيا
احكام شرعدر كهر كان انبيا

Several additional pieces are written in the margins.

The contents of the Divan are stated by Hammer, Gesch. der Osm. Dichtk., vol. iv., pp. 51, 52. It is included in the Kulliyāt described in the Vienna Catalogue, vol. i., p. 671. See also the Catalogues of Upsala, No. 219, and Munich, No. 167.

Add. 7920.

Foll. 115; 8¼ in. by 5¼; 21 lines, 3½ in. long; written in Neskhi, with red-ruled margins; dated 22 Rejeb, A.H. ١٧٧٠ (evidently for 1177 = A.D. 1764). [Rich, No 178.]

The Divan of the same poet.

Contents: Ḳaṣīdehs with the same beginning as in the preceding copy, f. 1 *b*. This section contains a less number of pieces than the latter, and the contents are somewhat differently arranged. A few chronograms and Mesnevis, f. 30 *a*. Ghazels, with the same prologue as in Or. 407 and the same beginning, f. 34 *b*. Ḳiṭ'ahs, Rubā'is, and a Mukhammes (translated by Gibb, Ottoman Poems, p. 113), ff 111 *a*—115 *b*.

Or. 1161.

Foll. 171; 7½ in. by 4½; 13 lines 3 in. long; written in fair Neskhi, apparently in the 18th century. [Alex. Jaba.]

The Divan of the same poet.

Beg. مفتاح معنای کنج نظم کریم
سطر بسم الله الرحمن الرحیم

The contents are, to some extent, different from those of the preceding copies, and otherwise arranged. They are as follows:

Mesnevi poems, mostly in praise of Sultan Muḥammed IV, and Muṣāḥib Muṣṭafa Pasha, f. 1 *b*. Ḳaṣīdehs, f. 21 *b*. The first four are in praise of the poet's patron, Muṣāḥib Muṣṭafa Pasha (Or. 407, ff. 21 *a*, 23 *a*, 27 *a*, 24 *b*); the next following are addressed to Ja'fer Pasha, to Sultan Muṣṭafa II. on his accession, to the Grand Vezir Ḥusein Kuprili, and to the Re'is Rāmi Efendi. Muḳhammesāt, f. 46 *b*. Chronograms with dates ranging from A.H. 1072 to 1122, f. 49 *a*. Ghazels in alphabetical order, f. 66 *b*, beginning:

خط عزل حسن ویرمدی ای نازنین سکا
اولدی برات تازه خط عنبرین سکا

Rubā'iyyāt, f. 145 *b*. Maṭāli', f. 155 *a*. Mu'ammeyāt, or riddles on proper names, f. 161 *a*. Laghziyyāt, or logogriphs, f. 167 *a*. Laṭifehs and Hezeliyyāt, ff. 169 *a*—171 *a*.

Add. 5985.

Foll. 46; 8½ in. by 4½; 19 lines 2¼ in. long; written in cursive Nestalik; dated beginning of Rebī' II, A.H. 1116 (A.D. 1704).

[Hilgrove Turner.]

خیری نامه

A poem, containing moral precepts and rules of life, by the same Yūsuf Nābi.

Beg. حمد اول الله عظیم الشانه
مبدع دایرهء امکانه

This poem, which is also called خیریه (see the Appendix to Haj. Khal., vol. vi., p. 570) is addressed to the author's son, Abulkhair Muḥammed Chelebi, who, it appears from the prologue, was born in his father's fifty-fourth year, and was eight years old at the time of composition. In the same passage Nābi, after praising his birthplace, Roha, says that, after spending thirty years of his life in official duties, partly in Adrianople, partly in Istanbul, he had given up worldly pursuits and retired to a secluded life in the congenial climate of Ḥaleb, where he was writing the present work.

The Khairi Nāmeh has been published, with a French translation, by M. Pavet de Courteille, Paris, 1857. Some translated extracts will be found in Osm. Dichtkunst, vol. iv., pp. 52—61. For MSS. see Krafft's Catalogue, p. 76, the Vienna Catalogue, vol. i., pp. 671, 675, P. de Jong, Catal. Acad. Reg., p. 253, and the Munich Catalogue, Nos. 94 and 188.

Add. 7928.

Foll. 120; 8½ in. by 4¾; 21 lines 2⅞ in. long; written in neat Nestalik, apparently in the 17th century. [Rich, No. 183.]

The poetical works of Ṣābit, كليات ثابت.

Beg. خوشا فرخنده اختر ليلهء ممتاز و مستثنا
كه عنوان برات قدريدر سر سورهء اسرا

Ṣābit (ʿAlā ud-Dīn Efendi) belonged to the class of the ʿUlemā, and was successively appointed Ḳāzi of Bosnaserai, Konia, and Diyārbekr. He died A.H. 1124. See the Appendix to Haj. Khal., vol. vi., pp. 617, 623, and Osm. Dichtkunst, vol. iv., p. 46.

Contents: Ḳaṣīdeh in praise of Muḥammed, f. 1 *b*. The story of Sūz-ebesi سوزابهسى, the rake of Rodosjiḳ, a comic tale in Mesnevi (called دره نامه by Hammer, l. c.) f. 4 *a*, beginning:

زمرهء شيفته دن بر محسند [بخسند]
سويلدى نقله سزا بر پابند

The tale of the barber, بربر نامه, in Mesnevi, f. 7 *b*, beginning:

نقل ايدر چوراىده بر كاشف راز
بر جوان پارهء دلداده نواز

A Terjīʿbend addressed to the Mufti, with prayer for promotion, f. 9 *b*. A Mesnevi on the ascension of Muḥammed, معراجيه, f. 11 *b*. Ḳaṣīdehs, several of which are in praise of the Mufti Feiẓ-ullah (A.H. 1101—1115), who appears to have been the author's patron, f. 14 *a*. Ghazels in alphabetical order, f. 43 *b*.

Beg. حمد و سپاس و منت او سلطانه ابتدا
توفيق ويردى بندهيه ديوانه ابتدا

Chronograms for contemporary events, with dates ranging from A.H. 1091 to A.H. 1115, and, in marginal additions, to A.H. 1118, f. 91 *a*. Rubāʿiyyāt, f. 95 *a*. Maṭāliʿ and a Mukhammes, f. 97 *a*. Edhem Nāmeh, a Mesnevi on the great Saint Ibrāhīm Edhem, foll. 102 *b*—120 *b*, beginning:

حمد اكا كيم اولوب مدبّر عرش
ايتدى ظل همای فضلنى فرش

A prologue, rather longer than the poem proper, contains eulogies on the reigning Sultan, Muṣṭafa II, and on the Mufti Feiẓ-ullah.

For copies of the Kulliyāt and the Divan of Ṣābit, see the Catalogues of Vienna, vol. i., Nos. 726-7, of S. Petersburg, No. 575, and of Munich, Nos. 168-9.

Or. 1160.

Foll. 99; 7¾ in. by 5½; 19 lines 4 in. long; written in a cursive and inelegant Nestalik, apparently in the 18th century.

[Alex. Jaba.]

ديوان ثابت

The Divan of the same poet.

Contents: Ḳaṣīdehs, less in number than in the preceding MS. and somewhat differently arranged, but with the same beginning, f. 1 *b*. Two Terjīʿbends (the first of which occurs in Add. 7928, f. 9 *b*), f. 33 *a*. Ghazels in alphabetical order, beginning as in Add. 7928, f. 36 *b*. Chronograms, f. 94 *a*. Rubāʿiyyāt and a short piece in Mesnevi, ff. 96 *b*—97 *b*.

Add. 7934.

Foll. 161; 8¼ in. by 5¼; 15 lines 3¼ in. long; written in fair Nestalik Shihesteh-āmīz, with ʿUnvān and gold-ruled margins; dated Ṣafer, A.H. 1160 (A.D. 1747).

[Rich, No. 571.]

كليات وحيى

The collected works of Vaḥyi.

Beg. يا رب سخنم رياض عرفان اولسون
هر حرفى نظيرهء كلستان اولسون

According to a contemporary note, written on the first page, the author, Seyyid Muḥammed Vaḥyi, Sheikh of the cloister of Balata زاويه بلاط, was the son and successor of Seyyid Ḥasan Nūri Efendi, who died A.H. 1100. Vaḥyi was born in Ramazān, A.H

1070, and died in Jumāda II, A.H. 1130. In a rhymed epilogue, Feiẓi, the author's son, says that his father, who had compiled his Divan at the age of twenty, had composed many poems since. Two years after his death, he (Feiẓi) collected all his compositions كليات in the present work. The date of compilation, A.H. 1132, is expressed in the last line by the chronogram نظم ديوان اولدى زيبا. See Osm. Dichtkunst, vol. iv., p. 100.

Contents: Rubā'is composed during the author's pilgrimage to Mecca and at the tomb of the prophet, f. 1 *b*. Poems in praise of Muḥammed, نعوت, f. 4 Occasio nal poems composed on feast days, with descriptions of Istanbul, of the spring, etc. f. 36 *a*. Laudatory poems, one of which is addressed to the Grand Vezir 'Ali Pasha Dāmād (A.H. 1125—28) and another to the Mufti Maḥmūd Efendi (A.H. 1125-26), and a Terkīb-bend, f. 45 *a*. Two pieces in rhymed prose, descriptive of female beauty, with the heading بحر طويل در بيان اوصاف سراپای اعضای جانان, f. 51 *a*. Ghazels in alphabetical order, f. 55 *b*., beginning:

ای طلعتی آيينهء دلدار تسلّا
وی رنك بی غازهء رخسار تسلّا

Muḳaṭṭa'āt, f. 117 *b*. Chronograms, with dates ranging from A.H. 1090 to 1127, f. 118 *b*. An alphabetical series of Rubā'is, f. 128 *a*. Takhmīsāt of Ghazels by Yaḥya Efendi, Naṣūḥi and 'Avni, f. 131 *a*. Mu'ammeyāt, f. 132 *b*. Riddles, الغاز, f. 136 *b*. Da'vet Nāmeh, Du'ā Nāmeh, and Tevbeh Nāmeh, f. 148 *a*. Letters to Ḥasan Pasha, governor of Baghdād, f. 152 *a*, and to Kuchuk Mu'ezzin Chelebi, f. 158 *b*.

Or. 2836.

Foll. 119; 8 in. by 5¾; 17 lines 3¼ in. long; written in cursive Nestalik; dated 13 Rejeb, A.H. 1170 (A.D. 1757).

ديوان نديم

The Divan of Nedīm.

Beg. باشليوب حوششه طبعمده مزايای سخن
موج خيز اولدی ينه لجهء دريای عدن

Nedīm (Aḥmed B. Muḥammed), who lived under Sultan Aḥmed III (A.H. 1115—1143), is chiefly known as the translator of the Tārīkh i Munejjim Bāshi, which he brought down to A.H. 1142 (see Haj. Khal. App., vol. vi., p. 544, Vienna Catalogue, vol. ii., p. 106, and Journal Asiatique, 7e Série, vol. xiii., p. 272). He had successively for patrons two Grand Vezirs, Shehīd 'Ali Pasha (A.H. 1125—1128) and Dāmād Ibrāhīm Pasha (A.H. 1130—1143). The latter appointed him keeper of a library founded by himself, as the poet states in a poem addressed to the Vezir on that occassion, f. 34 *b*:

احسان ايدوب كرم بيوروب همت ايليوب
لطف ايتدی بندهسنه كتبخانه خدمتن

The Divan has been printed in Bulak, A.H. 1255, and analyzed by Hammer, Gesch. der Osm. Dichtkunst, vol. iv., p. 310. For MSS. see the Catalogues of Vienna, vol. i., p. 667, and Munich, No. 170.

Contents: Ḳaṣīdehs addressed to Sultan Aḥmed, Shehīd 'Ali Pasha, Ibrāhīm Pasha, and to Muṣṭafa Pasha, who held the office of Kapudan Pasha A.H. 1133—1143 (v. Taḳvīm ut-Tevārīkh, p. 234). This section includes the Ḥammāmiyyeh, or bath-song, translated by Hammer, l. c., pp. 311—314, and a number of chronograms with dates ranging from A.H. 1125 to 1141.

Ghazels in alphabetical order, f. 74 *b*, beginning:

بيكانه غمزك عاشقه نادانه آشنا
ناكی تغافل ای بت بيكانه آشنا

Kiṭa'āt, Murebba'āt, and Mufredāt, f. 113 *b*.

At the end are a few short pieces in Arabic and Persian.

Or. 1153.

Foll. 182; 8 in. by 5; 17 and 15 lines 3½ in. long; written in cursive Nestalik, with ruled margins; dated Zulḥijjeh, A.H. 1197 (f. 126 *b*), and Ṣafer, A.H. 1198 (f. 180 *a*), (A.D. 1783.) [Alex. Jaba.]

ديوان حشمت

The collected works, in prose and verse, of Ḥashmet, with the heading ديوان سحر عنوان معجزه‌كوى زمانه حضرت حشمت افندى سلمه الله تعالى and with a preface by the editor, Seyyid Muḥammed Sa'īd Imām Zādeh, of Brusa, beginning:

احمد حمدا بنظام الكلام للملك المالك رب الانام

Ḥashmet Efendi, who is not mentioned in the Osm. Dichtkunst, was, according to the preface, a son of the Ḳāzi 'Asker 'Abbās Efendi, and had scarcely reached middle life when the present collection was made, about A.H. 1180. The editor, who associated with him during his stay in Brusa, bestows exuberant praises on his poetical talent, especially displayed in his Ḳaṣīdehs, in which he imitated and surpassed Nef'i, and also on his consummate skill in feats of arms.

Contents: The editor's preface, f. 1 *b*. Two Arabic poems containing the names of God تعريفات اسماء الحسنى, and the names of Muḥammed, the first of which is dated, by a chronogram, A.H. 1180, f. 5 *a*. Ḳaṣīdehs addressed to the Sultans Muṣṭafa III. and Maḥmūd I, to the Grand Vezirs Rāghib Pasha (A.H. 1170—1176), 'Abdullah Pasha (A.H. 1160—1163), Ḥakīm Zādeh 'Ali Pasha (A.H. 1168), Muṣṭafa Pasha (A.H. 1165—1170), to the Mufti 'Āṣim Efendi (A.H. 1172-73), and to other officials, f. 11 *b*, beginning:

مبارك اوله تاج و تختك اى سلطان چرخ اورنك

Chronograms, f. 35 *a*. Museddesāt and Mukhammesāt, f. 43 *b*. Ghazels alphabetically arranged, f. 50 *b*, beginning:

خاكپاى حضرت فخر جهانم حشمتا

Riddles and logogriphs, الغاز و معمايات, f. 107 *a*. Muḳaṭṭa'āt, f. 108 *b*. Intisāb ul-Mulūk انتساب الملوك, a fantastic dream of the poet, relating to the accession of Muṣṭafa III, in prose, f. 111 *b*. Terkīb-bend in imitation of Rūḥi, f. 126 *b*. Ḳaṣīdeh in praise of the Mufti Velī ud-Dīn (A.H. 1173—75), f. 132 *a*. Forty Ḥadīṣ with metrical paraphrase in Turkish, f. 134 *a*. The first of these is خيركم من تعلم القرآن The author did not proceed beyond the thirtieth. The last ten are due to Ṣabri (al-Ḥāj Ḥusein Efendi al-Iznikmīdi), the copyist of the MS. (see f. 136 *b*). In the rubric the author is designated as the 'late' Ḥashmet Efendi مرحوم و مغفور حشمت افندى

The title-deed of poets, رسالهء سند الشعرا, a treatise in prose, on the value of poetry, ff. 137 *b*—180 *a*. It is dedicated to the Grand Vezir Rāghib Muḥammed Pasha, and treats of some passages of the Coran or the Ḥadīṣ which assume a metrical form, of the high esteem in which poets were held by Muḥammed, and of verses composed by the early Khalifs and Imāms.

The Divan of Ḥashmet has been printed in Bulak, A.H. 1257.

Add. 23,985.

Foll. 174; 8¼ in. by 5¾; 21 lines, 3½ in. long; written in Neskhi, with two 'Unvāns and gold-ruled margins, in the 19th century.

ديوان غالب

The Divan of Ghālib.

Beg. مهر و مه كيم عالمى پرنور ايدرهر روز وشب
انجم و شبنمله خوش تسبيح ايدرلر روز و شب

Muḥammed Es'ad, son of Muṣṭafa Reshīd Efendi, and commonly called Ghālib Dedeh, was Sheikh of the Mevlevi cloister of Galata. He was the most eminent poet of his time, and stood high in the favour of Selīm III. He was born A.H. 1171, and died, according

to Nūri, on the 26th of Rejeb, A.H. 1213 (v. supra, p. 59 *a*, and Jevdet, vol. vii., p. 70). See his life, with copious translated specimens of his compositions, in Gesch. der Osm. Dichtk., vol. iv., pp. 378—413, where, however, a wrong date, A.H. 1210, is given for his death. The Divan contains chronograms which come down to A.H. 1213.

Contents: Ḳaṣīdehs, many of which are in praise of Sultan Selīm III, f. 1 *b* Chronograms relating mostly to buildings erected by the same Sultan, f. 20 *a*. Terjī'bends, f. 34 *a*. Takhmīsāt, f. 49 *b*. Sherḳiyyāt, f. 60 *a*. Mesnevis with a few short pieces in prose, f. 64 *a*.

Ghazels in alphabetical order, f. 75 *b*, beginning:

عشق اتش تجلیٔ منصور در بکا
هر چوب و دار بر شجر طور در بکا

A second series of chronograms, consisting mostly of obituary dates, f. 151 *b*. Muḳaṭṭa'āt, f. 158 *b*. Rubā'iyyāt, f. 163 *a*. Single lines, ابیات متفرقه, f. 170 *a*—174 *b*.

At the end is written, as date of transcription, ١١٧٢, an evident mistake for A.H. 1272 (A.D. 1854).

The Divan of Ghālib has been printed in Bulak, A.H. 1252. A copy of his Kulliyāt is noticed in the Vienna Catalogue, vol. i., p. 690, and his commentary upon the Jezīreh i Mesnevi, ib., p. 521. His poem entitled حسن وعشق is described by Hammer, Jahrbücher, vol. 85, Anz. Bl., p. 40.

Add. 10,006.

Foll. 37; 8 in. by 5½; 17 lines 3⅛ in. long; written in cursive Nestalik, in the 19th century. [The Hon. Fred. North.]

زنان نامه

"The Book of Women," a Mesnevi describing the merits and defects of women of various nations, by Fāẓil, فاضل Beg. منّت اول خالق حکمت کاره
زن دنیایی ایدن مکّاره

Fāẓil Beg, son of the famous Ṭāhir Omer Pasha, of Akka, lost his father in early life, and was brought up in the palace of Sultan 'Abd ul-Ḥamīd. Under Selīm III. he was appointed governor of Rhodes, and was afterwards attached as Khojah to the Divan. He died in Beshiktāsh at the end of Zulḥijjeh, A.H. 1225. See Jevdet, vol. ix., p. 219, and Gesch. der Osm. Dichtk., vol. iv., pp. 428—453, where ample extracts from the present poem are given in translation. See also Hammer, Jahrbücher, vol. 58, p. 24, vol. 74, p. 29; Gibb, Ottoman Poems, pp. 139, 218; and the Vienna Catalogue, vol. i., p. 424.

In the prologue the poet introduces his beloved, for whom he had previously written his Khūbān Nāmeh, and to whose entreaties he again yielded in composing the present poem.

Both poems have been published, with the Defter i 'Ishḳ and the Raḳḳāṣ Nāmeh of the same author, in Constantinople, A.H. 1253, and re-printed A.H. 1255. The Zenān Nāmeh has been translated into French, by M. Decourdemanche, under the title of "Le Livre des Femmes," Paris, 1879.

POEMS IN AZERBAIJANI TURKISH.

Or. 3380.

Foll. 83; 9½ in. by 6¼; 12 lines 2¾ in. long; written in elegant Nestalik, with gold-ruled margins, mounted on red-tinted and gold-sprinkled paper, with two tasteful 'Unvāns, apparently in the 16th century; bound in ornamental stamped leather covers.

[Sidney Churchill]

دیوان خطائی

The Divan of Khaṭā'i, *i.e.* Shāh Ismā'īl Ṣafevi.

On the first page is the following inscription, written in white on gold ground, enclosed in a highly finished circular ornament:

اشعار فیض آثار حضرت فردوس مکانی ابو المظفر شاه اسمعیل حسینی نور الله مرقده

Contents: I. A Mesnevi containing exhortations to a religious life, f. 2 *b*, beginning:

سیغن فضل حقه ای طالب راه
که دوست عشقن اوزنکه ایله همراه

It consists of 168 Beits, and is designated in the following line, the last but three, by the title of Naṣīḥat Nāmeh:

نصیحت نامه یازدم درویشانه
جهانده اولمغ ایچون بیر نشانه

II. Ghazels in alphabetical order, beginning, fol. 10 *b*, with a second ʻUnvān, as follows:

ایلدم بنیاد اول بنده از نام خدا
اول یاراتمش سرور مردان علی المرتضا

The poems are partly erotic, partly religious. Invocations to, and praises of, ʻAli and the other Imāms are of frequent occurrence. At the end are ten quatrains consisting chiefly of invocations to ʻAli. The takhallus of the royal poet is written in gold, wherever it occurs. That it is to be pronounced Khaṭā'i, and not Khiṭā'i, is shown by the following line, in which it is connected with the word "Khaṭā," sin:

بنده دن کسمه عنایت له نظر
بو خطائی بیر قولنکدر پر خطا

A distinctive feature of the dialect used is the frequent substitution of خ for ق in such words as یوخ for یوق, خمو for قمو, چخر for چقار etc.

Some leaves are transposed and a few are lost.

Shāh Ismāʻīl, the founder of the Ṣafevi dynasty, was born A.H. 892. He spent his early life in Azerbaijan and Gilan, in the midst of his followers, who belonged chiefly to the Turkish tribes of Efshār and Kāchār. He ascended the throne in Tebrīz, A.H. 907, and died in his 38th year, A.H. 930. His son, Sām Mirza, who gives a brief summary of his life in the Tuḥfeh i Sāmi, f. 8 *a*, says that he used Khaṭā'i as his takhallus in his Turkish and Persian verses, but quotes only one Persian line of his composition. Vālih notices him under Khaṭā'i, and says that he left a Persian and a Turkish Divan. See Riyāẓ ush-Shuʻarā, f. 153 *a*, Āteshkedeh, f. 7 *b*, and Mejmaʻul-Fuṣaḥā, vol. i., p. 22.

Or. 405.

Foll. 90; 8¾ in. by 4¾; 17 lines 3 in. long; written in fair Nestalik, with two ʻUnvāns, gold-ruled margins, and twenty-three half-page miniatures; dated 1st Rebiʻ II, A.H. 1075 (A.D. 1664).

[G. W. Hamilton]

ليلي مجنون

Leila and Mejnūn, a Mesnevi by Fuẓūli, فضولی. See p. 39 *b*.

Beg. الحمد لواهب المكارم
والشكر لصاحب المراحم

To the poem is prefixed a short preface in prose and verse, beginning:

ای نشاء حسنی عشقه تاثیر قیلن
عشقیله بنای کونکلی تعمیر قیلن

in which Fuẓūli appeals to men gifted with spiritual insight who would not fail to discover the mystic meaning hidden under the veil of the allegory.

In the prologue, f. 13 *b*, the author relates how the subject of the poem was forced upon him by some literary friends from Rūm, who remarked that the tale of Mejnūn and Leila, many versions of which existed in Persian, had not yet been told in the Turkish language:

لیلی و مجنون عجم ده چوقدور
اتراکده اول فسانه یوقدور

The prologue concludes with panegyrics on

the reigning Sultan and on the governor of Baghdad, neither of whom is mentioned by name.

The poem is probably one of the latest compositions of Fuẓūli; he refers to himself in the epilogue, f. 97 *b*, as one whose life is nearly spent:

چوخ غفلت ایله کچوردم ایام
بیلمن که نوله ایشم سر انجام
سرمایه عمر کتدی الدن
سود یتمدم ایتدوکم عملدن

The metre is that of Niẓāmi's Leila u Mejnūn, which has been adopted by most of his imitators. See the Persian Catalogue, pp. 566 *b*, 611 *b*, 645 *a*, 652 *b*, 875 *a*.

Copyist: محمد رضای اردبیلی

The poem has been printed under the title of منظومهء فضولی in Constantinople, A.H. 1264 (v. Sitzungsberichte der Wiener Akademie, vol. iii., p. 311). It has also been lithographed in Tebrīz, A.H. 1274. For MSS. see the Catalogues of Paris, p. 332, No. 316, p. 333, No. 331, etc.; Upsala, No. 201, and Munich, No. 185.

Or. 406.

Foll. 103; 9 in. by 5¼; 15 lines 2¾ in. long; written in neat Nestalik, with two 'Unvāns and gold-ruled margins, apparently in the 16th century. [G. W. Hamilton.]

دیوان فضولی

The Turkish Divan of Fuẓūli, with a prose preface by the author, دیباچه فضولی

Beg. of the preface: حمد بیحد اول متکلم نطق آفرینه که سفینهء امید سکان بحار بحور نظمی

Beg. of the Divan:

قد انار العشق للعشاق منهاج الهدا
سالك راه حقیقت عشقه ایلر اقتدا

In the preface the author, after dwelling on the many years spent by him in the cultivation of poetry and in pursuit of science, relates how a beloved friend represented to him that he alone wrote with equal ease and elegance prose and verse in Arabic, Persian, and Turkish, and that, while his Persian Ghazels and his Arabic Rejez were a source of delight to many, it was not fit that men of Turkish tongue should be left unprovided for. Although then engaged on work of higher import, the poet yielded to his entreaties, and hastened to collect the Turkish verses of his youth. He hopes that the fact of his never having left his native land, 'Irak 'Ajem, will not lower him in the estimation of Turkish readers.

Contents: Preface, f. 3 *b*. Ghazels in alphabetical order, f. 9 *b*. A Mukhammes, a Museddes and Murebba'āt, f. 86 *a*. Ḳiṭa'āt, f. 90 *a*. Rubā'iyyāt alphabetically arranged, f. 96 *b*.

There are some additional pieces in the margins. The Divan of Fuẓūli has been printed in Bulak, A.H. 1256, and in Constantinople A.H. 1284. For MSS. see the Catalogues of Dresden, No. 412, Upsala, No. 200, S. Petersburg, No. 570, Gotha, No. 209, Vienna, vol. i., No. 680, and Munich, No. 164.

Add. 19,445.

Foll. 124; 8 in. by 4¾; 12 lines 2¾ in. long; written in neat Nestalik, with a rich 'Unvān, gold-ruled margins and gold ornaments; dated 1st Jumāda II, A.H. 1041 (A.D. 1631).

I. Foll. 1—105. The same Divan.

The preface is lost with the exception of the last line.

Contents: Ghazels in alphabetical order, beginning as in the preceding copy, f. 1 *b*. Two Terji'bends, f. 98 *a*. Three Muḳhammesāt, f. 101 *b*. The same Museddes as in Or. 406, f. 103 *b*.

II. Foll. 105 *b*—123 *a*.

بنك و بادە

Beng u Bādeh, a Meṣnevi describing a con-

test between wine and the opiate called Beng, by Fuẓūli.

Beg. ای ویرن بزم کایناته نسق
برقن جام عشقه نشاءه حق

Copious translated extracts will be found in Gesch. der Osm. Dichtkunst, vol. ii., pp. 395—302. See also Fleischer's analysis of the poem, Dresden Catalogue, No 362, and, for other copies, the Catalogues of Leipzig, Nos. 325, 327, Dresden, No. 412, S. Petersburg, No. 570, and Vienna, No. 679.

On the first page is the name of Martin, in the Arabic character, with the date 1850, and a Turkish note stating that the MS. was bought at ʿAintāb, Syria.

Add. 7916.

Foll. 104; 5¾ in. by 4; 12 lines 2¾ in. long; written in cursive Nestalik; dated Rebīʿ I, A.H. 1066 (A.D. 1655).

[Rich. No. 181.]

The same Divan, imperfect at the beginning.

It begins with the third line of the seventh Ghazel in ١ (Or. 406, f. 11 *a*, line 12). The lost portion is imperfectly supplied by a page of modern writing, containing the first Ghazel and a portion of the second.

There is also a leaf wanting after f. 5.

Contents: Ghazels in alphabetical order, f. 1 *b*. Terjīʿbends, Museddesāt and Ḳiṭaʿāt, f. 78 *a*. Rubāʿiyyāt in alphabetical order, ff. 95 *a*—100 *a*.

Copyist: (?) شاه میرزا ولد عمران الحنی

The last four leaves contain Persian pieces by Ṭālib, ʿUrfi, and Ḥāfiẓ.

Add. 7917.

Foll. 177; 12 in. by 7¾; 15 lines 5 in. long; written in fair large Neskhi, with all the vowels, apparently in the 16th century.

[Rich, No. 181 *a*.]

I. Foll. 3—105. The Divan of Fuẓūli, with the prose preface as in Or 406.

Contents: Preface, f. 3 *b*. Ghazels in alphabetical order, with the same beginning, f. 11 *b*. A Terjīʿbend, f. 87 *a*. Ḳiṭaʿāt, f. 89 *a*. Museddesāt, Mukhammesāt, and Murebbaʿāt, f. 90 *b*. A Terjīʿbend entitled Sāḳi Nāmeh (the same as in Add. 19,445, f. 100 *a*), f 93 *a*. Ḳiṭaʿāt, f. 94 *a*. Rubāʿiyyāt in alphabetical order, ff. 99 *a*—105.

To the Divan is prefixed a letter of Fuẓūli to Sheikhi Pasha, conveying the writer's thanks for the receipt of a pension, ff. 1 *b*—3 *a*.

II. Foll. 106—177. The Divan of Uṣūli (see above, p. 175 *b*).

Contents: Meṣnevis with three Ghazels at the end, f. 106 *b*.

Beg. آفرین اول پاك جان پاكدن
كیم بزی یارندی مشت خاكدن

Alphabetical series of Ghazels, with the heading دیوان اصولی افندی دیاربكری, f. 112 *b*.

Beg. صوفیا صافی دل اولمزسك صفا كلمز سكا
خود نما سن ذوق پیغام خدا كلمز سكا

(This first Ghazel is the third in Or. 1151, f. 32 *b*.)

Additional Ghazels, etc., f. 144 *a*. Meṣnevis, f. 154 *a*. These include the Shehr Engīz of Edirneh, noticed in Or. 1151. It occupies foll. 155 *a*—163 *b*.

Ḳaṣīdehs, with some Mukhammesāt and Museddesāt, ff. 164 *a*—177. This last section is imperfect at the end.

A former owner states, in a Persian note on the first page, that he had received the MS. in Ḳandahār from Ilyās Khān, governor of Ferāh, and had made a present of it to his son, Jaʿfer Ḳuli.

Add. 7923.

Foll. 184; 7¾ in. by 4¾; 14 lines 2¾ in. long; written in cursive Nestalik, A.H. 1050 (A.D. 1640). [Rich, No. 168.]

ورقا و كلشا

Verkā and Gulshā, a romantic poem in Mesnevi rhyme, and in the metre of Niẓāmi's Leila u Mejnūn, by Mesīḥi مسيحى.

Beg. تا نقش جمالنك اى در پاك
پرتو صالوب اولدى زينت خاك

The author, no notice of whom has been found, designates himself only by the above poetical name. He lived under Shāh 'Abbās I, of Persia, to whom he addresses a Ḳaṣīdeh in the prologue; but he did not complete the poem till after that sovereign's death. The epilogue contains a panegyric on his successor, Shāh Ṣafi. The date of completion, A.H. 1038, is given in the following lines, f. 183 *b*:

منك اوتوز و سكز ايدى تحقيق
تاريخ مساعد اولدى توفيق
انجامه ايرشدى بو روايت
اتمامه يتشدى بو حكايت

In a previous passage, f. 178 *b*, the author refers to his three poems, viz. the present one, Verḳā u Gulshā, 'Grain and Net,' and 'Bee and Honey':

حقا كه منم بو اوچ كتابم
روشن دور اولار دين آفتابم
ورقا كلشا و دانه و دام
زنبور و عسل اوچنجيه نام

The present poem is probably translated from a Persian original, to which, however, no clue is given. The names of the hero and heroine are known to Persian lexicographers as Verḳah ورقه and Gulshāh گلشاه. The latter betrays the Persian origin of the story. An anonymous Persian poem, entitled ورقه و گلشاه, was lithographed (in Teheran) A.H. 1282.

The scene of the tale is laid in Arabia. Ḥāriṣ, king of a nomad tribe, the Beni Sheibeh, appoints as his successors his two sons, Humām and Hilāl, to whom two children are born in one day. Verḳā, the son of Humām, and Gulshā, the daughter of Hilāl, grow up together in mutual affection; but they are soon separated. Verḳā overcomes his rival, 'Amr, chief of the Beni Ẓaif, who had carried off his beloved, and afterwards 'Antar, a formidable warrior from Yemen. Other adventures bring him to Syria, and he finally succumbs to the pangs of separation. Gulshā dies on the tomb of her lover. In the end, however, both are recalled to life in answer to the prayer of Muḥammed, and they end their days in blissful union.

On the last page are three short pieces of Persian verse by the same Mesīḥi.

Add. 7927.

Foll. 119; 8 in. by 5½; 15 lines 3⅞ in. long; written in cursive Shikesteh-āmīz, apparently in the 18th century.

[Rich, No. 182.]

ديوان قوسى

The Divan of Ḳavsi.

This poet, who is unknown to Osmanli biographers, appears from his occasional references to Tebrīz (see foll. 38 *b*, 108 *b*), to have lived in that city; and other passages show that he was a Shī'ah. Several of his Ghazels are avowedly imitated from those of Fuẓūli. See foll. 20 *a*, 35 *a*, 36 *a*, 40 *b*, 93 *a*, 104 *a*, etc.

The MS. is imperfect at beginning and end. It must have lost many leaves at the beginning, for the alphabetical series of Ghazels, which occupies nearly the whole volume, begins abruptly in the letter ر. The first complete Ghazel begins:

ايله كيم درمان سنك در درد بيدرمان سنك در
هرنه ايتسن بادشاهم ايله كيم فرمان سنك در

The Ghazels are followed, f. 111 *a*, by some Terjī'āt, the last of which, in praise of the garden of Mirza Ṭāhir, is unfinished. It begins:

زاهد دولو جامده كه لبريز صفا در
درد مى كلرنك و كل آب بقا در

Mīrza Ṭāhir Vaḥīd Ḳazvīni, who is appa-

rently meant, was the historian of Shāh 'Abbās II, and the Vezīr of Shāh Suleimān, A.H. 1101—1105. See the Persian Catalogue, p. 189 *b*. According to Mejma' ul-Fuṣaḥā, vol. ii., p. 50, he composed also Turkish verses.

The author of the Divan is probably identical with Ḳavsi Tebrīzi, who, according to the Persian Tezkirehs of Ṭāhir Naṣīrābādi, f. 212 *a*, and of Vālih, f. 372 *b*, lived at the same period. He is mentioned as one of the disciples of Aḳā Ḥusein Khwānsāri, the famous Mujtehid of the reign of Shāh Suleimān.

POETICAL MISCELLANIES.

Add. 11,525.

Foll. 110; 9¼ in. by 6½; 21 lines 3⅞ in. long; written in fair Nestalik, apparently in the 18th century.

I. Foll. 1—60. An anthology entitled غزليات, containing short poems, such as Ghazels, Takhmīsāt, Museddesāt, by various authors, most of whom flourished from the time of Suleimān I. to that of Murād IV. It appears to have been compiled during the reign of the latter Sultan, who is designated, f. 40 *b*, as the reigning sovereign. The first Ghazel is by Ḳabūli (died A.H. 1000; see p. 184 *b*), and begins:

كمك تعليمنه دوشدك عجب ای غنجه مظهر
جفا فنينی قلدك نارسيده طفل ايكن ازبر

The following is an alphabetical list of the poets included, with reference to the folios of the MS.: آذری ff. 4 *b*, 7 *b*, 8 *a*; اسحاق ff. 31, 36 *b*; آفرين f. 17 *b*; آكهی 49 *b*; امری 1 *b*, 12 *a*, 30 *a*; انوری 37 *b*; آنی 22 *b*; آهی 28 *b*; باقی 11 *a*, 25 *b*, 26 *a*, *b*, 32 *b*, 33 *a*, *b*, 35 *b*, 37 *a*, *b*, 39 *b*, 48 *a*; بليغی 29 *b*; بهشتی 24 *b*, 25 *a*; ترابی 9 *b*; تيغی 4 *b*, 6 *b*; ثرائی 30 *a*, 35 *a*, 38 *b*, 39 *a*; ثنائی 48 *b*; جامی 32 *a*; جلالی 27 *a*, 29 *a*; جنانی 3 *a*, 10 *a*, 28 *a*; حبيبی 14 *a*; حريمی 21 *a*; خسرو 40 *a*, 41 *a*; خطابی 13 *a*; خليلی 16 *b*; خيالی 17 *a*, 20 *a*, 30 *b*, 33 *a*, *b*, 34 *a*, 36 *b*; حيرتی 28 *a*; درويش 12 *b*, 24 *b*, 39 *b*; ذاتی 31 *b*, 34 *a*, 38 *b*; رازی 36 *b*; راهی 32 *a*, *b*; رايتی 11 *b*; رحمی 15 *a*, 24 *b*, 26 *b*, 27 *a*; رسمی 19 *b*; روانی 36 *b*; روحی 25 *a*; زينی 25 *b*; سپاهی 16 *a*; سرعتی 60 *a*; سلطان سليمان 20 *b*; سليقی 2 *b*; سلمان 2 *a*; سهی 36 *a*; سوزی 38 *a*; سؤالی 11 *a*; شريفی 18 *a*; شكوفی 27 *b*; شمعی 29 *a*, 48 *b*; شهيدی 32 *a*; صاری 6 *b*; صحرائی 35 *a*; صدائی 25 *a*; صمتی 48 *a*; ضعفی 40 *a*; طالب 4 *a*; ظهوری 34 *b*; عارفی 26 *a*, 28 *b*; عاشق عمر 50 *a*, 52 *a*—57 *a*, 59 *a*, 60 *a*, *b*; عالی 22 *a*, 23 *a*, 27 *a*, *b*; عزمی 48 *b*; عطائی 48 *b*; علوی 10 *b*, 31 *a*, 40 *a*; عمری 38 *a*; غباری 29 *b*, 47 *a*; فارسی 13 *b*; فتحی 34 *b*; فراقی 27 *b*, 32 *a*; فضولی 21 *b*, 23 *b*, 24 *a*, 30 *b*, 31 *a*; فوری 34 *b*; فقيری 21 *b*; فهمی 31 *b*; قبولی 1 *b*, 5 *b*, 28 *a*, 31 *a*, 37 *b*, 40 *b*; كمال پاشا 59 *b*; كستاخی 7 *a*; قياسی 49 *b*; كناهی 9 *a*; كوهری 57 *b*—59 *a*; لعلی زاده 25 *b*; لمعی 6 *a*; مجدی 26 *a*; محبی 1 *b*, 5 *b*, 28 *a*, 31 *a*, 37 *b*, 40 *b*; محرمی 18 *b*, 34 *b*; محوی 13 *a*; مراد سلطان 27 *a*, 39 *a*, 40 *b*; مريدی 39 *a*; معيدی 3 *a*; مهرو 38 *a*; نالی 8 *b*; نامی 30 *a*, 35 *a*; نجاتی 14 *b*, 28 *b*, 29 *b*, 30 *b*, 36 *a*, 37 *a*; نصيبی 9 *a*; نظمی 37 *a*; نوعی 26 *a*, *b*; واهبی 2 *a*; وصفی 36 *a*; هجری 30 *a*; هلاكی 34; يازيجی 59 *b*, يحيی 37 *b*, 40 *b*.

II. Foll. 61—102.

ديوان يحيی

The Divan of Yaḥya Efendi, the Sheikh ul-Islām, who died A.H. 1053. See p. 194 *a*. It begins with the Ghazel which occupies the second place in the former copy:

Beg. بر دل ده كه عشقك اودی اوله پيدا
حاشا كه سوی يانمیه حاشا كه [خاشاك] آسا

It consists exclusively of Ghazels alphabetically arranged.

III. Foll. 103—110. A collection of short pieces and detached verses, with the heading ابيات متفرقه

Beg. داد حقدن جواب کلدی دیلیمه
شو فناده چاره یوقدر اولومه

There are no rubrics, with one exception, viz. قلندری, f. 106 *b*. The names of Hudā'i and 'Olvi occur in some of the verses.

Or. 2709.

Foll. 29; 8 in. by 5; written mostly in diagonal lines, in an elegant Nestalik, with broad margins ornamented with gold designs, apparently about the close of the 16th century. Bound in painted covers.

An album of drawings and select verses.

The latter, mostly Ghazels, belong to poets who flourished about the middle of the tenth century of the Hijreh, viz. 'Olvi (died A.H. 993; Haj. Khal. iii., p. 296), ff. 3 *b*, 7 *a*, 8 *b*, 13 *a*, 15 *a*, 19 *a*; Raḥmi (died A.H. 975, ib., p. 280), foll. 9 *a*, 10 *b*, 21 *b*; Fevri (died A.H. 978), f. 5 *a*; 'Āshiḳ (died A.H. 979), f. 16 *a*; Ẕāti (died A.H. 953), f. 20 *a*; Emri (died A.H. 983), f. 23 *a*; and Hudā'i (died A.H. 991), f. 28 *a*. On the name of 'Olvi علوی, which Hammer reads Alewi, see Fleischer, Leipzig Catalogue, p. 550 *b*, note.

The drawings consist for the most part of figures of men and women; a few appear to be portraits. Some of the accompanying inscriptions, as لوند کرجی, f. 10 *a*, کورجی باغجسی, f. 15 *b*, and رعنای تبریز, f. 13 *b*, seem to connect the album with Tebriz.

Sloane 4089.

Foll. 30; 7½ in. by 2½; written in Nestalik, Neskhi, Divani, and Kyrma, apparently in the 17th century.

A scrap-book containing miscellaneous extracts in Turkish and Arabic. The former consist (1) of religious songs, called Ilāhi الٰهی, by 'Ālimi, Ẕākiri, Hudā'i (Sheikh Maḥmūd, of Uskūdār, who died A.H. 1038; v. Fezlekeh, vol. ii., p. 113), and Niyāzi, (2) of a portion of a versified Fāl i Ḳur'ān, foll. 12—14, beginning:

الهك آدن درم فرد و احدر
قدیم و قادر حیّ و صمدر

(3) of a few Ghazels by Yaḥya, foll. 15, 16, and (4) of a versified treatise on physionomy, the Ḳiyāfet Nāmeh of Ḥamdi, with the heading قیافت نامه حمدی افندی, foll. 20—27, beginning:

ایلرم اول کریمه حمد و سپاس
یوقدرر نعمتینه حد و قیاس

The author, according to Haj. Khal., vol. iv., p. 890, is Ḥamd-ullah B. Aḳ Shems-ud-Dīn, who died A.H. 909, (see p. 169 *b*). A few lines have been translated by Hammer, Osm. Dichtkunst, vol. i., p. 156. See Fleischer, Dresden Catalogue, No. 329, 2. Another copy, with the same beginning, is noticed, without author's name, in the Vienna Catalogue, vol. ii., p. 589.

Add. 7939.

Foll. 173; 5¾ in. by 2¾; about ten lines (mostly diagonally) in a page, written in Neskhi, with all the vowels, apparently in the 18th century. [Rich; *not numbered.*]

A scrap-book, written probably in Baghdad, and containing a collection of short poems and songs, chiefly Arabic and Turkish, with a few Persian. See the Arabic Catalogue, p. 510 *b*.

The Turkish portion consists of anonymous songs designated by the technical names قوشمه, بسته, سماعی, or یوکرك, and of short pieces, chiefly Ghazels, by the following poets: Rūḥi, Ṣābit, Selīmi, Jāmi, and Ḳiyāsi, foll. 19—28; Beyāni, Fenni, Ġhāzi Aḥmed Pasha, Fuẓūli, Rāmiz, Es'ad, Kerīmi, Khāki, Ḥamīdi, and Rāghib Pasha, foll. 31—53; Ḳādiri (Murteẓa Efendi Baghdādi) and Niẓāmi, foll. 58—60; Mejnūni, 'Izzet, Sāṭi', Rāsikh, Āgāh, 'Olvi, Vaḥdeti, Miyāni, Shem'i, Neshāṭi,

Bedri, Yaḥya, and ʿĀṭif, foll. 63—82; Kūr Oghli, and ʿĀshiḳ ʿOmer, foll. 104—113; Ḥashmet, Vāṣif, Vāṣiḳ, and Vehbi, foll. 123—152.

In the last section are found also some verses exchanged between Aḥmed Pasha, governor of Baghdād, and Ṭahmāz Ḳuli (Nādir Shāh), at the time of the latter's invasion (A.H. 1145), foll. 144—147.

Add. 7937.

Foll. 39; 8½ in. by 5½; about 15 lines, diagonally written, in two columns, in Neskhi, apparently in the 18th century.

[Rich, No. 642.]

A scrap-book containing mystic songs (الهی, سماعی, بسته) and Ghazels by various poets, some of whom appear to have been of the Khalveti order of Dervishes. The names which most frequently recur are those of Niyāzi Miṣrī (died A.H. 1111, Osm. Dichtkunst, vol. iii., p. 587), foll. 7 *b*, 9 *b*, 22 *a*, 23 *a*, 27 *b*, 32 *a*, 36 *b*, etc; Eshref Oghli (see Osm. Dichtkunst, vol. iv., p. 473), foll. 7 *a*, 18 *a*, 28 *b*, 35 *a*; Fuẓūli, foll. 21 *b*, 26 *a*, 27 *a*; Hudā'i, foll. 17 *a*, 26 *b*, Shemsi, foll. 6 *b*, 17 *b*; and Jemāli Khalveti, foll. 29 *b*, 33 *a*.

Add. 19,435.

Foll. 66; 7½ in. by 5¼; about 15 lines, written obliquely, in two columns, in a cursive character between Neskhi and Kyrma, probably in the latter part of the 18th century.

A scrap-book, containing songs of the kinds called Sherḳi, Simā'i, and Ḳalenderi; also Ghazels by various poets, mostly of the 11th and 12th centuries of the Hijreh. Those whose names more frequently recur are Nābi (died A.H. 1124), who is spoken of as dead, مرحوم, La'li, Medḥi, Gevheri, Shākir, Nigāh, Ṭifli, Kelīm, Keshfi, and Jesāri. The name of the last is more than once disguised under numerical figures as follows: ١٠ ٢٠٠ ١ ١٠٠٣.

On fol. 37 is written in French, but apparently by an Oriental hand, "Pallais des Tuilleries."

Sloane 2691.

Foll. 6; 8½ in. by 4¼; written in diagonal lines, in cursive Shikesteh-āmīz, apparently in the 17th century. Bound with Sloane 1574.

Detached verses and short Ghazels by various poets, such as ʿOlvi, Nejāti, Khayāli, Bāḳi, Ḥāleti, Ṣabri, Ṣābit, Fuẓūli, etc.

Add. 26,326.

Foll. 40; 7 in. by 4¼; about 16 lines 2¼ in. long; written in rude Neskhi, about A.D. 1800. [Wm. Erskine.]

A collection of popular songs, in vulgar Arabic, of the class called Mawāliyā and Shughl, including, from f. 28 to f. 36, some Turkish songs, the first of which begins:

مشكل خم ايمش عشقى نهاد ايلمك اولمز
مشكل بو كه هر يرده عيان ايلمك اولمز

On the fly-leaf is written "Claudius J. Rich, 1803," and above, in pencil, "Sheikh Khojah Abbas."

Sloane 3114.

Foll. 184; 5¼ in. by 8; written in small Neskhi, in the shape of a scrap-book, apparently in the 17th century.

A collection of Turkish songs arranged according to their melodies, with the musical notation on the European system.

The name of the compiler, ʿAli Ufḳi, appears in the following heading, f. 9 *b*:

هذا مجموعهء ساز و سوز
جامعه على افقى جهان ديده
ز دست چرخ بس سختى كشيده
ز عالم كرمى و سردى چشيده

The collection is divided into a number of chapters (Faṣl) which bear the following

technical names of musical modes: حسینی f. 10 *b*, مخیر f. 35 *b*, نوا f. 50 *b*, عشاق f. 62 *b*, بیاتی f. 70 *b*, عجم f. 75, صبا f. 87, چارکاه f. 96, سکاه f. 98, راست f. 109, ماهور f. 123, اوج f. 129, عراق f. 134, نهاوند f. 142, عزّال f. 145, نشابوز f. 152, سنبله f. 156, شهناز f. 159, نکتریز f. 161, بوشلك f. 165, عشیران بوشلك f. 168, حصار f. 174.

The anonymous writer of an Arabic note, f. 108 *a*, which is dated Friday, the 24th of Zulḳa'deh, A.H. 1079, describes Ufḳi as an eminent musician, physician, and linguist, and states that he had then arrived at Yenishehr as Terjumān to Sultan Muḥammed. A song in praise of the same sovereign, f. 39 *b*, is dated A.H. 1075. Ufḳi appears to be the author of some of the poetical pieces included in the collection. See fol. 119 *b*.

This volume belonged to 'Ali Beg, Santūri, or cymbalist, of Sultan Muḥammed (IV), who wrote on the outer edge صاحبه و مالکه علی بك الصنتوری عن سازندکان سلطان محمد سنه ١٠

A Latin notice of the MS. by Salomon Negri is prefixed, foll. 1—8.

Or. 3221.

Foll. 157; 9½ in. by 5¾; written in fair Neskhi, in two columns, with about twenty slanting lines in each, and with broad gold-ruled margins, probably early in the 19th century. [Baron von Kremer, No. 185.]

A collection of Turkish songs systematically arranged according to musical modes and melodies, with blank spaces left for further insertions.

The original folioing in Oriental figures shows that 32 leaves are wanting at the beginning, fourteen after fol. 2, and 62 after fol. 123, besides single or double leaves in a few other places.

زاویل بسته هاوی Beg.

مطربا زمزمه نای ایله اول نغمه سرا
اولمیه تا که کوکل حزنیله بی برك نوا

The main sections bear at the top of the page the following technical names: زاویل پسندیده شوق‌طرب نواتر دکاه صبا کوچك حسینی کردانیّه مخیّر مخیرسنبله بیاتی عشاق عجم نوا اصفهان اصفهانك سلطانی‌عراق عرض‌باد حجاز شهناز نشابورك سپهر کلعذار طاهر عربان‌جدید حصار زیرکوله شوق‌آور شوق‌افزا نهفت شوق‌طرب شت‌عربان سوزدل عراق بسته‌نکار راحت‌الارواح اوج

The above sections are uniformly subdivided into Sherḳiyyāt شرقیات and Semā'iyyāt سماعیات. Some of the above names of musical modes are mentioned by Flügel, Vienna Catalogue, vol. i., No. 767.

TALES, FABLES, AND ANECDOTES.

Or. 1128.

Foll. 157; 14 in. by 9; 29 lines 6½ in. long; written in fair Neskhi, with all the vowels, and with red-ruled margins; dated 1st Rebi' I, A.H. 988 (A.D. 1580).

[Alex. Jaba.]

قصهء ابو مسلم

The story of Ebu Muslim, a well-known romance, the hero of which is the celebrated general who seated the Abbasides on the throne and was put to death by Khalif el-

Mensūr, A.H. 137. See Ibn Khallikān, De Slane's translation, vol. ii., p. 100.

This volume contains the latter half of the work. It is divided into two parts, the second of which is designated as the fourth volume of the work, هذا المجلد الرابع من قصة ابو مسلم

The first leaf of the MS., which has been supplied by a later hand, begins with the rubric راویان اخبار و محدثان سرنامهء روزکار شویله نقل و حکایت و الفاظ سکرین و القاب عنبرین دله روایت ایدرلرکه چون ابو مسلم .

The first incidents narrated are the recovery of Ebu Muslim from the effects of poison, the dispatch by his adversary, Ṭāhir, of a letter to the Umeyyade Suleimān B. Velīd, informing him of the death of Velīd, his father, and of Naṣr i Seyyār, and the setting out of Suleimān from Baghdād with seventy thousand men, in order to avenge his father's death upon Ebu Muslim.

The third volume deals with the capture of Rei, Baghdād, and Kūfah, by Ebu Muslim, and concludes, f. 79 *b*, with the answer of 'Ali B. Mujāhid to the letter of Mehlān.

The fourth volume, beginning, on the same page, with the flight of Mehlān to Nakhshīvān, relates at length the story of Ferāmurz, the conquest by Ebu Muslim of Damascus, Egypt and the Maghrib, and his seating successively Ebul-'Abbās (es-Seffāḥ) and Ebu Ja'fer (el-Mensūr) on the throne. The narrative is brought down to the death of the hero on the 25th of Sha'bān, A.H. 137, and concludes with the end of his associate, Aḥmed Zemji.

Portions of the same tale are noticed in the Catalogues of Paris, p. 310, Nos. 57—60, Dresden, No. 37, Leipzig, No. 283, Krafft, p. 53, Copenhagen, No. 18, Gotha, p. 199, and Vienna, vol. ii., p. 30. The earliest dated MS. is the Paris copy, No. 58, which is of A.H. 928. A poetical version entitled کتاب ابا مسلم has been printed in three volumes in Constantinople, A.H. 1290. See Zeitschrift der D. Morg. Ges., Band 30, p. 163. An account of the Persian original by Khanikoff will be found in the Journal Asiatique, 5e Série, xx., pp. 93—97.

Harl. 5493.

Foll. 118; 8 in. by 5¾; 19 lines 4 in. long; written in fair Neskhi, apparently in the 16th century.

A detached portion of the same tale, in a shorter recension, which is not divided, like the preceding, into sections.

This volume, designated on the fly-leaf as the eighth قصهء ابو مسلم جلدی سکزنجی, is imperfect at beginning and end. It commences abruptly with the encounter of Ṣāliḥ, while hunting in the company of Ferāmurz, with a formidable Dīv called Lāk B. Kenād. It ends with the reception, by Ebu Muslim, in Medina, of the news of the death of Khalif Ebul-'Abbās. Its contents correspond with foll. 122 *a*—150 *b* of the preceding MS.

A very summary conclusion, occupying one page, f. 118 *a*, has been added by a somewhat later hand. At the back of the same folio is a Turkish note relating to the purchase of the MS., A.H. 1002.

Pasted on the cover is a Latin notice of the MS. by Jean Gagnier. See the Arabic Catalogue, p. 763 *a*.

Add. 10,000.

Foll. 263; 8½ in. by 6; 13 lines 3⅝ in. long; written in plain Neskhi, with all the vowels, apparently in the 16th century.

The romance of Seyyid Baṭṭāl Ghāzi, the legendary champion of Islamism against the Greek empire, with the heading: حکایت سید بطال غازی رحمة الله علیه من اولاد رسول الله صلی الله علیه و سلم

It begins with a versified prologue, the first line of which is :

ای قدیم ذو الجلال ذو الجمال
ای مقیم بر کمال بی زوال

The contents agree substantially with the abstract given by Fleischer in the Berichte der K. Gesellschaft der Wissenschaften zu Leipzig, vol. ii., pp. 150—169, and with the German translation of Dr Ethé, Leipzig 1871.

The narrative is divided into ten sections, termed Mejlis, or sittings, and beginning on foll. 2 *b*, 19 *b*, 40 *a*, 72 *b*, 99 *b*, 137 *b*, 151 *a*, 196 *b*, 204 *a*, and 217 *b*. Each Mejlis begins with somes lines in Mesnevi. Pieces of verse are also occasionally inserted in the narrative, especially in the early part of the work.

Language and spelling are archaic; but foll. 154—188 and 191—195 present a more modern text, supplied by a later hand.

Copies are noticed in the Catalogues of Paris, pp. 332 seqq. Nos. 317, 318, 338—342, Uri, No 22, Dresden, Nos. 104, 123, Leipzig, No. 284 and 307, 2, Upsala, No. 407, 6, S. Petersburg, p. 521, and Vienna, vol. ii., p. 33. The work has been lithographed in six vols., entitled مناقب سید بطال, in Constantinople, A.H. 1082; see Zeitschrift der D. Morg. Ges., Band 30, p. 164, and Journal Asiatique, 6e Série, vol. xi., p. 478.

Add. 7884.

Foll. 117; 12 in. by 8½; 23 lines 6½ in. long; written in cursive Neskhi, apparently in the 18th century. [Rich, No. 482.]

سیرة عنتر

A portion of the Life of 'Antar, translated from Arabic into Turkish.

For the Arabic original see the Arabic Catalogue, pp. 319—321, where a complete copy in four volumes, Add. 7378—7381, is described, and the Vienna Catalogue, vol. ii., p. 4.

The present MS. contains parts of two consecutive volumes of the Turkish translation, the latter of which is designated in the heading as the eleventh المجلد الحادی عشر من حکایت عنتر ابن شدّاد. The immediately preceding volume, foll. 1—47, which must therefore be the tenth, is imperfect at the beginning. It deals chiefly with the adventures of 'Antar in the land of the Black (Sūdān). The first pages relate to his encounter with Melik Ghāzid (called Suweid, in the Arabic text), who is seized by 'Antar and beheaded by Ghaẓūb, and to 'Antar's expedition against Laun aẓ-Ẓulām. At the end we are told how 'Antar, having defeated Ghaẓbān in a wrestling match, brought him home captive, and was going to behead him, when his hand was stayed by 'Ablah. The contents correspond with foll. 169 *b*—304 *b* of the third volume of the Arabic original, Add. 7380.

The next following volume, foll. 48—80, is imperfect at the end. It breaks off at the point where Ghaẓbān, having routed the Indian army before Medā'in, is received with the highest honours by king Kisra. Its contents correspond with foll. 304 *b*—367 *a* of Add. 7380.

The latter part of the MS., foll. 81—117, is by another hand, and contains a further section of the work, imperfect at beginning and end. It begins with the fight of 'Antar and 'Abd Heyyāf, when the former, catching up an iron club hurled at him by the latter, stuns his adversary with it, but spares his life. It breaks off in the account of 'Antar's return to the Beni 'Abs, and of his meeting with his brother Sheibūb, who tells him that his Ḳaṣīdeh has been torn down from the Ka'bah by a mighty chief (el-Mustau'ir). The corresponding portion of the Arabic text extends from Add. 7380, fol. 371 *a*, to Add. 7381, fol. 52 *b*.

The fourth volume of the Turkish version is noticed in the Paris Catalogue, p. 335, No. 354.

Add. 7882.

Foll. 261 ; 10¼ in. by 6½ ; 15 lines 4⅛ in. long ; written in fair Neskhi, with a few vowels, apparently in the 17th century.

[Rich, No. 797.]

حکایت اربعین صبح و مسا

"The story of the forty mornings and evenings," translated from Arabic by Aḥmed Miṣri, احد مصری

Beg. حمد بی غایت و ثنای بی نهایت اول باری حضرتنه جلت قدرته لایقدرکه عقلك دیده‌سی وجانك بصیرتی انك کبریاسی مطالعه‌سنده حیراندر

This story, which is commonly called the Tale of the Forty Vezirs قرق وزیر حکایتی, is an expansion of an old Indian tale, the Persian version of which is called Kitāb i Sindbād, or Sindbād Nāmeh (see the Persian Catalogue, p. 748, and Clouston, the Book of Sindibad, 1884). The leading story is the same in both ; a young prince, falsely accused by his stepmother, is under sentence of death. He is defended in turn by the king's Vezirs (seven in the original work, forty in the expanded version), who, in the morning of as many days, endeavour, by appropriate tales, to allay the king's wrath, while, in the evening of each day, the queen strives, by similar means, to hasten the prince's doom.

This groundwork is used as a convenient frame for the insertion of tales of the most varied character and origin, many of which have no perceptible bearing on the supposed object of the narrator.

The Turkish version has been printed in Constantinople, A.H. 1283 and 1285 under the title of قرق وزیر تاریخی. See Journal Asiatique, 6e Serie, art. xi., p. 484, vol. xiv., p. 87. The introduction, and the tales of the first twenty days, edited by M. Belletête, have been printed after his death, Paris, 1812. An incomplete French translation, by Pétis de la Croix, will be found in the Panthéon Littéraire, Contes Orientaux, pp. 301—367. A German version of the whole work, from a Dresden MS., was published by Behrnauer, Leipzig, 1851. Still more complete is the excellent English translation of E. J. W. Gibb, London, 1886, which comprises no less than 112 tales collected from all available sources.

The Turkish version purports to be derived from an Arabic original, entitled حکایت اربعین صبح ومسا, which, however, appears to be lost. The translator, who calls himself in the present copy, and in the MSS. of Leipzig, Vienna, and St. Petersburg, Aḥmed, or Aḥmedi Miṣri, is only designated in Belletête's text, and in most other copies, by a patronymic, Sheikh Zādeh.

In the preface, after praising the reigning sovereign, Sultan Murād B. Muḥammed B. Bāyezīd Khān (Murād II, A.H. 824—855), he says that the fittest gifts to be presented to His Majesty were books of wisdom. "For that reason I, Aḥmed i Miṣri, made for the Sultan of the age a neat copy of the book called 'Ḥikāyet Erba'īn Ṣubḥ u Mesā,' and translated it from the Arabian into the Turkish tongue, so that the Pādishāh of the world might read with ease the graceful thoughts and phrases, the rhymes and assonances, the pertinent tales and apt quotations, etc., of my book:"

بو سببدن اوتوری احمد مصری سلطان عصر ایچون حکایت اربعین صبح ومسا ادلو کتابی بیاضه چقردی عرب دلندن ترك دیلینه دوندرب ترجمه ایلدی تا پادشاه عالم تر و تازه دلیله کتابمك لطایفنی و لغتلرینی و قافیه‌لرنی و سجعلرنی و بر یرینه مناسب حکایتلرنی وهم مناسبتله ایاتدن و احادیثدن و ابیاتدن کتوردکم روایتلرنی مطالعه ایلیوب اوقیه

Belletête's text, which agrees in substance with the above, has the additional statement that the Arabic original was destitute of the graces and ornaments of speech. The same

passage is found in the next-following two MSS.

Copies of the 'Forty Vezirs' vary considerably with regard to the subjects and the arrangement of the tales. In both respects the present MS. agrees in the main with Behrnauer's translation, but its text is rather fuller, and some of the tales are different.

The following table shows the eighty tales it comprises, viz. two for each of the forty days, with references to the pages of the German and the English translation, respectively designated by the initials B. (Behrnauer) and G. (Gibb):

Ist day. The Sultan of Egypt and Sheikh Shihāb ud-Dīn (B., p. 16, G., p. 16), f. 12 *b*. The well educated prince and the spoiled prince (B., p. 28, G., p. 27), f. 20 *a*.

IInd day. The merchant and the parrot (B., p. 33, G., p. 33), f. 24 *b*. The half-witted prince and his tutor (G., p. 384), f. 26 *b*.

IIIrd day. The three princes put on trial by their father (B., p. 39, G., p. 41), f. 29 *a*. The bastard prince healed by coarse diet (G., p. 37), f. 39 *a*.

IVth day. Moses and 'Uj B. 'Anaḳ (B., p. 65, G., p. 64), f. 42 *b*. Khizr and the sham Sufi (B., p. 69, G., p. 69), f. 45 *b*.

Vth day. Samson and his wife (Delīleh) (G., p. 384), f. 48 *b*. The potter's fair son and the Maghribi (B., p. 76, G., p. 76), f. 51 *b*.

VIth day. The tailor and his wife (B., p. 80, G., p. 82), f. 55 *a*. The illegitimate son of the merchant's wife and a robber (B., p. 85 G., p. 87), f. 58 *a*.

VIIth day. The wise and foolish Vezirs, (B., p. 91, G., p. 92), f. 62 *a*. Sultan 'Alā ud-Dīn's visit to the madhouse, (G., p. 345), f. 65 *b*.

VIIIth day. The merchant who mated his slave-girl with an ape (G., p. 353), f. 68 *a*. The three princes and the jewel-casket (B., p. 103, G., p. 105), f. 70 *b*.

IXth day. The hermit and the thief (G., p. 298), f. 73 *a*. The three princes and their father's enigmatic will (B., p. 110, G., p. 114), f. 74 *b*.

Xth day. The crafty woman and the merchant (B., p. 116, G., p. 386), f. 78 *a*. The king and the truthful shepherd (B., p. 123, G., p. 358), f. 81 *b*.

XIth day. The tailor prince and the stingy merchant (B., p. 129, G., p. 122), f. 85 *a*. The merchant's legacy and his two prodigal sons (B., p. 136, G., p. 130).

XIIth day. The king and the Vezir's handsome son (B., p. 139, G., p. 133), f. 92 *a*. The hermit Barṣīṣā and the princess (B., p. 145, G., p. 138), f. 95 *b*.

XIIIth day. Ayās (ایاس) and the Dervish (B., p. 151, G., p. 144), f. 100 *a*. The king and the invisible turban (B., p. 155, G., p. 148), f. 103 *a*.

XIVth day. The prince under an evil star and his two sons (B., p. 158, G., p. 151), f. 105 *a*. The king who had two good sons and a wicked one (B., p. 168, G., p. 163), f. 112 *b*.

XVth day. The tailor's wife and the cotton-carder (B., p. 173, G., p. 366), f. 166 *a*. The Ḥashīsh-eater (B., p. 175, G., p. 171), f. 118 *a*.

XVIth day. Khālid and the monk (B., p. 178, G., p. 269), f. 120 *b*. Abu 'Alī Sīnā and the mice (B., p. 184, G., p. 300), f. 125 *a*.

XVIIth day. The ploughman and the treasure (B., p. 187, G., p. 379), f. 127 *a*. The king's clever favourite and the Ṣūbāshi (G., p. 266), f. 129 *b*.

XVIIIth day. Hārūt and Mārūt (G., p. 167), f. 131 *a*. The widow's lazy son and

the magician (B., p. 195, G., p. 253), f. 133 *b*.

XIXth day. The princess in love with the page (B., p. 199, G., p. 381), f. 137 *a*. The prince who died of a bone on the heart (B., p. 202, G., p. 173), f. 140 *a*.

XXth day. Aidin Beg and the Dervish (B., p. 204, G., p. 179), f. 142 *b*. Sultan Maḥmūd and Ḥasan Meimendi (B., p. 209, G., p. 188), f. 145 *b*.

XXIst day. Khannās, the son of Iblīs (G., p. 348), f. 148 *b*. The youth who was one of forty sharpers in Baghdād (B., p. 214, G., p. 194), f. 151 *a*.

XXIInd day. Sultan Maḥmūd and the bold beggar (B., p. 218, G., p. 198), f. 154 *b*. The cobbler and the princess (B., p. 222, G., p. 203), f. 157 *a*.

XXIIIrd day. Ḥasan Baṣrī and the Ḳaiṣar of Rūm (B., p. 228, G., p. 213), f. 162 *b*. The gardener, his son, and the ass (B., p. 232, G., p. 218), f. 166 *a*.

XXIVth day. The king and the poisoned lancet (B., p. 235, G., p. 220), f. 167 *b*. The weeping Turkish peasants (B., p. 238, G., p. 224), f. 167 *b*.

XXVth day. The queen who hid her lover in a chest (B., p. 241, G., p. 227), f. 173 *a*. Seyyid Rukn ud-Dīn and the Ebdāl a hawking (B., p. 243, G., p. 230), f. 175 *a*.

XXVIth day. The fair prince and the enamoured Ebdāl (B., p. 246, G., p. 233), f. 177 *b*. The king's favourite who ate garlick (B., p. 250, G., p. 239), f. 182 *a*.

XXVIIth day. The merchant's son and the magic mirror (B., p. 253, G., p. 244), f. 185 *b*. Loḳmān thrown into a pit (G., p. 175), f. 191 *a*.

XXVIIIth day. Dellet el-Muḥtāleh and her two husbands (B., p. 261, G., p. 257), f. 195 *a*. The old man who praised his ass's wisdom (B., p. 268, G., p. 363), f. 200 *a*.

XXIXth day. The water-carrier, 'Omyān, who gave a camel to his son's teacher, and found a treasure (B., p. 270, G., p. 278), f. 202 *a*. The king and the formidable-looking recruit (B., p. 274, G., p. 396), f. 206 *a*.

XXXth day. The woodcutter and the shrew (B., p. 277, G., p. 288), f. 207 *b*. Moses in search of a wiser man than himself (G., p. 306), f. 210 *b*.

XXXIst day. The silk-merchant's wife who sent her husband up a tree and dallied with her paramour in his sight (B., p. 283, G., p. 303), f. 214 *b*. The merchant who played chess with the Fireng (B., p. 285. G., p. 397), f. 215 *a*.

XXXIInd day. Keiḳubād and his devout wife (G., p. 390), f. 218 *a*. The fleas complaining of men before Solomon (B., p. 301, G., p. 295), f. 220 *a*.

XXXIIIrd day. Abraham, Ishmael, and the Devil (G., p. 391) f. 222 *b*. The bragging Khorasani put to shame by his son (G., p. 276), f. 224 *a*.

XXXIVth day. The Arab who offered a goat for sale (G., p. 311), f. 226 *b*. The devotee who broke his jar (G., p. 393), f. 228 *a*.

XXXVth day. The carpenter who surprised his wife with her lover (G., p. 394), f. 230 *a*. The merchant who shut up his son in his warehouse (B., p. 305, G., p. 399), f. 232 *a*.

XXXVIth day. The blind man who found Harun er-Reshīd's jewel-casket, (B., p. 308, G., p. 319), f. 235 *a*. The four sons changed to animals for disobeying their father's order (G., p. 395), f. 237 *a*.

XXXVIIth day. The youth who went after a fair maid and found himself in Hell (B., p. 311, G., p. 327), f, 238 *a*. The two rival Ḳāẓis of Cairo (G., p. 321), f. 240 *b*.

XXXVIIIth day. The Dervish and the youth who slew the forty robbers (B., p. 316, G., p. 340), f. 242 *b*. The king changed into a parrot (B., p. 321, G., p. 313), f. 246 *a*.

XXXIXth day. The Persian merchant who kept his wife and his dog in chains (B., p. 325, G., p. 331), f. 249 *b*. Noah, the deluge, and the ark (G., p. 355), f. 251 *a*.

XLth day. The Sultan of Egypt and the discontented wives (B., p. 330, G., p. 323), f. 253 *b*. The Sultan of Egypt who, after fleeing before the rebels, recovered his kingdom (B., p. 331, G., p. 368), f. 254 *b*.

On the cover is the Ex Libris of Franc. de Dombay, who has also written his name on the fly-leaf, with the date 1792. To him are probably due numerous glosses written between the lines and in the margins. They consist of transcriptions of some words of the text, with the addition of Italian, and, in some instances, modern Greek, equivalents.

For other copies see the Catalogues of Paris Nos. 378-9, 388—392; Uri, p. 305, No. 17; Dresden, Nos. 149, 245; Leipzig, No. 330, 4; Krafft, p. 53 (six copies); Leyden, No. 501; Upsala, No. 111; Lund, No. 5; St. Petersburg, Nos. 579—582; Vienna, No. 430; Rosen, Marsigli Coll., p. 21, No. 3548, and Gibb's preface, p. 10.

Stowe, Or. 20.

Foll. 171; 9¾ in. by 7; 13 lines 4⅞ in. long; written in large and plain Neskhi, apparently in the 17th century.

Another copy of the same tale, agreeing in in the main with the text translated by Behrnauer, and containing the same stories, with some divergences of detail. The author is called Sheikh Zādeh. The short story of the second night is omitted.

The MS. has lost about a page at the beginning and as much at the end. It wants also two leaves after fol. 10 and one after fol. 13. Foll. 2 and 3 have been supplied by a later hand.

Add. 5968.

Foll. 152; 8½ in. by 6½; 15 lines 3¾ in. long; written in fair Neskhi; dated 23 Jumāda I, A.H. 1143 (A.D. 1730).

[Hilgrove Turner.]

A third copy of the same tale. The text agrees also, substantially, with the translation of Behrnauer, and has the same stories, but it is shorter and incorrectly written.

In the dedication the name of the Sultan is written Murād Khān B. Sultan Ibrāhīm Khān, and that of the author, Sheh Zādeh شه زاده, instead of Sheikh Zādeh. It wants also the story of the second night.

Copyist: الفقير علی ادرنوی

Add. 18,885.

Foll. 323; 11½ in. by 8; 14 lines 5 in. long; written in large Neskhi, with all the vowels, apparently in the 16th century.

[The Hon. Frederic North.]

داستان قران حبشی

The romance of Ḳirān Ḥabeshi.

Beg. سپاس و ستایش اول واهب عقل و حیات و مبدع صور

The anonymous translator states in the preface that, for the benefit of people ignorant of Persian, he turned this entertaining story from that language into Turkish by desire of his powerful and liberal patron, the favourite of the Pādishāh, Ḥasan Beg. The rubrics are mostly Persian, and some Persian verses are left in the original language. The style is extremely simple, without any pretence to literary elegance, and the language plain colloquial Turkish. The translation was probably written in the ninth century of the Hijreh. Copies dated A.H. 902, 917, 920, are found in the libraries of Vienna, Upsala

and Paris. Sulṭān Muḥammed Khān, who is mentioned by the translator, at the end of vol. ii., Add. 18,886, f. 25 *b*, as the reigning sovereign, can hardly be any other than Muḥammed II, the conqueror of Constantinople. It may also be remarked that the occurrence of some European words as فلورى "florin," and فرون "baker's oven," would scarcely admit of a much earlier date.

Ebu Ṭāhir Mūsa eṭ-Ṭarṭūsi ابو طاهر موسى الطَرطوسى is named at the beginning as the author of the original work. His name, occasionally written also الطرسوسى, or Muḥammed Ṭarsūsi, is frequently repeated in the sequel. Other tales connected with the Persian legends, as the Dārāb Nāmeh, Ḳahramān Nāmeh, etc., are ascribed to him. See Mohl, Préface du Chah Nameh, p. 74, and Fleischer, Leipzig Catalogue, No. 280.

The first rubric is اغاز داستان بقهرمان عاقل در كه بيان اولنور, but the words "Ḳahramān ʿĀḳil"[a] have been partly obliterated, and the name of Ḳirān Ḥabeshi قران حبشى substituted for them by a later hand.

The present MS. is only the first volume of the work. It deals chiefly with the following subjects: Ḳubād, son of Ardeshīr, son of Bābek, who resides in Damascus, and holds Iran under his sway, has three sons, named Khusrevshīr, Ardeshīr, and Jehāngīrshāh. He asks in marriage for the eldest the daughter of the Ḳaiṣar of Rūm, who readily consents. Having heard, from a merchant named Khalīl, of the wonderful beauty of Shemseh, daughter of Irej, Shāh of Tūrān and Chīn, whose capital is Ṭamghāj, he sends his Vezir, Humāi, to claim her as a bride for his second son. But Irej, mindful of the old feud of his grandsire, Afrāsiāb, with Iran, scorns the proposed alliance, tears up Ḳubād's letter, and casts his ambassador into prison.

Ḳubād swears to avenge the insult, and by his order the Emir of Khurasan invades Turkistan, where he encounters an army commanded by Shāpūr and his brother, Kushtehem. The war is carried on with checkered success. The armies are successively reinforced, on the Turkish side by Emir Tūj, brother of the Shāh, by Ṭureh Khān, by Irej himself, and by Geihān Shāh, prince of Kashmīr; on the Persian side by the governor of Irak, by the princes Ardeshīr and Jehāngīrshāh (the former of whom is made prisoner and taken to Ṭamghāj), by the Khwārezmshāh, and finally by Shāh Ḳubād in person. The Persians take Kāshghar and Khoten. But the hero of the romance is, as its title shows, Ḳirān Ḥabeshi, a Negro of humble birth, originally ass-driver خربنده to the Vezir Humāi, who performs prodigies of valour, and by his amazing strength, daring, fleetness and resource, becomes the terror of the Turks and the mainstay of the Persians. He, and some congenial associates, such as Shehmerd Rāzi, Deh-Dīv, Ebu ʿĀṣim, Penjeh, Guli Balkhī, Ebul-ʿAlā, and others, are constantly running to and fro, in various disguises, between the two camps, capturing hostile chiefs, rescuing captives from the very recesses of the king's palace, often caught and apparently doomed to torture and death, but always miraculously saved from impending destruction.

In the concluding portion of the present volume the Shāh i Chīn, beaten by Ḳubād, takes to flight. Shervīn, Emir of Balkh, and Ḳirān are sent in pursuit, but, deceived by a treacherous guide, they fall into the power of the fugitive king, who prepares to put them to death. They contrive to escape, however, and to reach a fortress, Ḥiṣāri ʿAyyārān, held by a friendly chief, Emir Saʿd, while Ḳubād, anxiously waiting for news of them, prepares to winter in Khoten.

(a) The insertion of that name was probably due to a confusion with the Dāstān i Ḳahramān, ascribed to the same Ṭarṭūsi; see Fleischer, Leipzig Catalogue, p. 522.

It may be noticed that both Shemseh Bānū and Ḳirān play a part in the Gershāsp Nāmeh; see the extracts given by Riẓā Ḳulī Khān in the Mejma' ul-Fuṣaḥā, vol. i., p. 136, and Or. 2878, f. 112 *a*.

Copies of the Ḳirān Ḥabeshi, or of portions of it, are noticed in the Catalogues of Casiri, vol. ii., p. 160, No. 1712; Uri, p. 306, No. 20; Paris, p. 334, Nos. 335-7; Copenhagen, p. 57, No. 16; Upsala, p. 67; Vienna, vol. ii., p. 32, No. 800; and De Jong, Bibl. Acad. Reg., p. 252.

The following title has been pasted on the first page of the MS. هذا تاريخ قران حبشى ديمكله عالمده داستان اولان بهلوان جهانك مناقب سركذشتيدر

On the fly-leaf is written this strange description of the work, signed with the initials A.H.: "Keran Habashi, a general history of Persia and its Shahs, translated from the Persian by Habeshi Efendi, in 3 vols."

Add. 18,886 and 18,887.

Two uniform volumes of foll. 478 and 379; 16 in. by 11; 17 lines 6½ in. long; written in very large Neskhi, with 'Unvāns and red-ruled margins, dated Jumāda I, A.H. 1001 (A.D. 1593). [The Hon. Frederic North.]

The second and third volumes of Ḳirān Ḥabeshi, written by one and the same hand, according to the following subscription of vol. iii., in the Imperial library of Constantinople:

قد وقع الفراغ عن هذه النسخة الشريفة عن يد الفقير الحقير . . . . محمد خليفه فى شهر جمادى الاول فى يوم الثلثا فى وقت الفجر فى دار السلطنة الخزينة العامرة تاريخ سنه ١٠٠١

The language, as compared with that of the preceding MS., is slightly modernized, and the style is more concise.

The second volume begins with the arrival of Ḳubā and his army at the Persian camp. It repeats a portion of the narrative with which the preceding MS. concludes, from fol. 297 *b*, to the end. The first rubric is: رسيدن شاه قباد ابن اردشير بيك منزلى ايران لشكر و رفتن جهانكير شاه پيش پدر با ايران لشكر

The continuation begins, f. 25 *b*, with this rubric: المجلد الثانى من كتاب المرسوم بقران الحبش followed by these words: بو خبرلرى سويلين و بو سوزلرى بيان ايلين ابو طاهرى طرطوسى دور كه اول بويله روايت ايدر كه چون اردشير شاهله ابو العلاى چين شاهى طمغاجه ويريدى

The remaining part of the volume deals with the following subjects: Ardeshīr Shāh brought as prisoner to Ṭamghāj with Ebul-'Alā. Love-messages between the captive prince and Shemseh, conveyed by the latter's foster-sister, Gul, and by Ebul-'Alā. Shemseh sent by her father's order as bride to Geihān Shāh, king of Kashmīr, resists all his entreaties and threats. Ardeshīr Shāh, sent as prisoner from Ṭamghāj to the Turkish camp, is rescued on the way by Ḳirān. The two princes march into Kashmīr and fight Geihān Shāh. Ḳirān enters the garden of Solomon باغ سليمان and sets Dīvs and Peris free. Geihān Shāh, besieged in the fortress of Bī Feryād حصار بى فرياد, falls into the power of Ḳirān, who penetrates by stealth into the place and contrives to introduce Jehāngīr into the king's palace. The narrative breaks off, f. 474 *b*; the last incident related is the capture of Emīrzād, one of the officers of Geihān Shāh, by Ḳirān and Ebul-'Alā, who prepare to dispatch two by two the guards seized in the palace.

Four leaves added by a later hand, foll. 475—478, give a deceptive appearance of completeness to the volume. They contain a spurious and very summary conclusion of the tale.

The headings of part of the present volume are given by Tornberg in the Upsala Catalogue, p. 65.

There is, apparently, a slight gap between the end of vol. ii. and the equally abrupt beginning of vol. iii. The latter takes up the narrative at the point when, all the guards of the palace having been slain, the prince orders their ears to be strung on a cord and thrown down into the cellar where Geihān Shāh and his Vezir, Akrāṭīs, were confined. The contents of the third volume deal mainly with the following subjects: Capture of the fortress of Bī Feryād by the Persian army. Geihān Shāh and Akrāṭīs escape through an underground passage. Ḳirān and Ebul-ʿAlā start in pursuit, but fall into a well. Jehāngīr in love with Genj Mihr, daughter of Geihān Shāh. Geihān Shāh joins the Indian army commanded by the son of the Rāi Hind. The Dīv Mahākāl rescues Ḳirān, and carries off prince Ardeshīr to the land of the Peris. Battles of the Persians with the Indian army. Geihān Shāh is slain by Ḳirān and the Indian prince by Jehāngīr. The latter joins his father, Ḳubād, before Balkh. War renewed with the Shāh i Chīn, who is defeated, overtaken in his flight, and slain by Ḳirān. His brother, Tūj, enthroned in Ṭamghāj as vassal of Ḳubād. Jehāngīr starts in search of his brother and of the two princesses, Shemseh and Genj Mihr, and meets with wonderful adventures by land and sea. Ḳirān rescues prince Ardeshīr from the Mount of Dīvs, where Iblīs kept him confined. Shemseh and Genj Mihr, after escaping from a thousand dangers at sea, are saved by the merchant Khalīl, who brings them back to Khusrevshāh. The latter sets out in search of his two brothers, who had fallen into the hands of the king of the Zengis, finds them in the Island of Mengūsi and takes them to Ḳaiṣar. All return to Damascus. Wedding of the princes. Ḳubād yields the throne to Ardeshīr, who in his turn gives it up to Jehāngīr.

Or. 3220.

Foll. 157; 11¾ in. by 8; 17 lines 5¼ in. long; written in neat Neskhi, apparently in the 17th century.

[Baron von Kremer, No. 159.]

The first volume of the same romance.

The contents are the same as in Add. 18,885, with which the present copy is in textual agreement; but a few leaves are wanting at the beginning. In the first page the merchant Khalīl relates how he first beheld Princess Shemseh, daughter of the Shāh i Chīn, standing on the roof of the palace with a bunch of roses in her hand. The corresponding passage begins in Add. 18,885, f. 15 *a*, line 11.

Or. 1146.

Foll. 207; 8 in. by 5½; 21 lines 3¼ in. long; written in Neskhi, apparently in the 17th century. [Alex Jaba.]

The tale of Ḳāhir Dilāver, with the heading:

هذا حكايهء قاهربن صام دلاور رحمة الله عليه

Beg. پرى زاد ايدى بو حكايه قاهركدر بر صدا ايشتدى قاهر ديركه اى دلاور شمدن كيرو ربع مسكون عالملرينه دوشرسن جابلقا ولايتينك اوچيوز التمش قاپوسى واردر

This is only a detached part of a probably extensive romance, apparently a late composition in vulgar Turkish, belonging to the class of the wildest and most childish fiction. The action is laid in the time of the Prophet Solomon حضرت سليمان, who plays in it a leading part. This, however, does not exclude the frequent mention of modern places, as Constantinople, Baghdād, etc. The principal hero is Ḳāhir, son of Ṣām, called, from his prowess, Ḳāhir Dilāver, who is constantly at war, not only with human foes, but also with innumerable hosts of Dīvs, Jinns, Peris and sorcerers جادو, under command of their mighty chief, Iblīs.

The names of other leading actors, Kei-

ḳubād, Zāl, Rustem, the bird Sīmurgh, Jemhūr Shāh, Edniyā ادنيا, Ḳahḳashān Shāh, Jelāl ud-Dīn Miṣri, etc., are partly borrowed from Persian legend, partly fictitious.

This volume begins and ends abruptly, and has no division. In the first pages it is related how Ḳāhir Dilāver is carried off by a bird from the land of Jabluḳā to a city of emerald and ruby, and finds, in a cave, an old Jinn, who gives him a talisman against hunger. He proceeds on his way and meets Iblīs, who, in various disguises, tries in vain to entrap him into an act of worship, and he has afterwards a fierce struggle with an ʿAfrīt called ʿĀḳarḳarhā عاقرقرها.

The narrative breaks off at the point where Iblīs, in the disguise of a Hindu, brings a forged letter to Maḳlān Shāh. The immediately preceding incident is the release, by Zāl, of four prisoners brought to him, viz. Jālīm, the Indian, his brother, and two sons of Maḳlān Shāh.

On the first page is written the name of a former owner, Seyyid Muḥammed B. Ibrāhīm Isḳāṭchi Zādeh el-Kirīdi, with the date A.H. 1173.

Or. 3297.

Foll. 149; 8½ in. by 6; 13 lines 4⅛ in. long; written in large Neskhi, with all the vowels; dated beginning of Shevvāl, A.H. 985 (A.D. 1577).

[Chevalier F. de Castelbranco.]

Anecdotes of holy men, with the heading:

هذاب [هذا كتاب] تذكرة الاولیا و به نستعین

Beg. حمد ثنا و سپاس منّت اول خالقه درکم دنیا و زمین و آسمان عالم صغری و عالم کبری انوك حکمیله یاردلدی

The writer, who does not give his name, says that the best means to keep steadfast in the faith, and to escape from the contamination of a wicked world, is to dwell on the lives of the saints, and on their merits. This induced him to translate a book written on that subject, in Persian, by the Sheikh ush-Shuyūkh, Sheikh Ebu'l-Leiṣ Samarḳandi. The work consists of twenty Bābs, each of which contains ten stories. The anecdotes are classed according to the religious virtues, pious practices, and supernatural gifts, which they illustrate, as will be seen from the following table, given at the end of the preface:

باب اول حلال یمکی و یجکی شبهدن صقنماقدر
باب ثانی نفسه ریاضت کسترمکده در
باب ثالث تکرینوك عباده‌تنده زحمت چکمکدر
باب رابع الله دن قورقب و کناهدن اغلمقدر
باب خامس دلین کفردن صقلمقده در
باب سادس توبه ادجیلروك ولایتلرنده در
باب سابع اولیانوك کرامتلرنده در
باب ثامن هر دعا کی ادرلر در حال قبول الدغنده در
باب تاسع بر برینوك کوکلندن کچنی بلمکده در
باب عاشر تکریه توکل ایدب کمسدن قرقمادقلرنده در
باب حادی عشره جومردلر حکایتنده در
باب اثنی عشره بکلروك زهدلرنده و حکایتلرنده در
باب ثالث عشره عورتلر کرامتلرنده در
باب رابع عشره اغلنجقلروك زهدلرنده در
باب خامس عشره قللر کرامتلرنده در
باب السادس عشره درویشلروك حکایتلرنده در
باب السابع عشره درمانده‌لروك مدد اردکنده‌در
باب ثامن عشره اولیا اوقاتنده و حکایتنده در
باب تاسع عشره اولیا اولدوکندن صکره کرندوکنده در
باب عشرون پراکنده حکایتلرنده در

In the body of the work Bāb XI. and Bāb XII. are left out, and the ordinal numbers are transferred to the next-following Bābs. The same error in numeration obtains to the end, so that the last Bāb, which is in reality the twentieth, is designated in the heading as the eighteenth.

Abu'l-Leiṣ Naṣr B. Muḥammed Samarḳandi,

the alleged author of the original Persian work, who died A.H. 375, is known only as an Arabic writer, and among the numerous works ascribed to him by Haj. Khal. there is none like the present.

The translation is written in plain old Turkish, and in archaic spelling.

On the first page is the name of a former owner, Iḳbāl B. ʿAbdullah, who dates from Miṣr (Cairo), A.H. 1020.

Add. 7885.

Foll. 50; 8½ in. by 5¼; 15 lines 2¾ in. long; written in clear Neskhi, with red-ruled margins; apparently in the 18th century.

[Rich. No. 383.]

The humorous stories of Naṣr ud-Dīn Khojah, with this heading: هذا ترجمهء نصر الدين افندى رحمه مرحوم خواجه نصر الدين افنديڭ مناقبلرين سكز باب اوزره ترتيب ايدوب هر بابده لچه حكايت مرغوبه ذكر اولنمشدر

Beg. باب اول كندى ايله خلقك ما بيننده اولان مناقبلرى بيان ايدر

The work, which is generally known as Laṭā'if i Naṣr ud-Dīn Khojah لطائف نصر الدين خواجه, begins in this copy with a table of the eight Bābs into which it is divided. The first half only of that table is extant, a leaf or more having been lost after f. 1. The first four Bābs comprise the Khojah's pleasantries (1) with common people, (2) with princes, (3) with his wife, (4) with his son.

The division, however, is not observed in the body of the volume. The first five stories are those numbered III.—VII. in the 'Sottisier' of Decourdemanche, but further on the order differs. The last story of the MS. is the CVII[th] of the 'Sottisier.'

The anonymous editor says in conclusion that there is no doubt that Naṣr ud-Dīn Efendi was one of the great saints, and he invites the readers to recite a Fātiḥah for his soul.

Common tradition makes Naṣr ud-Dīn Khojah contemporary with Bāyezīd I. and Tīmūr, and places his tomb in Aḳshehr. The collection of the comical stories that have clustered round his name is an old and popular book. It was printed for the first time in Constantinople A.H. 1253, and in Bulak A.H. 1254. A German translation has been published by W. von Camerloher, Triest, 1857. There are also French translations by N. Mallouf, Smyrna, by Decourdemanche, Paris, 1876, and, by the same, a more complete collection entitled 'Sottisier de Nasr-eddin Hodja,' Bruxelles, 1178. An English version by G. Borrow was printed in Ipswich, 1884.

For MSS. see the Catalogues of Paris, Nos. 229, 236, 395; Uri, No. 35; Krafft, No. 171; Leyden, Nos. 502, 2715; and Vienna, vol. ii., p. 28.

Add. 7883.

Foll. 268; 8¼ in. by 5¾; 15 lines 2¾ in. long; written in Neskhi, with a few vowels, apparently in the 17th century. Foll. 1—4, 69—129, have been supplied by a later hand.

[Rich, No. 381.]

A collection of detached tales, without preface or author's name,

Some of the tales have headings bearing consecutive numbers, viz. 12—18, 28—32, but others want the rubrics, and there are some lacunae. Most of the tales have short epilogues, setting forth the moral lesson to be drawn from them. The language is plain Turkish; but the rubrics are Persian.

This is evidently an imperfect copy of an anonymous collection of forty-two tales entitled الفرج بعد الشدة, not to be confounded with an earlier work of the same name described in the Persian Catalogue, p. 751 *b*. Indeed the title might be inferred from a passage, f. 72 *a*, where it is said: 'All these stories are tales of deliverance from distress,' وبو حكايتلر جمله اخبار الفرج بعد الشدّةدر Six com-

plete copies of the work are noticed in the Catalogues of Paris, Nos. 377, 382, 384; Gotha, No. 234; Vienna, No. 798, and Munich, No. 204. The date of the last, A.H. 914, points to an early period for the composition of the work.

The contents of an Upsala MS. comprising the second half of the collection, *i.e.* tales 24—42, are fully described by Tornberg, pp. 65-6, and agree, as far as they go, with the present copy. Another fragment, consisting of tales 26—34, is mentioned, without title, in the Vienna Catalogue, No. 802.

Another Turkish work, also entitled فرج بعد شدة, but divided into thirteen Bābs, was written by Muḥammed B. 'Omer el-Ḥalebi for Sultan Murād II. See Haj. Khal., vol. iv., p. 411, and the Paris Catalogue, p. 338, No. 383.

Contents: The king in search of a man without sorrow (imperfect at the beginning; see the Persian Catalogue, p. 760 *a*), f. 5 *a*. Tale 12. The goldsmith's wife, the Faḳīh, the Muḥtesib, the Shiḥneh, the Vāli, and the Ḳāẓi, f. 13 *b*, with the rubric حكايت دوازدهم ازان زركر و زن او با فقيه و محتسب و شحنه و والى وقاضى. Tale 13. The carpenter of Nīshāpur who played a trick on the weaver, f. 23 *a*. Tale 14. Ishāḳ Mauṣili and the kiosk to which he was hauled up in a basket, f. 32 *b*. Tale 15. Balḳīs, the king's daughter, and the Peri, f. 38 *b*. Tale 16. 'Abd ul-'Azīz, son of Menṣūr, the jeweller, who, after squandering his father's fortune, found a treasure in Egypt, f. 43 *b*. Tale 17. Ṭāhir the dog-worshipper and Shemseh the witch, f. 54 *a*. Tale 18. The robber and the Ḳāẓi, f. 68 *b*. The merchant Bihrūz, of Merv, the linen-draper of Baghdād, and the daughter of the king of Kashmīr, f. 72 *b*. The Kāẓi of Baghdād before Hārūn er-Reshīd, f. 88 *b*. (It breaks off, f. 92, and is continued on a transposed leaf, f. 129). Shāpūr the brickmaker, who married the divorced wife of Khwājah Muẓaffer, f. 93 *a*. (The first part of the story is written by a later hand at the beginning of the volume, ff. 1—4). The three princes who buried their father's money, f. 103. The king who every year cast a Vezir to the dogs, f. 106 *a*. Levvāḥah of Nīshāpūr, and his claim upon Besher, the money-changer of Baghdād, f. 108 *b*. Prince Khalaf and the daughter of the Faghfūr, f. 112 *a* (foll. 129 and 130 are fragments of other stories). Seif ul-Mulūk and Bedī' ul-Jemāl, f. 135 *b*. Tale 28. Dekīn the camel-driver, the woman left for dead by her husband 'Āmir, and Ḥabīb the sorcerer, f. 178 *a*. Tale 29. Yaḥya Bermeki and the blind man who discovered the stolen jewels, f. 192 *b*. Tale 30. Erviyyeh, the pious woman, whom her husband's brother attempted to seduce, f. 194 *a*. Tale 31. The dispute of Solomon and the Sīmurgh on fate and predestination, f. 217 *b*. Tale 32. Prince Gul Bāghbān and the daughter of the King of Yemen (the beginning only), f. 234 *a*. Khālid and Yūsuf the meddling barber (wanting the beginning), f. 235 *a*. Delleh, the crafty woman, f. 236 *b* (imperfect at the end). Prince Cheipūr and king Sīmjūr (wanting the beginning), f. 259 *a*. The talisman of Egypt and the daughter of Bukht Naṣr, f. 263 *b*. Akhī Khurdek and the boasting traveller, f. 267 *a*.

The last tale, the 42nd, according to the Upsala Catalogue, is unfinished, because, as the copyist states, the MS. from which he was transcribing had lost some leaves at the end.

Add. 19,803.

Foll. 145; 8¼ in. by 5½; 17 lines 4 in. long; written in Divani, apparently in the 17th century.

A detached volume, imperfect at beginning and end, of a collection of tales, partly borrowed from the Arabian Nights.

The plan of the original work has been preserved. The stories are told night after night by Shehzād to the Shāh i Chīn, but

they do not follow the same order, and are considerably altered. A new feature is introduced: the night-tales alternate with day-stories. The latter are told to the same king by a narrator called Behrām Khushkelām; they deal exclusively with the wonderful adventures of the celebrated saint Seyyid Juneid.

The first entire section belongs to the latter class. It begins: حکایت بهرام خوشکلام چونکم شاه هند بهرامدن قصه طلب ایلدی اول محلده بهرام ایتدی شاهم چونکم سید جنید غسل ایدوب ابدست الوب نماز قلدی

The second section, one of the night-tales, begins: حکایت الف اللیلة واللیلة حکایتلرینك طقسان طقوزنجی حکایتی اولدرکم چونکم اخشام اولدی دنیازاد شهزاده حکایت اکدردی شهزاد نعم دیوب ایتدی

The night stories bear consecutive numbers. The first, entire, f. 9 *b*, was designated as the 99th, but the number has been altered by a second hand to 101. The last, f. 143 *b*, is the 120th. They include the following tales: ʿAṭṭāf Dimishḳi, the pimp Saʿīdeh, and Sheikh Ebul-Berekāt (imperfect at the beginning), f. 4 *a*. The tailor, the Jewish doctor, the king's head-cook, and the Christian broker (corresponding with the story of the Calcutta edition, vol. i., p. 199), f. 39 *a*. Ḳamer uz-Zemān, son of Sultan Maḥmūd, and his daughter, Shems un-Nehār, fol. 59 *a*. Aḥmed Ṣaghīr and Shems ul-Ḳuṣūr, f. 94 *a*. The lame youth and the prating barber (wanting the end; see the Calcutta ed. vol. i., p. 235), f. 133 *a*.

The above tales are found in the same order in the second volume of a Turkish version of the Arabian Nights, in the Bibliothèque Nationale, No. 356, the contents of which are stated by H. Zotenberg, Histoire d'Alā al-Dīn, ou la Lampe Merveilleuse, Paris, 1888, p. 22.

Turkish translations of the Arabian Nights are noticed in the Catalogues of Paris, p. 336, No. 356, and of Upsala, p. 62, Nos. 109, 110. A Turkish version, by Aḥmed Naẓīfi, has been printed in Constantinople without date (see Mélanges Asiatiques, vol. v., p. 480). Editions are mentioned under A.H. 1236 and 1288 in the Journal Asiatique, 7e Série, vol. i., p. 529.

Or. 1145.

Foll. 158; 8 in. by 6; 15 and 17 lines about 4½ in. long; written in Nestalik; dated end of Ramaẓān, A.H. 989 (A.D. 1581). [Alex. Jaba].

شرف الانسان

"The nobility of Man," freely translated from the well-known apologue, "The Contest of man with the animals," the twenty-first of the "Tracts of the Sincere Brothers" رسائل اخوان الصفا (see the Arabic Catalogue, p. 662 *b*).

Beg. بسم الله الرحمن الرحيم
فاتحهء كنج كلام قديم
هذا كتابنا ينطق عليكم بالحق انّا كنّا نستنسخ ما كنتم تعلمون

The translator is the poet Lāmiʿi, who died A.H. 937 or 938 (see p. 156 *a*). In a long and wordy preface, foll. 3 *b*—18 *b*, a great part of which is devoted, as well as the epilogue, foll. 154 *a*—158, to the praises of the reigning Sultan Suleimān, he states that he wrote the present work A.H. 933, when he had reached the age of fifty-five. He gives there, f. 14 *b*, his proper name, Maḥmūd B. ʿOsmān B. Ilyās; but in some of the numerous poetical pieces, Turkish and Persian, with which his prose is intermixed, he calls himself by his poetical surname, Lāmiʿi.

The original work, printed in Calcutta, 1812, has been re-edited by Dieterici under the title of "Thier und Mensch vor dem König der Genien," Leipzig, 1879 and 1881. For copies of the Turkish version see the Vienna Catalogue, vol. i., p. 421, the Munich Catalogue, No. 206, and Rosen, Marsigli Collection, p. 21, No. 3350.

Copyist: سید احمد بن مولانا سید بخشی

A table of contents, written by the same hand as the text, occupies one page at the beginning.

Add. 7843.

Foll. 167; 11½ in. by 6¾; 23 lines 4 in. long; written in fair Neskhi, with ʿUnvān; dated middle of Zulḥijjeh, A.H. 1021 (A.D. 1613). [Rieu, No. 334.]

The same work, with twenty-six coloured drawings, in very fair style, representing men and animals.

Copyist: محمد طاهر ابن الله قلی قراداغلو

Or. 1138.

Foll. 374; 10 in. by 6¼; 19 lines 3½ in. long; written in neat Nestalik, with ʿUnvān and gold-ruled margins; dated Cairo, Jumāda II, A.H. 959 (A.D. 1552); bound in ornamental stamped leather covers.

[Alex. Jaba.]

همایون نامه

The fables of Bidpai, freely translated from the Persian version, entitled Envār i Suheili (see the Persian Catalogue, p. 756), by ʿAli B. Ṣāliḥ.

Beg. حضرت حلیم خلاق و حکیم علی الاطلاق جلت حکمة

ʿAli Chelebi, a native of Philippopolis, was commonly called Vāsiʿ ʿAlisi واسع علی‌سی (not Ali Wasi, as Hammer has it), *i.e.* Vāsiʿ's ʿAli, because he had commenced his career as assistant معید to the professor Mevlana ʿAbd ul-Vāsiʿ (who retired, A.H. 929, from the office of Ḳāzi ʿAsker Rumili, and died in Mecca, A.H. 944 or 945; v. Shaḳā'iḳ). He held, successively, professorships in Brusa, Adrianople, and Constantinople, and died as Ḳāzi of Brusa, A.H. 950. He ranks as a poet on account of the verses freely inserted in the present work, which is regarded by Turkish critics as an unequalled model of elegant composition. For notices of his life see Shaḳā'iḳ, f. 172 *b*, Latifi, f. 71 *b*, Ḳinali Zādeh, f. 200 *a*, ʿĀli, Or. 32, f. 228, Pechevi, vol. i., p. 59, Gesch. der Osm. Dichtk., vol. ii., p. 229, and Gesch. des Osm. Reiches, vol. iii., p. 268.

In the preface ʿAli Chelebi, after giving an account of the origin of the work, and of its different versions, states that he commenced the present translation at the time of his appointment as Muderris to the Medreseh attached to the mosque of Sultan Murād in Adrianople, and he concludes with a panegyric on Sultan Suleimān, to whom the work is dedicated.

It is related by ʿĀli, l.c., that, after finishing the work, on which he had spent twenty years of his life, the author had two handsome copies made for presentation to the Grand Vezir Lutfi Pasha (who was in office A.H. 945—47) and to Sultan Suleimān. The former did not condescend to take the book in his hand, and severely rebuked ʿAli Chelebi for wasting so much time on lying tales. But the Sultan formed a different estimate of the writer's deserts, and rewarded him the next day by appointing him Ḳāzi of Brusa.

The present copy, dated nine years after the author's death, was written by Muṣṭafa B. Maḥmūd B. Evrenūs, poetically surnamed Muslimi, who adds at the end some verses in honour of its possessor.

A table of contents, dated Shumla شمنی, A.H. 1186, is prefixed.

The Humāyūn Nāmeh has been printed in Bulak, A.H. 1251. An abridgment, entitled ثمار الاسمار, by Osman Zādeh Tā'ib, has been published in Constantinople, A.H. 1256. Another abridgment, by the same writer, entitled زبدة النصایح is noticed by Aumer, Munich Catalogue, Nos. 198-9. Partial French translations, by Galland and Cardonne, have been published under the title

of 'Contes et Fables indiennes,' Paris, 1724 and 1778, and in the Panthéon Littéraire, Contes orientaux, pp. 369—549. Extracts, translated by A. Royer, will be found in the Journal Asiatique, 4e Série, vol. xii., pp. 381—416, and vol. xiii., pp. 415—453. See also Diez, 'Ueber Inhalt und Vortrag des Königlichen Buches,' Berlin, 1811, and S. de Sacy, Calila et Dimna, p. 51.

For MSS. see the Catalogues of Paris, Nos. 369—376, 381; Uri, No. 155; Dresden, Nos. 396, 402, 405; Krafft, No. 157; Upsala, Nos. 107, 108; S. Petersburg, No. 583; Leyden, vol. i., p. 361; Gotha, No. 227; Vienna, vol. iii., Nos. 1867—72; Munich, Nos. 192—197, and Asiatisches Museum, p. 601.

Add. 15,153.

Foll. 443; 10 in. by 6¼; 19 lines 4⅛ in. long; written in elegant Neskhi, with a rich 'Unvān, gold-ruled margins, headings in blue and gold, and marginal ornaments, apparently in the 16th century; bound in stamped and gilt leather covers, and enclosed in a similarly ornamented case.

The same work, enriched with 165 spirited and highly-finished miniatures, some of which are whole-page, while others occupy half a page or less.

The latter part of the MS., ff. 432—443, supplied by a somewhat later hand, is dated Zulḥijjeh, A.H. 997 (A.D. 1589).

In the first page is a note dated ١١٨٢ (A.H. 1182), stating that the volume belonged to Muḥammed Emīn B. Veli ud-Dīn, late Ḳāẓi of Mecca.

Sloane 3586.

Foll. 401; 9 in. by 6¼; 19 lines 4 in. long; written in neat Neskhi, with all the vowels; with 'Unvān and red-ruled margins; dated Ramaẓān, A.H. 977 (A.D. 1570).

A third copy of the same work.

Harl. 3280.

Foll. 326; 10¾ in. by 6½; 23 lines 3¾ in. long; written in Nestalik, with red-ruled margins, apparently about the close of the 16th century; bound in stamped leather covers.

A fourth copy of the same work.

A Latin notice of four pages, by Salomon Negri, is prefixed.

Add. 7842.

Foll. 321; 12 in. by 7½; 23 lines 3⅞ in. long; written in Kyrma, with red-ruled margins, apparently early in the 17th century. [Rich, No. 449.]

A fifth copy of the same work.

On the first page is written "Spahani 1623," and lower down, "Georgius Strachanus Merniensis Scotus, Carmm. Excalceatorum Missionis Scyracensis." (See the Persian Catalogue, p. 812 *b*.)

Sloane 3248.

Foll. 13; 11½ in. by 8; about 20 lines 5½ in. long; written in large Neskhi, by Solomon Negri, early in the 18th century.

An extract from the above work, viz. the story of the hermit, the fox, the pimp, and the wives of the shoemaker and the barber (the eighth story of Bāb I.), with the Persian text of the Envār i Suheili, in parallel columns.

Add. 5974.

Foll. 140; 7¾ in. by 5½; 11 lines 4 in. long; written in rude Neskhi, and badly spelt; apparently in the 18th century.

[Hilgrove Turner.]

قصهٔ شیروان شاه و شمائل

The tale of Shīrvān Shāh and Shemā'il, translated from Persian, with the heading:

حکایات شرین قصهٔ شیران شاه شمائل بانو

Beg. منت بی نهایت و حمد بی حد و غایت
اول پادشاه بی زوال

The translator, who designates himself only by the poetical surname Baḳā'i بقائی, says in the preface that, being attached to the service of Prince Murād Khān B. Selīm Khān in Magnesia, A.H. 982, it occurred to him to translate the present tale from Persian, as a suitable offering for his Highness. He states at the end that he performed that task during the month of Rebī' I. of the above year (a few months before the prince's accession as Sultan Murād III, which took place on the 7th of Ramaẓān, A.H. 982).

The translator is probably identical with the poet Baḳā'i, of Nicaea, who was Khojah of Murād III. during his minority, and died A.H. 1003. See Gesch. der Osm. Dichtkunst, vol. iii., p. 86, and ʿAhdi, f. 58 *b*.

The hero of the tale is the son of Bakhtyār, king of Shīrāz. His father asks for him the hand of Humāyūn Bānū, daughter of Shāpūr, king of Baghdād. In the meanwhile, however, Shīrvān Shāh strays away from his suite in the hunting field, alights at the tent of Shemā'il, the fair daughter of a shepherd, and falls desperately in love with her. He ends, after many adventures, by marrying both Humāyūn and Shemā'il. The latter's six brothers, Rahhām, Ferhād, Ferāmurz, Ferīdūn, Khudādād, and Merzubān, who play a considerable part in the tale, become great princes.

A tale called Ḥikāyet i Shāh Shirvān, briefly noticed by Krafft, p. 54, may be a shorter version of the same story.

Or. 3298.

Foll. 263; 14½ in. by 9½; 18 lines 5½ in. long, written in a fair large Neskhi, with ʿUnvān and broad gold-ruled margins, apparently in the 16th century; bound in stamped and gilt leather covers.

[Pierre Amédée Jaubert.]

قصهٔ فرخروز

The tale of Ferrukhrūz, translated from Persian.

Beg. بعد از حمد خدای متعال و شکر و سپاس
باری بی زوال

The hero of the romance, Ferrukhrūz, is the son of Khurshīd Shāh and Ebān-dūkht. The principal incident is the disappearance of Gulbūy, daughter of Ḳaimūn Shāh and destined bride of the prince, who has been carried off by Ṭūṭī Shāh, king of Kīrmend. That wicked king, and his wily Vezir, Khāḳān, are the arch-villains of the story. On the prince's side are three gallant champions named ʿĀlem-efrūz, Jengjūy, and Rūz-efzūn, who assist him in his search after the lost princess, and meet, like their master, with an endless succession of dangerous scrapes and wonderful escapes.

The narrative begins on fol. 2 *a*, line 5, as follows: مجلد اولده سوزی بو مقامه ایراد ایتمش ایدیم
که فرخ روز پدری خورشید شاه حضورینه کلوب ایتدی
که ای شاه بزرکوار

"In the first volume I had brought the story to the point where Ferrukhrūz, coming into the presence of his father, Khurshīd Shāh, said," etc. From this it is evident that the MS. contains only the second volume of a romance of considerable extent; nor does it bring the story to a close. The last pages relate to the hero's encounter with a new foe, Shāh Ḳāṭūs. Ferrukhrūz, who has just been released from captivity by his servant Semek, joins his father's army, and both sally forth to attack Shāh Ḳāṭūs, and they drive him defeated into his city شهر محترقات. In the last lines it is related how Ferrukhrūz sends Ubruk to look after ʿĀlem-efrūz and inquire why he tarries so long.

At a break in the narrative, f. 36 *b*, the translator, who does not give his name, says that he was one of His Majesty's sailors

ملاح شاه جهان اولدغی معلوم اوله and invites his hearers to pray for the long reign of Sultan Murād Khān B. Selīm Khān (A.H. 982—1003). On resuming the story, f. 37 *a*, he names the author of the Persian original, Ferāmurz B. Khodād B. 'Abdullah el-Kātib el-Erjānī, بو کلامك مصنفی و بو معانینك مولفی فرامرز بن خداد بن عبد الله الکاتب الارجانی علیه رحمة الله الباری لسان فارسیده بویله بیان عیان ایتمش در

Further on, f. 51 *a*, the same writer is simply called فرامرز خداد.

The tale is told in plain colloquial Turkish; but every now and then Persian verses, taken from the original work, are textually inserted, and their import is afterwards set forth in Turkish prose. There is no division into chapters, but there are frequent breaks indicated by the words اما ازین جانب written in gold in the text.

The first page, and the first four lines of the next, although written by the same hand as the rest of the MS., contain an evidently spurious preamble, intended to give an appearance of completeness to a detached volume. Ferāmurz B. Khodād (written here حداد) is there made to say that some friends had once applied to him for a new and elegant tale, fit to be recited to the great, and that he had written the present story to comply with their wish.

The MS. contains sixty-three whole-page miniatures of a fair style of execution, in several of which the faces have been purposely blurred and obliterated.

On the first page is written the name of a former owner, a Turkish princess named Zeineb سعادتلو زینب سلطان حضرتلری

Add. 10,003.

Foll. 53; 8¼ in. by 6; 13 lines 4¼ in. long; written in cursive Turkish Neskhi, apparently about the beginning of the 19th century.

[The Hon. Frederic North.]

The tale of Muḥammed Beg and Faraḥ-dil, without author's name, with the heading: داستان قصهٔ شاد ایله غم و عجایبات بیان ایدر

At the beginning is a prologue in five Mesnevi lines, the first of which is:

نار کلدی بو دنیایه ازلدن
مکش ایلمش شکوا کوزلدن

The prose narrative begins: روایت و سخن الفاظ شیرین حکایات بوخبر پور حصّهٔ اوقیاندن دفع ایدر غصه‌یی

The hero of the tale, Muḥammed Beg, of Erekli (Heraclea), a town on the shore of the Black Sea, attracted by a report of the bounties lavished by Sultan Aḥmed [I.] to celebrate the completion of his mosque on the At-Meidān[a], goes to Constantinople with sixteen paras in his pocket. There he meets a rich townsman, 'Ali Efendi, who shows him the sights of the capital, and he falls in love with a girl of surpassing beauty, called Faraḥ-dil, whom he sees in the slave-market, and who supplies him with secreted jewels, as the means of securing her possession by purchase. Both are afterwards carried off in a Christian ship as slaves, and the rest of the tale is chiefly taken up with their adventures in captivity in Germany and Spain.

On the first page is written, by the same hand as the text, a Turkish promissory note, dated Smyrna, A.H. 1223.

On the fly-leaf the work is described as the 'Life and History of Sultan Ahmed Khan.'

Harl. 5456.

Foll. 72; 8½ in. by 5¼; about 20 lines 4 in. long; written in cursive Neskhi; dated (f. 68 *a*) ١٠٨٨, apparently for A.H. 1088 (A.D. 1677).

(a) The foundation of Sultan Aḥmed's mosque was laid on the 9th of Rejeb, A.H. 1018. Its completion was celebrated on the 4th of Jumada II, A.H. 1026. See Fezlekeh, vol. i., pp. 331, 383.

گنجینهٔ حکمت

"The treasury of philosophy," or the romance of Ebu 'Ali Sīnā (Avicenna) and his twin brother, Ebul-Ḥāriṣ, by Ziyā ud-Dīn Yaḥya ضیاء الدین یحیی

Beg. بسم الله الرحمن الرحیم
سالکه بر شاه ره مستقیم
برك تری خالص اکسیر اودر
باقر ایشی التون اولور کمکه اوقر

A prologue, in fifty-one Mesnevi verses, is followed by a short preface in prose. The author refers to a story of Ebu 'Ali Sīnā, previously composed by Dervīsh Ḥasan Medḥi (see above, p. 43 *a*), which had been presented to Sultan Murād III. (A.H. 982—1003), but had not been accepted. Having found that it was an unshapely composition, full of incoherent and absurd stories, he determined to write a true account of Ebu 'Ali according to historical records. He commenced it in Scutari, on his way to Lārindeh, whither he was sent as Ḳāzi, and had finished it on reaching the latter place.

Notwithstanding the above profession, the work deals from beginning to end in pure fiction, and the hero appears throughout in the character of an all-powerful magician. We are told at the very outset how he and his brother shut themselves up, for a whole year, in a cave, where books of magic and alchemy had been hidden by King Solomon, and thus became adepts in the black arts. The tale is chiefly taken up with the wonderful adventures of the two brothers at the Court of the Sultan of Egypt, and afterwards with Shāh Maḥmūd, king of Kermān.

An Upsala MS., No. 118, with the same title and beginning, gives, at the end, the date of composition, A.H. 1038, in the following line, in which the author takes the poetical surname Ziyā'i:

دیدی ضیائی بونی تاریخ ایچون
بولدی بو گنجینهٔ حکمت شعب

A copy, dated A.H. 1051, is noticed in the Vienna Catalogue, vol. i., p. 422. A shorter recension, with a prose beginning, is mentioned in the Catalogues of Upsala, No. 119, and Gotha, No. 250. A third version of the same tale is described by Aumer, Munich Catalogue, No. 207. A similar, if not identical, work, entitled حکایات ابی علی سینا, has been printed in Bulak, without date, and lithographed in Constantinople, A.H. 1265. See Hammer, Sitzungsberichte der K. Akademie, vol. vi., p. 222.

At the end of the MS., foll. 69—72, is a fragment of a legendary history relating to Ḥāji Bektāsh, and to the origin of the Osmanli dynasty. The Oghūz chief, Ḳiyā, has three sons, called Aiṭoghmish, Ertoghdi Alp, and Gunder Alp, who succeed each other in the Sanjaḳ conferred upon them by Sultan 'Alā ud-Dīn Seljūḳ. Ḥāji Bektāsh Veli, also called Ḥaẓret Khunkār حضرت خنکار, bestows his blessing on Ertoghdi Alp, and, after him, upon his son Osman Beg.

MANUSCRIPTS OF MIXED CONTENTS.

Harl. 5450.

Foll. 189; 7¾ in. by 4¾; about 20 lines 3 in. long; written in a cursive and ill-shaped Turkish character; dated (foll. 18, 160) from A.H. 1070 to 1087 (A.D. 1660—1676).

I. Foll. 1—5. A tract on the errors of recitation which vitiate the legal prayers.

Beg. الحمد لله الذى جعل الصلاة عماد الدين

It is stated to be extracted from the work of Ḳāẓi Khān, the Khulāṣah, and the Munyeh i Kebīr.

II. Foll. 5 *a*—9 *b*. A chapter on Satan's attempts to entice dying believers into a denial of faith.

Beg. باب فى ذكر الشيطان بو بابده شيطان ايماني نيجه الور انى بيان ايدر قچن بر كمسه جان نزعنه دشمنك شيطان عليه اللعنه كلور

III. Foll. 9 *b*—18 *a*. Advice of Iblīs, ابليس نصيحتى, or Muḥammed's conversation with the Devil, translated from Arabic.

Beg. الحمد لله على نعمائه . . . بو ابليس نصيحتى بعض كشلره كوره فائده سى جوق اولوب

For MSS. of the same or similar tracts, see the Catalogues of Dresden, Nos. 21, 2, 264, 10; Upsala, Nos. 127, 407, 3; Krafft, No. 172; Pertsch, No. 1, 13; Vienna, vol. i., p. 133, 10, and De Jong, No. 214, 2.

IV. Foll. 18 *b*—22 *b*. Poetical pieces containing reflections on the perversity of the age and pious exhortations, without author's name.

Beg. زمانك ايشى اولمشدر اكر وارسه عقلكز كه انسان فتنه اولمشدر اكر وارسه پايكز

V. Foll. 23 *a*—25 *b*. A Ta'bīr Nāmeh, said to have been brought to Muḥammed by the angel Gabriel.

Beg. روايتدر رسول حضرتندن . . . ايدر بر كون صحابلر ايله اوتوررکن

VI. Foll. 27 *b*—35 *a*. A chapter on the condition and future state of those who neglect the legal prayer فصل بو باب تارك الصلاة يعنى بو فصل نمازى ترك ايدنلرك حالن بلدرر

VII. Foll. 36 *b*—59 *b*. A Mesnevi treating of the fate of souls after death, of resurrection and judgment, heaven and hell.

Beg. بو كتابه بدء ايدوبن اغلدم اوزمى اللهه طغرى بغلدم

VIII. Foll. 60 *a*—84 *b*. Another Meṣnevi on the principal tenets and religious observances of Islamism.

Beg. چون يراتمق استدى حق ادمى كم انوكله زين ايده بو عالمى

The above two pieces are in the same metre, viz. that of the Mesnevi portions of the Muḥammediyyeh, and are possibly detached parts of a similar poem.

IX. Foll. 84 *b*—144 *a*. Sindbād Nameh سندباد نامه, or the history of the king's son and the seven vezirs (see the Persian Catalogue, p. 748).

Beg. بلكل كم بو كتابده لطيف حكايتلر و غرايب نصيحتلر جوقدر و مرغوب مثللر و نكتلر اوكشدر

The main story, or canvass of the tale, agrees with the 'Seven Viziers' as translated by Jon. Scott in his 'Tales, anecdotes, and letters,' pp. 38—198, and with the Syntipas analyzed by Loiseleur, 'Essai sur les fables indiennes,' pp. 93—127; but the inserted

short stories differ very considerably, as will be seen from the following list of the first six: 1. The fox and the ape, told by Sindbād (see Clouston, Book of Sindibad, p. 13), f. 86 *b*. 2. The Fīl-bān, or elephant-driver, who failed to tame a wild elephant for the king (ib., p. 17), f. 88 *a*. 3. The sick king for whom lion's milk was prescribed, f. 89 *b*. 4. The king of the apes (ib., p. 27), f. 94 *b*. 5. The merchant and the parrot (ib., p. 31), f. 96 *b*. 6. The bath-keeper and the prince (ib., p. 61), f. 99 *a*.

The last two stories are new; viz. those of the fox who was caught in Balkh and who, while shamming death, lost his tail and his teeth; and of the thief of Baghdad, who obtained his release from prison by bidding his wife put the stolen trinkets into another man's box.

In the end the guilty queen is saved from death by the intercession of the prince, and, at his suggestion, cast out of the city. The story concludes with the moral exhortations of the dying king to his son. The latter succeeds, and makes Sindbād his Vezir.

X. Foll. 144 *a*—160 *b*. The story of Temīm ed-Dāri, one of the Prophet's companions, who returned to his wife after thirty years absence.

Beg. روایت اولدی بر کون امیر المومنین عمر رضی عنه صباح نمازن قلوب مسجدده اوتوردی ناگاه بر خاتون کشی کلدی

Copies of the Arabic original are noticed in the Catalogues of Uri, No. 854, 2; Krafft, No. 151, 7; Leyden, No. 289, and Loth, p. 300, viii. A Turkish version is mentioned in the Paris Catalogue, No. 78, and another in verse, by Aumer, Munich Catalogue, No. 190.

XI. Foll. 161 *b*—189. Legends relating to Solomon, Alexander, Moses, Nebuchadnezzar, etc., taken from commentaries upon the Coran, anecdotes of Zu'n-nūn Miṣri, etc.

Beg. تفسیرده کلمشدر سلیمان علیه السلام جنلره و دیولره بیوررردی صرچه‌دن بر شهر یابدلر

Copyist: الیاس بن علی المتوطن عن قریهء جوللی

Harl. 5463.

Foll. 150; 5¾ in. by 4; 11 lines, 2½ in. long; written in Neskhi; dated Rejeb, A.H. 1077 (A.D. 1667).

A volume containing some chapters of the Coran, and various prayers in Arabic, with Turkish introductions (see the Arabic Catalogue, p. 381).

It includes the following Turkish tracts:

I. Foll. 47 *a*—54 *a*. On omens to be derived from throbbings in various parts of the body, with the heading: ادم اغلانك سكرمك اعضالرین بلدرر

II. Foll. 79 *b*—84 *b*. Fāl-Nāmeh, showing the import of letters found on opening the Coran at random, with the heading: فل قران و به نستعین

III. Foll. 123 *a*—140 *b*. A tract, by questions and answers, relating to the rules and traditions of the order of Ḥāji Bektāsh, the patron-saint of Jannissaries.

Beg. ارنلروك نیازی ارنلره واصل اولوب کچمشلر ارواحیچون محمده صلوات

IV. Foll. 141 *a*—147 *b*. A similar tract, with the heading: هذا دعاء طریقت فتوت نامه شریف

Copyist (fol. 140 *b*): حسن بن مصطفی دده

Harl. 5486.

Foll. 51; 8 in. by 5½; 8 and 9 lines 4½ in. long; written in large Neskhi, with all the vowels, on European paper, and on one side of the leaves only; dated Muḥarrem, A.H. 1072 (A.D. 1661).

I. Foll. 1—10. A collection of about a hundred Turkish proverbs, the first of which is

طملہ طملہ کول اولور آکلہ. From fol. 1 to 7 a transcription, in Roman letters, has been added on the opposite page by an English hand of the 17th century. The first proverb is transcribed: Damla damla ghiol olur angla.

II. Foll. 11—44, 51. Familiar dialogues between a teacher and his pupil, without author's name.

Beg. خواجه افندی سلام علیکم علیکم السلام رحمة الله و برکاته بنم افندم ندر حال شریفکز

The above portion of the MS. belonged to Dr. John Covel, chaplain to the ambassador, Sir Daniel Harvey (see p. 91 *a*), who has written on the first page 'Giovanni Covelli, 1670.'

III. Foll 45—50; 5½ in by 4. A short preface to the Psalms of David, written in Turkish, by a European hand, with an Italian translation.

Beg. سایر مادهلر آراسنده که قدیمدن تا حضرت موسینك زمانی شریفلرندن روح القدوس کندو پیغمبرلرینه سویلمشدر

Short descriptions of the contents, in Latin, in the hand of Salomon Negri (see the Arabic Catalogue, p. 335 *b*), are found on foll. 1 and 45.

Harl. 5490.

Foll. 374; 8 in. by 5¾; about 17 lines; written by various hands, in Neskhi and Nestalik; dated (f. 220 *a*) Zulka'deh, A.H. 1076, and (f. 325 *b*), Muḥarrem, A.H. 1093 (A.D. 1666—1682).

A volume of miscellaneous contents, Turkish, Arabic, and Persian, partly described in the Arabic Catalogue, pp. 397-8, and in the Persian Catalogue, p. 790. The following portions are Turkish:

I. Foll. 4 *a*—16 *b*.

نجاة الغريق

The "Rescue of the Drowning," a religious poem by Hudā'i, with the heading: هذه رسالة فی الجمع و التفریق المسمی بنجات الغریق

Beg. خدایه حمد و منت اوّل آخر
که اولدر ظاهر و باطنده ظاهر

The author's name is found in the last Beit:

میسّر ایله توفیق و هدایی
ایره مطلوبنه تا کم هدایی

He is designated in a title written on the first page, f. 4 *a*, as مرشد کاملین قطب العارفین اسکداری هدایی محمد افندی

The work consists of a selection of texts from the Coran and Ḥadīṣ, and of sayings of the great Sufis, mostly relating to faith and contemplative life. They are given in Arabic, and preceded, or followed, by the author's paraphrase, and comments in Turkish verse.

Sheikh Maḥmūd, Ḥalvaji Zādeh, a native of Sivri Ḥiṣār, poetically surnamed Hudā'i, began his career as a Muderris, and, after embracing a religious life, acquired great fame as a preacher and spiritual teacher. He died in Scutari A.H. 1038. See Fezlekeh, vol. ii., p. 114. His life, and an analysis of the present work, will be found in Gesch. der Osm. Dichtkunst, vol. iii., p. 192. See also Gesch. des Osm. Reiches, vol. iv., p. 606, and vol. v., p. 100; Haj. Khal., vol. vi., p. 302; Krafft, No. 315, and Flügel, Vienna Catalogue, vol. iii., p. 541, No. 8. The Divan of Hudā'i has been printed in Constantinople, A.H. 1286; v. Journal Asiatique, 6th Série, vol. xviii., p. 142.

II. Foll. 19 *b*—120 *a*.

مجموعة اللطائف وهامورة [read مطمورة] المعارف

A commentary on the Meṣnevi of Mevlana Jelāl ud-Dīn Rūmi, by Sheikh Ismā'īl Dedeh el-Ankirevi.

Beg. باسم من اوجد الاشیاء من عدم و اعدمها بمعنی الکاف والنون

The above title is found in the preface, f. 21 *b*; but the heading هذا کتاب فاتح الابیات وجامع الایات فی شرح بیت ثمان عشر gives the names of two of the author's previous works,

which he blended in the present commentary. We are told in the preface that, while he was lecturing on the Mesnevi, the author was requested by his hearers to commit to writing his comments upon the first eighteen Beits of the poem. As soon as he had finished the Minhāj us-Sālikīn (Haj. Khal., vol. vi., p. 203, Jahrbücher, vol. 85, A.B., p. 37), upon which he was then engaged, he complied with their desire, and wrote the Fātiḥ ul-Ebyāt (Haj. Khal., vol. v., p. 375), which explained, not only those eighteen Beits, but also the difficult words of the whole poem. He subsequently incorporated into the Fātiḥ ul-Ebyāt a previous work of his entitled Jāmi'ul-Āyāt (Haj. Khal., vol. v., p. 377) in which were explained the Arabic texts from the Coran and Ḥadiṣ quoted in the Mesnevi. Having thus compiled a complete commentary, the present work, he had a fair copy prepared and sent, by desire, to Sultan Murād B. Muḥammed Khan (Murad IV.) in the first days of Zulḳa'deh, A.H. 1039.

The commentary of Sheikh Ismā'īl el-Anḳirevi upon the six volumes of the Mesnevi was printed in six folios, in Cairo, 'A.H. 1251. The contents have been fully stated by Hammer in the Sitzungsberichte der Kaiserlichen Akademie, Phil. Hist. Classe, vol. vii., pp. 626—833. The date of composition given by the author, at the end of vol. iii., is Shevvāl, A.H. 1033, and, at the end of vol. iv., Muharrem, A.H. 1035.

The first volume begins with the Fātiḥ ul-Ebyāt, with a distinct pagination, pp. 2—24. Then comes the Jāmi' ul-Āyāt, in the preface of which, p. 2, line 15, the above title مجموعة اللطائف ومطمورة المعارف is given, as in the present MS., to the combination of the two works.

Another edition, in seven volumes, was printed in Constantinople, A.H. 1289; v. Journal Asiatique, 7e Série, vol. i., p. 543.

The present fragment agrees, as far as it goes, with the Cairo edition. Foll. 19—68 *b* contain the Fātiḥ ul-Ebyāt, *i.e.* the commentary upon the Arabic preface and the first eighteen Beits of the Mesnevi. Foll. 68 *b*—120 *a* contain the first part of the Jāmi' ul-Āyāt, down to the verse :

عشقهای کز پی رنگی بود
عشق نبود عاقبت ننگی بود

where it breaks off. The contents correspond with pp. 2—24 of the printed text. The preface is made up of those of the Fātiḥ ul-Ebyat and of the Jāmi' ul-Āyāt fused into one, with the addition of the passage recording the presentation of the work to the Sultan.

Rusūkh ud-Dīn Ismā'īl B. Aḥmed, called Anḳirevi, from Anḳireh, his birthplace, Sheikh of the Mevlavi convent in Galata, has been noticed in the Persian Catalogue, p. 588 *a*, as the editor of the apocryphal seventh Defter of the Mesnevi. He died A.H. 1041, as stated by Haji Khalifah in the Takvīm ut-Tevārīkh, and in the Fezlekeh, vol. ii., p. 148, or, according to the same writer, Keshf uz-Zunūn, vol. v., p. 375, A.H. 1042. The former date is confirmed by 'Aṭā'i; v. Gesch. des Osm. Reiches, vol. iv., p. 607, note *b*, the latter by Ibn Nev'i; v. Haj. Khal., vol. vii., pp. 768, 912, and Khulāṣat ul-Eṣer, Add. 23,606, f. 222 *b*.

III. Foll. 122 *b*—133 *a*. Beginning of the commentary of the same author upon the second Defter of the Mesnevi, corresponding with pp. 2—6 of the second vol. of the Cairo edition.

III. Foll. 134 *a*—136 *b*. A Sufi tract on the five degrees of men with regard to spiritual insight, by the same author, with the heading : دربیان حضرات خمس از لطائف اسمعیل افندی

Beg. ای طالب حق سن بلکه حق سنی بلور و داخی کورر

V. Foll. 136 *b*—140 *a*. On God as the beginning and end of all things, with the heading : بو رساله مبداء میعاد بیاننده

Beg. ای طالب ذات حق وای راغب پادشاه مطلق اولا بلکه ذات حق جمله اشیانك مبداء و معادیدر

VI. Foll. 140 *b*—144 *b*. Explanation of some Sufi terms, در بیان اصطلاحات اولیاء کرام

Beg. ای غواص بحر لدن وای صراف کوهر سخن آکاه اولکه عالم ما سوی اللهه دیرلر

VII. Foll. 145 *b*—149 *a*. A tract on the end of the world, translated from the Arabic of Jelāl ud-Dīn Suyūṭi, by Ibn Kemāl Pasha, هذه رسالة متعلقه بقیام الساعة بعد اربعماية سنة من الالف السابع للمرحوم ابن کمال پاشا رحمة الله

Beg. حمد نیحد بی نهایه و ثنای لا یعد بی غایه اول خالق سموات بدیع نظامه

The author proves, by various Ḥadīṣ, that the world will last seven thousand years, *i.e.* 1400 years from the mission of Muhammad.

The rubric notices, as a curious fact, that the translation is commonly attributed to Yāziji Zādeh, the author of the Muhammadiyyeh.

The title of the Arabic original is الکشف عن مجاوزة هذه الامة الالف, v. Haj. Khal., vol. v., p. 211 ; the Leyden Catalogue, vol. iv., No. 2051, and Flügel, Jahrbücher, vol. 60, Anz. Bl. p. 17, No. 417.

It was written A.H. 898 and afterwards incorporated into the collection entitled El-Ḥāvi lil Fetāvā.

VIII. Foll. 153 *b*—159 *b*. Precepts for religious life, in the form of a Ḳaṣīdeh, by 'Adni : قصیدهٔ مرحوم عدنی افندی رحمة الله علیه

Beg. کوش هوشك طوت ایا جوهر حکمت جویا سکا بو درلری نظم ایلیوب اتدم اهدا

The author is most probably the Mevlevi Rejeb Dedeh, who died as Sheikh of the convent of Mevlevis in Belgrade, A.H. 1095, as stated by Hammer, Gesch. der Osm. Dichtkunst, vol. iii., p. 532, under the name of Adeni.

The poet's takhalluṣ is derived from عَدْن "paradise," and is to be pronounced 'Adni, as may be seen from the following line at the end of the poem :

دل عدنی ده عیان اولسه اکر عین قدیم
که یارن جنت عدن ایچره اولور کشف غطا

IX. Foll. 161 *b*—163 *b*. Extract from the Ḳānūn Nāmeh. It consists of legal decisions dated A.H. 1013 and 1017, and relating to the disposal of military fiefs in case of the tenants' disappearance.

X. Foll. 168 *b*—183 *b*. A book of divination, treating of dreams, of the throbbings of parts of the body, of Fāl, etc., without author's name, mostly in tabulated form, with the heading : هذا کتاب تعبیرنامه و سکرنامه

Beg. الحمد لله . . . بلکل که عجایب سنین دن در بعض حوادث که آی اون ایکی برجك هر برنده بولندوغی اعتبارجه بر نسنیه دلالت ایدر

XI. Foll. 191 *b*—196 *b*. Forty Ḥadīṣ, with a paraphrase in Turkish verse.

Beg. طلب العلم فریضة علی کل مسلم و مسلمة
اولدی چون علم طلب مومنلریچون فرض عین
حق رضاسین بولمق استرسك اوقی ای نورعین

The Arabic text is written in large letters, with all vowels, each page containing four Ḥadīṣ.

The Turkish paraphrase has one distich for each, and is written underneath the Arabic text in two oblique lines and smaller character, also fully vocalized. The second Ḥadīṣ is ترك الدعاء معصیة, and the last قلة ام جمیع الادب الکلام

XII. Foll. 197 *b*—213 *b*. The hundred sayings of 'Ali, with the metrical Persian version of Reshīd Vaṭvāṭ, and a paraphrase in Turkish verse. See the Arabic Catalogue, p. 511 *b*, and the Persian Catalogue, p. 554 *b*.

Beg. الحمد لله . . . هذه ماية كلمة لامير المومنين علی بن ابی طالب کرم الله وجهه

There are, in each page, four sayings in large letters, and with all vowels. The two versions are written under each in a smaller character, and in two columns of four lines each, the Persian on the right and the Turkish on the left.

The first saying is لو کشف الغطاء ما ازددت یقینا

The Turkish paraphrase, which, strange to say, implies just the reverse of the original, is as follows:

جنتیله جهنمك حالن
کرەکی کبی بلمشم محکم
آرەدن کر حجابی رفع ایدەلر
ذرە دکلو یقینم اولمیا کم

A similar collection is noticed by Landauer, Strassburg Catalogue, p. 43. See also a Turkish paraphrase of forty sayings of Ali, noticed by Pertsch, Arab. Handschr., vol. i., p. 27.

XIII. Foll. 237 *b*—239 *a*. A Ḳaṣīdeh addressed to students, exhorting them to relinquish the pursuit of science and to apply themselves to good works.

Beg. ای طالب علم اولان جدّیله چالش هردم تا سعی عمللە سن نفسك ایدەسن مکرم

The author addresses himself, at the end, by the name of Nāẓim, 'versifier,' which might be taken for his poetical surname:

ای ناظم پر تقصیر نظم ایله غرور اتمه
الده عملك یوقدر طوتکم اولەسن اعلم

But in a marginal note he is called Fevzi Muḥammed Efendi, late Mufti of Aḳ Kerman, and it is added that he died A.H. 1091.

XIV. Foll. 280 *b*—282 *b*. The ninety-nine names of God, with a Turkish commentary, تفسیر اسماء الحسنی

Beg. عن ابی هریرة رضه ابو هریردن روایت اولندی الله تعالی اندن راضی اولسون ان رسول الله صلی الله علیه و سلم

XV. Foll. 286 *b*—325 *b*.

هدیة الرحمة

A Turkish commentary upon the Ḳaṣīdet ul-Khamriyyeh of 'Omer B. el-Fāriḍ (Arab. Catal., p. 401 *a*) by Sheikh Muḥammed Shifā'i el-Mevlevi.

Beg. الحمد لله الملك المعبود والصلوة علی صاحب المقام المحمود

The author begins with a comment on the Coranic text وماخلقت الجن والانس الا لیعبدون and shows that worship depends on knowledge, and knowledge on love. That spiritual love, he says, is the subject of the poem of Ibn Fāriḍ, which has been explained in Arabic and Persian, but not hitherto in Turkish. The commentary includes the Arabic text, and gives, after each verse, a full grammatical analysis, and an explanation of the literal and spiritual meanings.

The commentator is probably identical with Sheikh Muḥammed B. Ḥasan el-Ḳasṭamūni Shifā'i, who was born A.H. 1014, and, after rising in the judicial career to the post of Ḳāzi'l-'Asker of Anatoli, entered the order of the Mevlevis, and died, as Sheikh of their convent, in Cairo, shortly after A.H. 1085. See Khulāṣat ul-Eṣer, Add. 23,370, f. 176. Compare Hammer, Gesch. der Osm. Dichtkunst, vol. iii., p. 488, where A.H. 1082 is given as the date of his death. If such is the case, he must have been ignorant of an earlier Turkish commentary, written about A.H. 1030, by Sheikh Ismā'īl ul-Aṅḳirevi; v. Flügel, Vienna Catalogue, vol. i., p. 464.

XVI. Foll. 343 *b*—373 *b*.

اصول الحکم فی نظام العالم

An Arabic tract on the true principles of good government, written for Sultan Muḥammed III, by Kāfi Ḥasan Efendi el-Aḳḥiṣāri el-Busnevi, with the heading: مرحوم اقحصاری کافی حسن افندینك فاتح اکری مرحوم

غازی سلطان محمده نظام عالمه متعلق تالیف ایلدوکی رساله لطیفه سیدر نور الله مرقده

Beg. حمدا لك اللهم مالك الملك توتی الملك من تشاء وتنزع الملك ممن تشاء

The author says in the preface that, after witnessing the disordered state of the empire in the year 1004 of the Hijreh, he turned to the Creator of heaven and earth, and was led by divine inspiration to reflect upon the causes of that decline, and to write this short essay on the true principles of government, drawn chiefly from the Envār ut-Tenzīl, and the Revẓat ul-'Ulemā.

It is divided into a Muḳaddimeh, treating of the constitution of society, and four sections called Uṣūl, viz.:

1. On the means by which sovereign power is established and upheld, f. 345 *a*. 2. On the duty of taking counsel and acting with deliberation and policy, f. 348 *a*. 3. On the necessity of armaments, and on the management of armies, f. 349 *b*. 4. On the causes which lead to victory or defeat, f. 351 *b*. Khātimeh. On peace and treaties, f. 353 *a*. It was completed, as stated at the end, in Zulḥijjeh, A.H. 1004.

The author was born in Aḳḥiṣār, Bosnia, and filled, for upwards of twenty years, the post of Ḳāẓi in his native town, where he died in Sha'bān, A.H. 1025. He was noted for his austere piety. He took in poetry the name of Kāfi, and left a commentary upon Ḳudūri and some treatises on law and rhetoric. See Fezlekeh, vol. i., p. 380. Haj. Khal. says, vol. i., p. 339, that he composed the present treatise after witnessing the great battle of Egri (Erlau), A.H. 1004, and that in Rejeb of the succeeding year he wrote a Turkish commentary upon it.

A MS. containing the Arabic work, with the Turkish commentary, or paraphrase, is noticed by Fleisher, Dresden Catalogue, No. 177. For copies of the Turkish version, see the Catalogues of Leipzig, No. 231, and Krafft, No. 475. A French translation, by Garcin de Tassy, has been printed in the Journal Asiatique, vol. iv., pp. 213—226, 283—290.

Kāfi's treatise is not to be confounded with a similarly entitled work اصول الحكم فی نظام الامم by Ibrāhīm Efendi, which was printed in Constantinople, A.H. 1144; see Zenker, No. 1085, and Hammer, Gesch. des Osm. Reiches, vol. ix., p. 254.

XVII. Foll. 354 *b*—361 *a*. The well-known versified treatise on the creed, entitled بدء الامالی (v. p. 4 *b*), with a Turkish commentary, which has neither preface nor title.

The text is written in red ink, and the commentary consists of a few lines written under each verse. The explanation of the first verse begins: مرتبهء عبودیت و درجهء رقیت اشرف کمالات بشریه والطف سعادت ابدیه اولوب من تواضع لله رفعه الله مستدعاسنجه

Copyist (f. 220 *a*): خلیل الادرنوی

Royal 16 A. vii.

Foll. 63; 7¾ in. by 4½; written, apparently, about the close of the 16th century.

I. Foll. 2—36; 10 lines 2⅜ in. long; written in Divani.

Models of official and familiar letters, with the following heading: در بیان انشاء کزیده و اوسلوب عرض و تربیه نامه و محبت نامه و غیرها تحریر شد پاشادن عرض یازیله

The letters are arranged according to the rank of the writers, as follows: from a Pasha to the Porte; from a Ḳāẓi to the Porte; from an Emīn to the Porte; from a Beg to a Pasha, to a Nā'ib, to an Agha, etc.

The dates which occur in some of the letters range from A.H. 980 to 999, and the places referred to are Temesvar, Szigeth, Buda, etc., which would show that the work was compiled in Hungary, about A.H. 1000.

II. Foll. 37—62; 13 lines 3 in. long, written in clear Neskhi with all the vowels.

The Persian-Turkish vocabulary, entitled Tuḥfeh i Shāhidi. See p. 139 *b*.

Arundel Or. 8.

Foll. 148; 8 in. by 5½; 14 or 15 lines 3½ in. long; written in Neskhi, apparently in the 16th century.

A collection of short tracts relating chiefly to the religious order called Ehl i Futuvvet. They are as follows:

I. Foll. 1 *b*—8 *b*. A tract, by questions and answers, on the rules of the order of Ehl i Futuvvet.

Beg. يا مفتّح الابواب نجّنا ممّا نخاف يا رب العالمين قچنكم سوال اينتسلر طريقتك اوّلى آخرى ندر

II. Foll. 8 *b*—14 *b*. A tract showing what persons cannot be admitted into the same order.

Beg. بو اول بيان در كيم بر قچ كشيه فتوت دكمز

III. Foll. 14 *b*—25 *b*. On the origin and history of the holy banner.

Beg. الحمد لله الصانع العالم على الاسلام بشكر المداوم

IV. Foll 26 *a*—34 *b*. On fasting, and other observances, in the month of Zulḥijjeh.

Beg. ذى الحجه پيغمبر صلى الله عليه وسلم بيان ايدر

V. Foll. 35 *a*—39 *a*. Segir Nāmeh سكر نامه. See p. 134 *b*, and Pertsch, Türk. Handschr., No. I, 17.

Beg. اوّل راس باشنك اورتسى سكريسه عزيز اولا

VI. Foll. 39 *a*—42 *a*. On the Nāfileh, or supererogatory prayers in the month of Muḥarrem.

Beg. محرم ايچنده قلنان نافله نمازلرى محرم آيينك اون كونده ايّام عاشور درلر

VII. Foll. 42 *b*—45 *b*. On the fundamental principles of Futuvvet.

Beg. قال النبى عليه الصلوة والسلام الفتوة على ثلثة اقسام اوّلها محافظة امر الله

VIII. Foll. 45 *b*—72 *b*. On the rules and traditions of the order, by Seyyid Muḥammed ʿAlī ud-Dīn el-Ḥusein.

Beg. الحمد لله الذى جعل التقوى لباس الانبيا وجعل الفتوة سيد الاصفيا . . . وبعد شويله روايت اولنور كه بو رسالنك مصنف سيد عبد المفتقر الى رحمته ربه القوى محمد بن سيد على الدين الحسين

IX. Foll. 140 *a*—144 *b*. A tract, by questions and answers, on the origin and rules of the order of the Selmānis, or brothers of the razor and whetting-stone.

Beg. الحمد لله رب العالمين . . . اما بعد بلكل كم تاليفدر حضرت امام جعفر صادق دن رضى الله عنه تراشدن و اوسترادن و طاشدن و قواعد سلمانيان بيان ايدر

X. Foll. 145 *a*—148 *b*. Turkish verses, of a religious character, with the heading ترجمان, and others, mostly in praise of ʿAli.

The rest of the contents are Persian. See the Persian Catalogue, p. 791 *a*.

Sloane 1081.

Foll. 60; 8¾ in. by 6¼; 13 lines 4⅓ in. long; written in Neskhi, partly on blue, green, and yellow tinted paper, apparently in the 17th century.

I. Foll. 3 *a*—9 *b*. A perpetual calendar of the Syrian and Arabic months, similar to one above described, p. 122 *b*.

II. Foll. 14 *a*—17 *a*, 20 *a*—24 *a*. Several short Fāl Nāmehs entitled فال قران العظيم

III. Foll. 25 *a*—27 *b*. A Taʿbīr Nāmeh brought to Muḥammed by the angel Gabriel. See p. 232 *a*, v.

IV. Foll. 28 *b*—43 *b*. A Fāl Nāmeh ascribed to Jaʿfer Ṣādiḳ, already mentioned, p. 134 *a*.

V. Foll. 43 *b*—46 *a*. A Segir Nāmeh سكر نامه. See p. 134 *b*.

VI. Foll. 46 *a*—49 *b*. A Rūz Nāmeh on lucky and unlucky days, purporting to have been composed for Ṭughrul Shāh, by Ebu'l-Ma'sher Balkhi.

VII. Foll. 50 *a*—57 *b*. A versified Fāl Nāmeh فال‌نامه منظوم written in a smaller character, with 27 lines in a page. It has a short introduction in prose, and a table of the 28 Bābs of which it consists.

The verses begin :

ای فال اسی خیر فالك اچلدی
سکا رحمت یوزندن نور صاچلدی

It breaks off in the 25th Bāb.

Sloane 3033.

Foll. 132; 8 in. by 5; about 15 lines 3 in. long; written in Neskhi and Nestalik; dated (f. 60) Ramazān, A.H. 1087, and (f. 127) 22 Ramaẓān, A.H 1088 (A.D. 1676-7).

I. Foll. 15 *a*—22 *b*. A perpetual calendar, in twelve tables, showing the correspondence of the solar months, from Āzer to Subāṭ, with the lunar months. See above, p. 122 *b*.

II. Foll. 25 *b*—60 *b*. A commentary on the ninety-nine names of God, in Mesnevi verse, by Ibn 'Isa, with the heading : هذا شرح اسماء الحسنى

Beg. زهی صانع که آچدی باب انعام
وجوده کلدی آدم فیچه انعام

The author's name, and the date of composition, A.H. 948, are found in the concluding lines :

طقوز یوز قرق سکز اولدقده هجرة
بو نظم ایردی حقدن عون نصرة
بو در اول یادکاری ابن عیسا
بونکله مرده دللر اولور احیا

His full name is Sheikh Ilyās B. 'Īsa el-Aḳḥiṣāri. He was a native of Aḳḥiṣār, in the Sanjak of Sarukhan, and died, according to Haj. Khal., vol. iv., p. 412, A.H. 967. He left a Feraḥ Nāmeh (dated A.H. 919), a Rumūz ul-Kunūz, and other cabalistic works. See the Catalogues of Leipzig, pp. 418 *b*, 424 *a*, and of Vienna, vol. ii., p. 581, and vol. iii., p. 179.

Two copies of the present work are noticed in the Upsala Catalogue, Nos. 310,2, and 213. The beginning of the first is found at f. 26 *b* of the present MS. That of the second is different.

III. Foll. 72 *b*—77 *b*. A Mesnevi in praise of Muḥammed, with the heading : مولود رسول الله عم

Beg. الله آدین ذکر ایده‌لم اوّلا
واجب اولدر جمله ایشده هر قولا

The author calls himself Suleimāni in the following line, the last but two :

هم سلیمانی فقیره رحمت ایت
یولداشك ایمان ییروکی جنّت ایت

This is evidently a considerably curtailed copy of the famous Mevlūd un-Nebi of Sulei-mān Chelebi. It contains some of the verses translated by Hammer, Gesch. der Osm. Dichtk., vol. i., pp. 68—70, especially the following line, which forms the burden of the poem :

کر دیلرسز بوله‌سز اوتدن نجات
عشقیله دردیله ایدك الصلوت

Suleimān Chelebi, of Brusa, was Imām of the Divan of Bāyezīd I, and, after that Sultan's death (A.H. 805), discharged the same office in the mosque of Brusa. See Kunh ul-Akhbār, vol. v., p. 115. According to Latifi, f. 24, his Mevlūd is the first and best of a hundred poems composed on the same theme. Compare Haj. Khal., vol. vi., p. 270. Copies are mentioned in the Catalogues of Leipzig, No. 317,4; Upsala, No. 221; Leyden, vol. iv., p. 303, vol. v., p. 284, Vienna, vol. iii., pp. 137, 139, and Munich, Nos. 191, 254, and 260.

IV. Foll. 82 *b*—86 *b*. A tract on the cabalistic use of twelve verses of the Coran, with the heading: فی بیان شق الارض

Beg. بلکل کم ای طالب راغب علماء مغربینك جواهر العلوم ادلو کتابدن

It purports to be extracted from a book of the learned men of Maghrib, called Jevāhir ul-'Olūm, and it is divided into twelve Bābs.

V. Foll. 106 *b*—110 *b*. On the magic properties of the magnet, according to Aristotle, with the heading: ذکر اولنان شرح مقناطس

Beg. ارسطالیس حکیم ایدر هر کیم مقناطیسدن و پولاتدن بر درهم یاننده کتورسه

VI. Foll. 117 *b*—127 *b*. A Segir Nāmeh سکرنامه in tabulated form, quite similar to to the work described p. 134 *b*.

Copyist (foll. 60, 127): احمد بن علی

The undescribed portions of the MS. contain prayers, especially against the plague, and miscellaneous extracts and notices, mostly relating to divination and cabalistic subjects.

Prefixed is a Latin letter of Matthias Anchersen to Fredericus Rostgardus, describing fully, but not always accurately, the contents of the volume; dated Hafniæ, d. vii Aprilis 1712.

Sloane 3582.

A volume of 125 ff., 15 in. by 9; containing miscellaneous papers, of various sizes, in Arabic, Persian, and Turkish, collected, and in part written, by Salomon Negri, early in the 18th century. See the Arabic Catalogue, p. 530 *b*, and the Persian Catalogue, p. 399 *a*.

The Turkish portion is of little value; it consists of passages of the Coran with a Turkish paraphrase, ff. 1—8, detached verses, ff. 65—69, 75, 76, dialogues, ff. 73, 74, 78, 79, copies of petitions addressed to the Porte in behalf of French subjects in Jerusalem, and other official papers, ff. 76, 77.

Add. 5964.

Foll. 343; 10¼ in. by 6; written by various hands, apparently in the 17th century.

[Hilgrove Turner.]

I. Foll. 2—209; 16 lines 4¾ in. long; written in large Neskhi, with 'Unvān and gold-ruled margins.

A collection of poems, mostly Ḳaṣīdehs and chronograms, by various poets of the time of Sultan Murād III, A.H. 982—1003.

The first piece is a poem of considerable extent, foll. 2—41, with the heading: رساله حسب حال عالم و ادم بنای [*sic*] پادشاه

Beg. مهر توقیع و نسخهء کبرا
بسمله در یوغ آنده چون و چرا

The real title, Ḥasbi Ḥāl Nāmeh, is found in the epilogue, f. 39 *b*:

شاه نامینه نامه دور عنوان
حسب حال نامه اوقسون یاران

The unknown poet, who was apparently a Dervīsh, says at the end that he wrote the poem for the Sultan in obedience to God's command, and commenced it in the month of Rebī', in a place close to the well of Ḥājji Kemāl:

ایلیوب امتثال امر خدا
شاهیچون یازمغه نامه مرغوب
ابتداء خمیس ماه ربیع
کیجه‌سی امر اولدی بو اوسلوب
بر مکانده که چاه حاجی کمال
آب شافیسدور شفاء قلوب

The date of composition, A.H. 987, is conveyed at the end by the following chronogram:

پیر اکسکلی دیدی تاریخن
حسب حال بیل بنام لطیف و خوب

The author's object is to show that all is vanity, and that no man, whatever be his rank or calling, can escape the common lot of worry and vexation of spirit.

The poem is divided into sections of about twenty distichs, successively devoted to the Pādishāh, the Vezirs, the Sheikh ul-Islām, the Ḳāẓi 'Asker, Muderris, Ḳāẓis, 'Ulemā, Beglerbegis, Aghas, and so on, down to men

of the lowest station. After describing the peculiar trials and miseries which fall to the share of each class, every section concludes with this burden, which conveys the leading idea:

حاصلی بر بلا که غایت یوق
بر نفس بونده استراحت یوق

The succeeding pages, foll. 42—209, contain Ḳaṣīdehs, mostly addressed to Sultan Murād, Ghazels, and chronograms, by the following poets: Peiki, f. 42 *a*; Dā'i ('Abd ul-Jebbār) foll. 44 *b*, 45 *b*; Shemsi Pasha, foll. 52 *a*, 104 *a*; Murādi (Murād III), foll. 56 *b*, 61 *b*, 62 *b*, 98 *a*, 111 *b*, 119 *b*, 121 *b*; Khālisi, f. 59 *a*; Khaṭībi, f. 72 *a*; 'Abd ul-Bāḳi الشهير بثانى, f. 8 *a*; Jelāli, foll. 87 *b*, 105 *b*; Kāshifi, f. 90 *b*; Khairi, f. 99 *a*; 'Izzi, f. 100 *a*; Nuṭḳi, f. 100 *b*; Ẓa'īfi, f. 101 *a*; Lebībi, f. 103 *a*; Rehā'i, f. 109 *a*; Vālihi, f. 112 *b*; Turābi Ḳarāmāni, f. 117 *a*; Rejā'i, f. 123 *a*; Emīri, f. 128 *b*; Ẓihni, f. 134 *a*; 'Abdi ('Abdullah Bālikesri) foll. 147 *b*, 150 *b*; Mukhlisi, f. 155 *a*; 'Obeidi, f. 166 *b*; Muḥammed Iznīḳi, f. 174 *a*; Meili, f. 202 *b*; Ferāghi, f. 207 *b*.

In some cases petitions for appointment or promotion are prefixed to the poems. The chronograms, which mostly relate to the building of palaces and other structures by Murād III, range from A.H. 982 to 990.

II. Foll. 213—262; 21 lines 3½ in. long; written in Nestalik, with gold-ruled margins. The Divan of Nef'i. See p. 192 *b*.

Beg. عقدهٔ سر رشته زار نهانیدر سوزم
سلك تسبیح درسبع المثانیدر سوزم

Contents: Kaṣīdehs in praise of the Sultans Aḥmed I. and Osman II, of the Grand Vezirs Murād Pasha, Naṣūḥ Pasha, (Ḳara) Muḥammed Pasha, Khalīl Pasha, 'Ali Pasha, and Ḥusein Pasha, who were in office from A.H. 1015 to 1030, of the Muftis Muḥammed Efendi and Es'ad Efendi (A.H. 1017—1031), and of a few other dignitaries. Sāḳi Nāmeh and Ḳiṭ'ahs, f. 246 *b*. Ghazels in alphabetical order, f. 249 *b*, beginning:

شاه عشقم عالم معنی مسلمدر بکا
سر نکون پیمانهٔ جم تاج ادهمدر بکا

Mufredāt and Rubā'iyyāt, f. 260 *a*.

Some Ghazels by Rūsheni and Seyyid Nesīmi (see p. 165 *a*) are appended, foll. 260 *b* —262 *b*.

III. Foll. 269 *b*—286 *a*. Uniform with the preceding.

Ḳaṣīdehs and Terjī'bends by various poets, who lived mostly in the first half of the eleventh century of the Hijreh.

Contents: Two Arabic Kaṣīdehs. A Ḳaṣīdeh by Khālid Busnevi, relating to a flood which destroyed the Ka'bah, A.H. 1039, f. 271 *a*. Ḳaṣīdeh of Alti Parmaḳ Efendi (see p. 36 *b*), f. 272 *a*. Terji'bend of Rūḥi Baghdādi (died A.H. 1014; Osm. Dichtk., vol. iii., p. 135), f. 273 *b*. Terkīb bend of Jevri Chelebi (died A.H. 1065; Osm. Dichtk., vol. iii., p. 417), f. 277 *a*. Terkīb bend of Riyāẓi Efendi (see p. 190 *a*). Takhmīs of a Ḳaṣīdeh of Āgehi, by Muḥammedi, f. 282 *b*. Terji'bend by Melāmi, f. 284 *b*.

IV. Fol. 287. Two Arabic poems composed by 'Abd ul-Ghani Ibn en-Nābulusi, on his arrival at Jerusalem and at Medina, A.H. 1105, in the author's handwriting, as stated in the headings. The first is: لكاتبه الفقير عبد الغنى الشهير بابن النابلسى وقد اقبل على مدينة القدس فى سنه ١١٠٥

V. Foll. 294 *b*—306 *b*. A perpetual calendar entitled روزنامه جديده محمديه, with an introduction and an appendix.

Beg. الحمد لله محوّل الشهور والاعوام والصلوة والسلام

The author, whose name is not given, wrote it A.H. 1017, by desire of the governor of Egypt, Muḥammed Pāsha, who had asked him to clear up some knotty points in the calendar ascribed to Sheikh Vefā (see p. 122 *b*).

Siliḥdār Muḥammed Pasha was governor

of Egypt from A.H. 1016 to 1020. See Add. 7861, f. 75.

VI. Foll. 307 *b*—310 *a*. The dream of Veisi, خواب نامه ویسی, imperfect. See p. 29 *a*.

VII. Foll. 311 *b*—342 *a*; 27 lines 5 in. long; written in Divani.

An astrological treatise by Ebri Khojah Ibn ʿĀdil ابری خواجه ابن عادل

Beg. شکر و سپاس اول ایکی جهانی یرادیجی خالق ایچون اوزرینه اولسونکه

The author says that he had excerpted and translated into the Turkish tongue these general principles of judicial astrology from books (probably Arabic) of philosophy and astronomy : بو بر اختیارات قواعد کلیه درکه حکمت و نجوم کتابلرندن استخراج اولنوب ترکی دیله ترجمه اولنمشدر

The work comprises seven chapters (Faṣl) on the following subjects: 1. Beginnings of the Arabic months, f. 312 *a*. 2. Days of the week, ib. 3. Entrance of the moon into the signs of the zodiac, f. 314 *b*. 4. Mansions of the moon, f. 315 *b*. 5. Rūmi (*i. e.* Syrian) months, f. 317 *b*. 6. Rising and setting of the lunar mansions, f. 339 *a*. 7. The seven climates, f. 340 *b*.

Add. 5977.

Foll. 118; 7¾ in. by 5; from 20 to 30 lines, about 4 in. long; written for the most part in minute Nestalik; dated A.H. 1066—1070 (A.D. 1656—1660). [Hilgrove Turner.]

A note-book containing miscellaneous extracts and notices, in Arabic, Turkish, and Persian, written by ʿAli B. Zein ul-ʿĀbidīn, partly in Sermin, سرمین, where he held the office of Ḳāẓi (v. f. 16 *a*), partly in Adrianople. The Arabic contents have been described in the Arabic Catalogue, p. 416. The Turkish are as follows :

I. Foll. 4 *b*—5 *a*. Copy of a letter of Ebu's-Su'ūd Efendi (see p. 15 *b*) to Sultan Suleimān on the number of created beings.

II. Foll. 5 *b*—6 *a*. Copy of a letter of Miṣri Muḥammed Efendi to his brother Aḥmed Efendi, containing spiritual advice.

III. Foll. 6 *b*—7 *b*. Ḳaṣīdeh in praise of the grand Vezir (Ḳara) Muṣṭafa (A.H. 1048—53), by Beyāni (died A.H. 1077; Osm. Dichtk., vol. iii., p. 463).

IV. Foll. 19 *b*—20 *a*. A versified list of the Sūrehs of the Coran, entitled نظم سور, by Naẓmi Efendi.

V. Foll. 28 *b*—29 *b*. A satyre in prose on ignorant and corrupt Ḳāẓis, by Nīgisāri Zādeh, with the heading : لطائف نکساری زاده

Beg. بر مجلسده زید عمرو ایله لطائف ایدرك زید اوّلا

Maḥmūd, son of Nīgisāri Muṣṭafa Efendi, was born in Baghdād A.H. 941, and died as Ḳāẓi of Salonic, A.H. 1025. He was celebrated for his wit. See Fezlekeh, vol. i., p. 381.

VI. Foll. 49 *b*—50 *b*. An imperial ordinance regulating the land tax called چفت بوزان رسمی, addressed to the Mufti of Ḳara Ḥiṣār; Constantinople, Ramaẓān, A.H. 1036.

VII. Foll. 53 *b*. Tract of Ebu's-Su'ūd on the incorrect use of some Arabic words شیخ الاسلام ابو السعود المرحوم حضرتلرینك غلطات بیاننده اولان رساله‌لریدر

VIII. Foll. 54 *b*—56 *a*, 59. Legal opinions of Ebu's-Su'ūd and Muḥammed Behā'i (Mufti A.H. 1059—61).

IX. Foll. 60 *b*—61 *a*. Copy of a letter of Shehsuvār Pasha Zādeh Shāh Ghāzi Pasha to Yūnus Beg, of Mossul, on love in its mystic sense, شهسوار پاشازاده شاه غازی

پاشانك موصلده يونس بيكه دست خطيله
كوندردوكى مكتوبلر صورتيدر

X. Foll. 69 *b*—74 *a*. Ghazels, and other poems, by Veisi, Fuẓūli Baghdādi, Riyāẓi, Nef'i, Yaḥya Efendi, Veli Efeudi, Ḥāleti, Jevri Efendi, Ḳabūli, Fā'iẓi Efendi, and Mişāli.

XI. Foll. 74 *b*—75 *b*. Pend Nāmeh, or moral precepts, in Mesnevi, by 'Azmi Zādeh (Ḥāleti ; see p. 96 *b*) پند نامهء عزمى زاده

Beg. هر ايشه قيل بسمله ايله ابتدا
ذكرك اولسون دائما حمد خدا

XII. Foll. 76 *b*—77 *b*. A Terkīb bend of mystic character by Jevri, beginning :

صنمك بزى معتقد قول حكيمز
بز معترف معنىٔ قران كريمز

XIII. Foll. 78 *b* — 94 *b*. Ghazels, and other poems, by 'Āli, Yaḥyā Efendi, Ebu Sa'īd Efendi, Zein ul-'Ābidīn Efendi, Fuẓūli Baghdādi, and Aḥmed Pasha.

XIV. Foll. 95 *a*—97 *a*. A Sufi allegory, in the form of a judicial document, by Sīvāsi Shems Efendi (see p. 18 *b*), مرحوم سيواسى شمس افندى حضرتلرينك تصوفانه اولان حجتى در

XV. Foll. 97 *b*—100 *a*. A treatise on the hours of legal prayers in each month of the solar year, هذه رسالة مشتملة لساعات اوقات الصلوة ماه اذر يعنى مارت اول بهار بقول يونانيان

Add. 5980.

Foll. 139 ; 8 in. by 5½ ; written mostly in diagonal lines and in Nestalik, about the beginning of the 17th century.

[Hilgrove Turner.]

A scrap-book containing Ḳaṣīdehs, Ghazels, and other poems, by 'Olvi (died A.H. 993), Sirri (died A.H. 982), Bāḳi, Khālişi (died A.H. 950), Khayāli (died A.H. 964), Emri (died A.H. 983), Maḳāli (died A.H. 997), and other poets of the same period. The compiler, who calls himself the comtemptible Ṣafā'i صفايى الحقير, has inserted a few of his own compositions. See foll. 16 *b*, 51 *a*, 69 *b*.

There are chronograms for A.H. 974, 977, 994 (f. 66 *a*), and towards the end, f. 124 *b*, a still later one for the death of Yūsuf Pasha, A.H. 1018.

Foll. 110 *a*—118 *a*, contain an imperfect Segir Nāmeh سكرنامه, and foll. 117 *a*—120 *b*, the Arabic poem called بانت سعاد, with Turkish glosses.

Add. 5989.

Foll. 187 ; 9 in. by 5 ; 23 and 21 lines 3 in. long ; written in Neskhi, with red-ruled margins; dated (f. 86 *a*) Āmid, 20 Zulhijjeh, A.H. 1052 (A.D. 1643).

[Hilgrove Turner.]

I. Foll. 2 *b*—5 *a* Ḥilyet un-Nebi حلية النبى by Khāḳāni, a fragment corresponding to foll. 9 *a*—17 *a* of the complete copy, Add. 7936, I. (see p. 257 *a*). It begins with this line :

مصحف حسن ايدى اولوجه جميل
خط رخسارى نص تنزيل

II. Foll. 5 *b*—65 *b*. A work on the lives and merits of Muḥammed's Companions and of the early Khalifs, without preface, title, or author's name. The first rubric is مناقب حضرت عايشه صديقه رضى الله عنه [*sic*]

Beg. حضرت عايشهء صديقه رضى الله عنها
حضرتلرينك اخلاق حميدهٔ پسنديده‌لرى

Contents : 'Āyisheh, f. 5 *b*. The Companions of the Prophet, f. 6 *b*. Ebu Bekr, f. 10 *a*. 'Omer, f. 15 *b*. 'Osmān, f. 23 *a*. 'Ali, f. 28 *a*. Ḥasan, f. 30 *b*. Ḥusein and the rest of the twelve Imāms, f. 32 *b*. Ḳāsim B. Muḥammed, f. 38 *b*. On the followers of the Prophet and their prerogatives درامّت رسول, f. 40 *b*. On the duty of invoking blessings on the Prophet, f. 51 *b*.

The notice of Ḥusein includes, f. 34, Fu-

ẓūli's elegy on his death, the same as in Ḥadīḳat us-Su'adā (Add. 7854, f. 302). As it is given as the author's own composition, the natural inference would be that the prose is also by Fuẓūli. It must be remarked, however, that no such work is mentioned by his biographers, or by Haj. Khalfa.

III. Fol. 66 *b*—86 *a*. The dream of Veisi, واقعه نامهء ویسی, see p. 29 *a*.

Beg. نسیم چمن ارای حمد و ثنا اول پادشاه جهان افرین

IV. Foll. 86 *b*—98 *b*. Miscellaneous extracts, mostly relating to forms of prayer and to Ḥadīṣ.

V. Foll. 100 *b*—187 *a*. A work without title or author's name, containing exhortations to a life of devotion and piety, illustrated with anecdotes; also with quotations from the poems of 'Aṭṭār, and copious extracts from the Mesnevi of Jelāl ud-dīn Rūmi.

Beg. الحمد لله رب العالمين . . . اما بعد سلطان لم يزل كلام قديمنده و فرقان عظيمنده بيورر وما خلقت الجن والانس الا ليعبدون

The author appears to have lived in the Crimea, for he quotes, f. 181 *b*, a Tatar proverb تاتارده مثلدر. Most sections begin with the words امدی بنم روحم, apparently addressed to a son or a disciple.

One of the latest and most frequently quoted authors is Seyyid 'Ali Zādeh, *i.e.* Ya'ḳūb B. Seyyid 'Ali, who died A.H. 931. See the Persian Catalogue, p. 606 *a*, and Loth, No. 209.

Copyist (f. 86 *a*): خادم الفقرا محرم تابع حضرت وزير مكرم درويش محمد پاشا

Add. 5990.

Foll. 62; 8 in. by 5¾; 17 lines 3½ in. long; written partly in a cursive Turkish character, partly in fair Neskhi, apparently in the 17th century. [Hilgrove Turner.]

I. Foll. 1—27. Prognostics for the months and days of the solar year from Teshrīn I. to Eilūl, with the heading: هذا كتاب ملحمهء مبارك

Beg. الحمد لله رب العالمين . . . احكام تشرين اول اختورس بو آيه رومجه اختورس

II. Foll. 29—62. A Sufi tract, without title or author's name.

Beg. حمد بى حد آن خالق احدرا كه هر جوهر ذات انوك تحقيقات رازنده حيراندر

It is divided into twenty-two chapters (Faṣl), and consists of comments on the mystic sense of the dot called the "Point of Unity," وحدت نطقهء, considered as the quintessence of all divine mysteries, according to 'Ali's saying العلم نقطة كثّرها الجاهلون. It is the dot under the ب of بسم الله of which 'Ali said: وانا نقطة تحت الباء

Add. 7827.

Foll. 89; 11½ in. by 7; from 25 to 27 lines about 4 in. long; written in fair Nestalik; dated (f. 29 *b*) middle of Rebī' II, A.H. 997 (A.D. 1589), with some later additions coming down to A.H. 1006. [Rich, No. 387.]

A poetical miscellany, containing verses by various poets, in Persian and in Turkish (both Osmanli and Oriental). For the Persian contents see the Persian Catalogue, p. 818 *b*. The Turkish contents are as follows:

I. Foll. 2 *a*—4 *b*. Terkīb-bends by Fuẓūli, Gunāhi, 'Olvi, Emri and Ḥabībi.

II. Foll. 5 *a*—6 *b*. Fragment of a treatise on poetical figures and on prosody.

III. Foll. 37 *a*—38 *b*, 41 *a*—48 *b*, and 50 *a*—53 *b*. Select poems, in Oriental Turkish, by Nevā'i (Mīr 'Ali Shīr), viz: Mustezāds, Terji'bends, f. 37 *a*. Takhmīsāt of Ghazels by Luṭfi, f. 42 *b*. Ghazels from the first Defter, entitled غرائب

الصغر, f. 44 *b*. Ghazels from the second Defter, entitled نوادر الشباب, in the margins of foll. 44 *b*—56 *a*.

IV. Foll. 57 *b*—58 *a*. A Terji'bend relating to the (Hungarian) campaigns, by 'Abdi Efendi, عبدى افندينك سفرلر حقنده ترجيع بنديدر

Addressing the Sultan (Muḥammed III) the poet laments the late successes of the infidels and the decline of the empire. As he refers especially to the loss of Papa, Yānik, and Tata, which fell to the imperialists A.H. 1006 and 1007, he probably wrote shortly after the latter date. In the margin is a chronogram for the taking of Yāniḳ, A.H. 1006.

V. Fol. 63 *a*. A versified Fetva, or legal opinion, by Bustān Zādeh Efendi, in answer to a question, also in verse, on the lawfulness of the use of coffee.

Bustān Zādeh (Muḥammed) was Sheikh ul-Islām A.H. 997—1000, and died A.H. 1006. See Fezlekeh, vol. i., p. 107.

VI. Foll. 64 *a*—66 *b*. Ḳaṣīdehs by Bāḳi, Fighāni, Khayāli, Nev'i and Emri.

Add. 7831.

Foll. 131; 6 in. by 4; 9 lines 2¼ in. long; written in Neskhi, with all the vowels, apparently in the 16th century. [Rich, No. 603.]

I. Foll. 1—90. A Sufi work, without title, by el-Ḥāji Bektāsh el-Khurāsāni الحاجى بكتاش الخراسانى

The author is known as the patron-saint of the Janissaries, and is mentioned by most Turkish historians in connection with the institution of that militia by Urkhan, which took place, according to the Hesht Bihisht, A.H. 729. See Gesch. des Osm. Reiches, vol. i., pp. 92, 581, and Lewenklaw, Chronica, p. 4. 'Āli, who devotes a long notice to Ḥāji Bektāsh under the reign of Urkhan, Kunh ul-Akhbār, vol. v., pp. 52—58, says that his proper name was Seyyid Muḥammed B. Muḥammed B. Ibrāhīm Nīshāpūri. He descended from the Imām Mūsa Kāẓim, and was initiated by Sheikh Luḳmān, a Khalīfeh of Khwājeh Aḥmed Yesevi. After performing the Ḥajj, and staying some years in Mecca and in Syria, he proceeded to Rūm and settled in Ḳaiṣariyyeh, where he attracted numerous disciples and died in odour of sanctity. According to Aḥmed Rif'at, Lughāt i Tārīkhiyyeh, vol. iii., p. 75, he died A.H. 738. D'Ohsson, however, gives a later date, viz. A.H. 759 (v. vol. ii., p. 296); and in the Shaḳā'iḳ, f. 9 *a*, Bektāsh is mentioned among the Sheikhs who lived under Murād I, A.H. 761—791.

The present copy wants the first page. The next begins in the middle of the doxology, as follows : اول پيغامبرلر سرورنه و مرسللر اولوسنه و انبيالرك و اوليالرك مهترنه اولسون كم دوكلى عالمى انك دستلغنه يرتدى

The author's name is preceded and followed by a string of titles and laudatory epithets : اول اسرار سوزلو اول كلجسى طوزلو ولطيف سوزلو و كلر يوزلو و مقالات اسّى و شريعت صوى .... سلطان الحاجى بكتاش الخراسانى رحمة الله عليه اول دين چراغى ايمان نورنك باغى ارنلرك طوراغى شويله بيان قلوركم

In the first chapter it is shown how God made Adam of the four elements, and how men fall, with regard to spiritual life, into four catagories respectively corresponding to earth, water, fire and air. They are called, (1) عابد, (2) زاهد, (3) عارف, (4) محب. Then the author proceeds to set forth the service طاعت and the aims آرزولر which are proper to each of the above classes of men. The second chapter باب, f. 18 *a*, treats of Satan and his seven captains صوبشلرى, namely, pride, envy, avarice, covetousness, anger, slander, and mockery.

The remaining chapters have the following headings :

F. 25 *b*.	بو باب معرفتك معدنن بيان قلور
F. 32 *a*.	طريقت مقاملرن بيان قيلور
F. 36 *b*.	معرفتك مقاملرن بيان قلور
F. 40 *a*.	معرفتك معروف جوابن بيان قلور
F. 51 *a*.	توحيد المعارف بيان قلور
F. 72 *b*.	ادم عليه السلام صفتن بيان قلور

The language has a marked archaic character. Passages from the Coran are copiously quoted in Arabic. The tract is imperfect at the end.

II. Foll. 106 *b*—121 *a*. A commentary upon the Fātiḥah, or first chapter of the Coran, تفسير فاتحه, without author's name.

Beg. الحمد لله رب العالمين . . . . واما بعد اول صدر بدر عالم سيد ولد ادم اول معجز موجودات و اول سرورى كاينات

The introduction is taken up with an account of an enormous pit in Hell. During his ascension Muḥammed was startled by the roar which rose from it and reached the fourth heaven. He was told by Gabriel that it was destined to receive those who neglected their daily prayers.

III. Foll. 121 *b*—126 *b*, 91 *a*—105 *b*. Forty sayings of Muḥammed relating to the merits of true Faḳīrs, with Turkish paraphrase and comments, without author's name.

Beg. الحمد لله رب العالمين . . . بعده فهذه اربعون حديثا فى فضل الفقراء الصادقين جمعتها تسبيحا [تنبيها] للطالبين و تشريفا للشاكرين

The first Ḥadīṣ is the following : انا ابغض الناس فقراءهم و اظهروا على عمارة الدنيا و تكاثروا على الدراهم رميهم الله باربع خصال بانقحط من الزمان والجور من السلطان والخيانة من الولاة والحكام وكثير من الاعداء

IV. Foll. 127—130. Two pieces by the poet Fuẓūli (see p. 39 *b*) written by a later hand, viz. : 1. An elegy on the death of Imām Ḥusein (from the Ḥadīḳat us-Su'adā ; v. Add. 7854, f. 302).

Beg. ماه محرم اولدى شفقدن چيقوب هلال قيلمش عزا دوتوب قد خم غرق اشك آل

2. Copy of a letter to Sultan Suleimān, complaining that a Berāt, entitling the writer to a pension on the Evḳāf, had remained a dead letter.

Add. 7834.

Foll. 156 ; 8 in. by 5¾ ; 21 lines 3 in. ; long written in cursive Neskhi ; dated (f. 142 *a*) 19 Rebī' I, A.H. 1182 (A.D. 1768).

[Rich, No. 567.]

I. Foll. 2 *b*—76 *a*. Ḳānūn-Nāmeh, or code regulating land-tenure, taxes and military fiefs, with the heading : شرع شريفه موافق قانون نامه در كه بعض مسائل شرعيه ايله سلطان سليمان خان زماننده و شيخ الاسلام ابو السعود عصرنده اولان قانون نامه در

Beg. الحمد لله الذى له ملك السموات والارض وهو على كل شيٍ قدير جناب خاقان روى زمين النح

This is the work known as قانون نامهٔ جديد, and ascribed to Ebu's-Su'ūd (see p. 15 *b*). Other copies are noticed in the Catalogues of Upsala, p. 298, No. 470, of Vienna, vol. iii., p. 250, No. 1816, and of Munich, Nos. 113—115. The code of Ebu's-Su'ūd was compiled, after Selīm II's accession, by the Defterdār Muḥammed Chelebi. See Gesch. des Osm. Reiches, vol. iii., p. 477.

The present copy contains many later decisions by Yaḥya Efendi (Mufti A.H. 1031—1053), Muḥammed Behā'i (Mufti A.H. 1059—1064), and others. It concludes with an imperial order توقيع addressed to the Begler-begi of Bosnia, and dated Rebī' I, A.H. 1133.

II. Foll. 76 *b*—87 *b*. Legal opinions of Muftis and Ḳāẓis (the Ḳāẓi of Belgrade and

others) on points of civil law. The last is dated Muḥarrem, A.H. 1147.

III. Foll. 88 *b*—120 *b*. Rules and decisions relating to cases of civil law, land-tenure, and taxes, without dates or signatures.

IV. Foll. 121 *b*—142 *a*. Legal opinions of Ebu's-Su'ūd.

Beg. الحمد لله رب العالمين . . . . و بعد سعادتلو و فضيلتلو و مروتلو سلطانم حضرتلرينه عرض داعى بى منتلرى بو در

The compiler, whose name does not appear, says that those opinions, stated in agreement with the ruling of the great Mujtehids by the "late" Sheikh ul-Islām Ebu's-Su'ūd, and sanctioned by the "late" Sultan Suleimān, had been collected by order of the new Sultan (Selīm II).

They are not arranged under special headings. The first begins: بعض مسلمانلر قربة لرنده اصلا مسجد اولميوب

The work is known as معروضات ابو السعود

For other copies see the Catalogues of Krafft, No. 466; Upsala, No. 270, 2, and Aumer, Nos. 113, 114.

V. Foll. 142 *b*—146 *a*. Chronological list of the Governors of Bosnia, بوسنه ولايتك والیلری بیان اولنور, from Naṣūḥ Beg, A.H. 888, to 'Ivaẓ Muḥammed Pasha, A.H. 1154; continued by later additions to A.H. 1205.

VI. Foll. 147 *b*—156 *a*. Chronological abstract of Turkish history, from the beginning of the dynasty to the accession of Muṣṭafa III, A.H. 1171, brought down, by another hand, to A.H. 1204.

Copyist (f. 142 *a*): عيسى بن صالح الموذن بجامع حسين اغا

Add. 7840.

Foll. 41; 9½ in. by 6¼; about 30 lines 2¾ in. long; written in small Nestalik, with broad margins, partly filled with writing; dated (foll. 32 *a*, 41 *a*) A.H. 1229 and 1232 (A.D. 1814—1817). [Rich, No. 752.]

The contents are in Arabic and Turkish. For the former see the Arabic Catalogue, p. 384 *a*.

The Turkish contents are:

I. Foll. 3 *a*—4 *b*. (margins). Forty Ḥadīṣ relating to prayer, compiled by 'Imād B. Ebu Yezīd ed-Devāni, عماد ابن ابو يزيد الدوانى with Turkish comments.

Beg. نعمان بن بشير رضى الله عنهما روايت ايدر كه حضرت فخر عالم صلى الله عليه و سلم بيورر من اعطى الدعاء اعطى الاجابة

The copy breaks off with the 22nd Ḥadīṣ.

II. Foll. 5 *a*—7 *a* (margins). Menāzil ul-'Ārifīn منازل العارفين, by Shems ud-Dīn Sīvāsi. See p. 18 *b*.

III. Foll. 10 *b*—31 *b*. Ḳānūn i Jedīd, or the new code, by Mufti Ebu's-Su'ūd. See p. 247 *b*, I.

This copy contains several later additions, one of which is dated A.H. 1014. It is stated in the subscription that it has been transcribed from the original MS. and is in most places fuller than other copies.

IV. Foll. 32 *b*—41 *a*. Legal opinions of the same Mufti, with the heading: ابو معروضات السعود افندى رحمه الله. See the preceding MS., art. IV.

Copyist: محمد الطوسيوى

Add. 7850.

Foll. 228; 12½ in. by 8½; from 21 to 30 lines 6½ in. long; written in large Neskhi; dated (ff. 158 *a*, 203 *b*) Mendeli (East of Baghdad), A.H. 1172 (A.D. 1759). [Rich, No. 46.]

I. Foll. 1—135. History of the prophets, ascribed to al-Ḥasan B. Nāṣir of Balkh, with the heading: هذا كتاب قصص الانبيا على نبينا و عليهم السلام

Beg. قال الحسن ابن ناصر من مدينة بلخ رحمه الله تعالى هذه الاخبار خبرده كلمشدر كيم تنكرى تبارك و تعالى كوهر يراتدى فرمان ويرديكم كورون

The work, which has no preface, is written in plain and archaic Turkish. It contains no reference to any authority but the Coran, which is quoted in Arabic on every page, and a few of the early traditionists.

In addition to the Prophets usually mentioned in similar works, it deals also with the early mythical kings of Persia. Each section has a heading such as the following:

هذه قصة آدم ابو البشر عليه الصلوة والسلام

هذه قصة ادريس عليه السلام

هذه قصة نوح عليه الصلوة و السلام

Contents: Creation of the Throne, of heaven and earth, of Hell and the Jinns, f. 1 *b*. Adam, f. 5 *a*. Idrīs, f. 12 *b*. Nūḥ, f. 13 *b*. Hūd, f. 16 *b*. Ṣāliḥ, f. 18 *b*. Ibrāhīm, f. 19 *b*. Lūṭ, f. 30 *b*. Yūsuf, f. 33 *a*. Mūsā, f. 46 *a*. Shu'aib, f. 50 *b*. Yūsha' B. Nūn, f. 70 *b*. Eyyūb, ib. The men of the cave, Aṣḥāb ul-Kehf, f. 78 *b*. Jirjīs, f. 87 *a*. Sulṭān i Jumjumeh; the Sultan whose skull spoke to Jesus (see the Leipzig Catalogue, p. 541 *a*), f. 90 *a*. Iskender Zul-Ḳarnein, f. 93 *a*. Keyūmers, f. 96 *b*. Ṭahmūres, f. 100 *b*. Jemshīd, ib. Kālūt [Ṭālūt] (imperfect at the beginning), f. 102 *a*. Ḥanẓaleh, f. 102 *b*. Eshmevīl [Samuel], f. 103 *b*. Dā'ūd, f. 106 *b*. Sheddād B. 'Ād, f. 107 *b*. Suleimān B. Dā'ūd, f. 114 *a*. The people of Sebā, f. 124 *b*. Ūrmiyā B. Suleimān, f. 125 *b*. Bukht-unnaṣr, f. 126 *a*. Zekeriyyā, f. 129 *b*. Yaḥya, f. 130 *b*. 'Īsa, ff. 131 *b*—135 *b*.

II. 135 *b*—158 *a*. Sā'at Nāmeh, or book of hours, by Hibet-ullah B. Ibrāhīm. See p. 21 *a*.

III. Foll. 158 *a*—202 *a*.

كزيده نامه

"The Chosen Book," a treatise on moral and religious duties.

Beg. شكر و سپاس اول پادشاهلر پادشاهنه كيم بزه ايمان روزى قيلدى

The work was originally composed by the pious Imām Abu Naṣr B. Ṭāhir B. Muḥammed es-Serakhsi (in what language is not stated). The translator, who does not give his name, says he wished to enhance the value of the book by changing its vulgar style to correct and lucid Turkish اول سفيل عبارتدن بو صحيح روشن تركيه تبديل. It is divided into forty-six Bābs treating of religious belief and obligations, of virtues to be practised and vices to be shunned, according to the Coran and the Prophet's tradition. These Bābs are enumerated at the end of the preamble.

In some copies the translator is called Muḥammed B. Bāli. The headings of the chapters have been given by Flügel, who calls the work كزيدهٔ عاشقان, and assigns it to the ninth century of the Hijreh. See the Vienna Catalogue, vol. iii., p. 298, and, for other copies, the Catalogues of Upsala, No. 462; Gotha, Nos. 68, 69; Munich, No. 12, and Strassburg, p. 42, No. 2.

IV. Foll. 202 *a*—203 *b*. A Turkish commentary on the Fātiḥah, and on other formulae used in the daily prayers.

V. Foll. 204 *a*—228 *a*. The forty questions put to Muḥammed by the Jews, with the heading: هذا كتاب قرق سؤال

Beg. شكر و سپاس اول خالق جن اناس حضرتلرينه ولسونكيم سخيدر

The work has already been mentioned, p. 8 *b*. MSS. vary as to the author's name, some having Firāḳi فراقى, and others Furāti فراتى. In the present MS. the latter form is found twice at the end, where readers are requested to recite a Fātiḥah for the soul of Furāti فراتى روحنه فاتحهٔ شريف. For other copies see Fleischer, Leipzig Catalogue, No. 193, where the contents are fully stated, and the Catalogues of Upsala, No. 412; S. Petersburg, No. 509; Leyden, vol. iv., p. 306, and Munich, No. 3.

Copyists (f. 158 *a*): منلا ابو بكر بن منلا على فى بلد المندلجين and (f. 203 *b*) منلا آيدين بن ويسى فى بلد المندلى

Add. 7867.

Foll. 63; 8¼ in. by 6; 17 and 15 lines in a page; written in Neskhi; dated Rebī' I, A.H. 1159 (A.D. 1746). [Rich, No. 53.]

I. Foll. 1 *b*—12 *a*. An account of the siege of Mossul, by Nādir Shāh, A.H. 1156, with the heading : تاریخ وقعهء نادرشاه در آمدنش بر سر کرکوك و اربیل و موصل

Beg. نحمدك اللهم یا شارح الصدور من الذین حصرت صدوهم

This narrative, dedicated to the governor of Mossul, ʿAbd ul-Jelīl Zādeh Ḥāj Ḥusein Pasha, is evidently the work of one of his dependents, who was an eye-witness of the siege. It begins with the month of Ṣafer, A.H. 1156, when intelligence of the taking of Shehruzūr, and of the advance of the Shāh's army, reached Aḥmed Pasha of Baghdād, and it concludes with the raising of the siege of Mossul and the departure of Nādir Shāh on the fourth day of Ramazān of the same year.

II. Foll. 12 *b*—63 *b*. The tale of Decianus and the men of the cave, with the heading : حکایت دقیانوس

Beg. کعب الاخبار دن و اول وهب بن منبّه دن روایت ایدر کیم فارس جانبنده بنی اسرایل قومنده بر کشی وار ایدی

The tale is called, at the end, اصحاب کهفك قصه سی, 'Story of the men of the cave.' It is a wild fiction based on the legend of the Seven Sleepers; but it begins very much like Aladin's tale in the Arabian Nights. Decianus, a poor shepherd boy, finds in underground vaults an untold treasure, and kills the old wizard to whom he was indebted for the discovery. By means of his wealth he ingratiates himself with the king of Persia, siezes upon the empire of Rūm, fixes his residence in Ephesus, and claims divine honours. Six youths, his favourites, who bear the traditional names of the Seven Sleepers : یملیخا مسلینا یملیسا مرطونس کشوطونس ادرنوش امدنوش سدرنوش, having refused to worship him as God, flee from Court and take refuge in a cave, in which they sleep, guarded by angels, three hundred and nine years.

The Ḥikāyeti Taqjanus noticed by Fleischer, Leipzig Catalogue, No. 333, 3, appears to differ from the present tale.

Add. 7870.

Foll. 283; 7¾ in. by 4¾; written by several hands, with dates ranging from A.H. 936 to 1092 (A.D. 1530—1681).

[Rich; No. 475.]

I. Foll. 1—52; 15 lines 3 in. long; written in neat Nestalik; dated 13 Shaʿbān, A.H. 1061 (A.D. 1651).

A contemporary history of the reign of Islām Girāi Khān B. Selāmet Girāi, Khān of Crimea, from his accession, A.H. 1054, to A.H. 1060, by el-Ḥāj Muḥammed.

Beg. حمد و ثنای بی غایه اول واجب الوجود و فایض الجوده

The author describes himself as an ancient servant of the house of Chingizkhān, late Munshi of the Divan, and now in possession of a Ḳāẓiship of 150 aspers. He composed the present history by desire of the Vezir Sefer Ghāzi Agha. It is written in an easy and elegant style and with close attention to dates.

The author inserts, now and then, Persian verses of his own composition, and in a versified chronogram, f. 50 *b*, he takes the poetical surname of Ṣenāʾī ثنائی.

The narrative begins, f. 3 *a*, with the landing of Islām Girāi at Kaffa on the first of Jumāda I, A.H. 1054, and his installation on the throne of Chingīz at Baghchah Serāi on the fifth of the same month. The next chapter records the raising of Ḳrim Girāi Sulṭān to the dignity of Ḳalḳa, or Viceroy. The main portion of the work deals with the wars carried on by the Khān with the Poles and Muscovites. The last chapter relates to an incursion of the Ḳalḳa Krim Girāi into Moldavia. He laid siege to Yassy, extorted a heavy tribute from the Voivode Upul اوپول

[Lupul], and returned home, loaded with spoils, in the month of Sha'bān, A.H. 1060.

The present copy was written in the subsequent year, and in the lifetime of Islām Girāi, who died A.H. 1064. See Hammer, Gesch. der Chane der Krim, pp. 129—137, and Howorth, Hist. of the Mongols, Part II., Div. I., pp. 547—552.

In the subscription the copyist, Muṣṭafa B. 'Omer, surnamed Ḳarā Yāziji, of Crimea, says that he had transcribed the history for Aḥmed Girāi Sulṭān B. Muḥammed Girāi Khān B. Selāmet Girāi Khān B. Devlet Girāi Khān (Muḥammed Girāi Khān IV. was deposed A.H. 1076, A.D. 1665. His son, Aḥmed Girāi, never ascended the throne. See Hammer, Gesch. des Osm. Reiches, vol. vi. p. 109, and Howorth, Hist. of the Mongols, Part II. Div. I., p. 557). The copy was finished on the 17th of Sha'bān, A.H. 1092, in a place curiously designated as follows: فی الماء الجاری المعروف المشهور الما [Alma] فی قریت خان ایلی

II. Foll. 58 *b*—165 *a*; 15 lines 3⅝ in. long, written by the same hand, A.H. 1092 (A.D. 1681). A historical compendium relating chiefly to the Osmanli Sultans, without author's name.

Beg. مالك الملك لاشريك له
وحده لا اله الا هو

Beg. الحمد لله على الطافه السنيه والصلوة على نبيه خير البريه

The work is transcribed, with some omissions and unimportant alterations, from the history of the lesser Nishānjī (see p. 25 *a*). The account of Suleimān's reign is brought down, in the first instance, to A.H. 973 "the present year" (fol. 138 *b*), and concludes with a record of the Sultan's departure, on Monday the 9th of Shevvāl, from Constantinople, for the siege of Szigeth. A subsequent continuation brings the history down to A.H. 991. The latest events chronicled are the setting out of Ferhād Pasha for the Persian campaign in Rebī' I, and the victory gained by Osman Pasha over Imām Ḳulī Khān, governor of Genjeh (Rebī' II; see Gesch. des Osm. Reiches, vol. iv., p. 92).

Contents: Patriarchs and prophets, f. 59 *a*. Muḥammed and his companions, f. 71 *a*. The Osmanli dynasty, from its origin to A.H. 973, f. 76 *a*. Continuation to A.H. 991, f. 139 *a*. Early kings of Persia and Roman emperors, f. 155 *a*.

A MS. of similar contents, and with the same beginning, is noticed by Flügel, Vienna Catalogue, vol. ii., No. 879.

III. Foll. 165 *b*—167 *a*. Charms against nightmare.

IV. Foll. 170 *b*—237 *b*; 21 lines 3⅛ in. long; written in small Nestalik; dated Rebī' II, A.H. 1027 (A.D. 1618).

Sketch of the rise and fall of dynasties, by 'Alī, فصول حل و عقد; see p. 26 *a*.

V. Foll. 239 *b*—241 *b*; 15 lines 3¼ in. long; written in neat Neskhi, with all the vowels; dated 15 Jumāda II, A.H. 936 (A.D. 1530).

A short and early recension of the fabulous history of Constantinople, already noticed, p. 47 *a*, concluding with a record of its conquest by Muḥammed II, who is mentioned as the reigning Sultan. The heading is: کتاب تاریخ استانبول

Beg. الحمد لله رب العالمين . . . . اما راويان اخبار و نقلان اسرار راويلر دللرندن

VI. Foll. 242 *a*—282 *a*; 15 lines 3¼ in. long; written in large Neskhi, with all the vowels; dated Rejeb, A.H. 950 (A.D. 1543).

Detached fragments of a Turkish chronicle, which, as appears for a comparison with Add. 5969 (see p. 46 *b*), is that of Jemāli.

They are as follows:

Foll. 242—251 comprising A.H. 804—846.

The contents correspond with Add. 5969, foll. 22 *b*—33 *a*, and with Lewenklaw's Chronica, p. 15, line 7, to p. 22, line 22.

Foll. 252—273, 277, contain part of the legendary history of Constantinople, corresponding with Add. 5969, foll. 41 *b*—60 *b*.

Fol. 278 relates to the conquest of Constantinople; see Add. 5969, fol. 62 *b*.

Foll. 279—281 comprise A.H. 894-6, the same as Add. 5969, foll. 70 *b*—71 *b*, and Lewenklaw, from p. 30, line 51, to p. 31, line 34.

Add. 7890.

Foll. 139; 11 in. by 7¼; 15 lines 4¾ in. long; written partly in Divani, partly in Neskhi, apparently about A.H. 1082 (A.H. 1672). [Rich, No. 632].

I. Foll. 1 *b*—36 *a*. A letter-writer for the use of military officers, beginning with this rubric: زغرجی باشی محافظه‌ده اولوب آستانه‌ده کتخدابکی مکتوب کوندرمك لازم کلسه بو منوال اوزره تحریر اولنوب مناسبدر

It contains models of letters of Zagharji Bāshis, Chūrbāji Bāshis, Ṭurnāji Bāshis, etc., to the Kyaya Beg, or the Agha of Janissaries, and vice-versa; also letters to friends and relatives. It includes a copy of a letter of Murād Pasha, Beglerbegi of Buda (A.H. 1060—1065) to a Chūrbājī Bāshi, f. 1 *b*, margin.

II. Foll. 31*b*—66*b*. Forms of address to the Sultan, to the Grand Vezir, to Beglerbegis and Aghas, to friends and relatives; also models of letters for various occasions; beginning with the rubric: فی صورت العروض آستانه‌ء سعادت آشیانه عرض اولندقده بو اسلوب اوزره تحریر اولنور

It includes two historical documents, viz.: 1. Copy of a letter of Sultan Murād IV. to Shāh Ṣafi, written from Diyārbekr after the taking of Baghdād (Shevvāl, A.H. 1048) f. 55 *a*. 2. Treaty of peace with Persia negotiated by the Turkish plenipotentiaries, viz. the Grand Vezir (Siliḥdār) Muṣṭafa Pasha and Sārū Khān, on the 14th of Muḥarrem, A.H. 1049, f. 56 *b*.

At the end are a few models of Persian letters, f. 58 *a*, and some forms of declarations to be made by infidels, principally Jews, on embracing Islamism, f. 65 *a*.

The date of compilation, A.H. 1082, occurs twice, ff. 58 *a*, 66 *b*.

III. Foll. 68*b*—73*a*. A vocabulary of Arabic words used in letters and official writings, with the heading: مشکلات انشایات و برات و حکم شریف و دفتر

IV. Foll. 73 *b*—82 *a*.

مفتاح الحساب

A treatise on book-keeping, by Dervīsh Bihisht Ṣārūkhāni, درویش بهشت صاروخانی

Beg. الحمد لله و المنه وصلاء صلوات زاکیات اول سید سعادات

It consists of three chapters, viz: 1. On the calendar and numerical figures, f. 74 *a*. 2. On the conventional notation of measures, quantities, prices etc., in Defters, f. 76 *b*. 3. On the registering of revenue and expenditure, f. 78 *b*. The dates, A.H. 963, 969, 973, which occur in the examples given, ff. 75—79, approximatively indicate the time of composition.

In the heading the author is called simply درویش صاروخانی

V. Foll. 84 *a*—119 *b*.

رسالهٔ کنعانیه

A treatise on arithmetic, in twelve Faṣls, by Yūsuf B. Muḥammed, known as Kātib ul-Mushāhereh یوسف بن محمد الشهیر کاتب المشاهره

Beg. حمد بیحساب و شکر محکم الاساس جناب حقه

It is a full exposition of arithmetical operations, and of their application to weights and measures. The last two chapters, which, according to the preface, treated of taxes, customs-dues, etc., and of the calendar and book-keeping, are wanting.

VI. Foll. 120 *b*—139 *a*. A treatise on physiognomy علم قیافت و فراست, without author's name.

Beg. الحمد لمن استحق الحمد لهویته و یستوجب الشکر لالوهیته

The author describes his treatise as a translation from Arabic and Persian works, and names Fakhr Rāzi and Muḥyī ud-Din ʿArabi as his chief authorities.

Contents: Muḳaddimeh. On traditional and rational arguments in support of the science of physiognomy, f. 120 *b*. Bāb. On the various parts of the human body, from head to foot, and the inferences to be drawn from their conformation, f. 123 *b*. A treatise on chiromancy divided into a Muḳaddimeh and six Bābs, with four diagrams of the hand, f. 127 *b*.

Add. 7903.

Foll. 80; 7¾ in. by 5¼; 16 lines 4 in. long; written in small Divani; dated (f. 52 *a*) 5 Shaʿbān, A H. 988 (A.D. 1590).

[Rich, No 386]

I. Foll. 8 *b*—12 *a*. Segir Nāmah, سکر نامه (See p. 134 *b*), with the heading: سکر نامهء ذو القرنین علیه السلام فی بیان ارسطاطلیس حکیم

II. Foll. 12 *b*—41 *b*. A Taʿbīr Nāmeh, or interpretation of dreams, in fifty-three Bābs, agreeing, substantially, with Add. 7902, (see p. 131 *a*), but with a different preamble.

Beg. الحمد لله . . . اما بعد بلکل کم بو تعبیر نامه کتابی غایت کرکلودر

III. Foll. 42 *a*—48 *b*. A tract on the proper mode of drawing omens from the Coran, with the heading: شرائط فال قرآن عظیم

Beg. جعفر صادق رضی الله عنه ایدر قچن بر کمسنه قرآن عظیم برله فال ایتمك

IV. Foll. 49 *b*—52 *a*. Forty Ḥadīṣ, with paraphrase in Turkish verse, without author's name.

Beg. حمدا لمن خلق سواه و شرفه المحمد واصطفاه

The first Ḥadīṣ and its translation are as follows:

طلب العلم فریضة علی کل مسلم ومسلمة
فرض بلسون اهل ایمان طالب علم اولمغی
اولدی بو معنایه شاهد مصطفانك بو یردغی

V. Foll. 54 *a*—61 *b*, 63 *a*—67 *b*, 71 *a*—75 *b*. A Mesnevi on the life of Veis, or Uveis, Ḳareni, a famous saint who lived in the time of Muḥammed and has been made the patron of a religious order.

The present copy is imperfect at beginning and end. It has also internal gaps, and the leaves are transposed. In the extant portion of the prologue, f. 56, the author, whose name does not appear, states that he had been requested by a member of the above order, whom he describes as a cowl-stitcher کله دوز of marvellous skill in his craft, to write a poem in praise of their Sheikh:

بزوم کم شیخ شاب ویس القرندر
کونشدن روشنی فخر ارندر
انوك وصفنده نظم ایت بر رساله
که اولا کون کبی رنکین مقاله

The narrative begins, f. 57 *a*, as follows:

اول اقلیمی مبارك کم یمندر
انك بر کوی وار ادی قرندر

The author is, in all probability, the poet Lāmiʿi (see p. 156 *a*), among whose works a poem on the same theme is mentioned under the title of Menḳibet i Uveis Ḳareni منقبت اویس قرنی. See Kinali Zādeh, f. 237 *a*, and Haj. Khal., vol. vi., p. 151.

From f. 53 to the end of the MS. the leaves which are not occupied by the above fragment contain some Ḳasīdehs and Terjīʿbends by Bāḳi, the first of which is the well-known elegy on the death of Suleimān.

Add. 7904.

Foll. 265; 8½ in. by 4½; 21 lines 2½ in. long; written in small Nestalik, by two hands,

at various dates (ff. 89, 120, 190, 199) ranging from A.H. 1124 to 1133 (A.D. 1712—1721). [Rich, No. 389].

I. Foll. 1 *b*—40 *b*. Khairi Nāmeh, a moral poem, by Yūsuf Nābi. See p. 201 *b*.

II. Foll. 41 *b*—88 *a*.

ميزان الحق فى اختيار الاحق

The "Scales of Truth," or the rational method applied to the discussion of moot points of Muslim doctrine or practice, by Muṣṭafa B. ʿAbdullah, called Ḥāji Khalīfah, known among the ʿUlema as Kātib Chelebi, مصطفى بن عبد الله الشهير بحاجى خليفه كه علما بيننده كاتب چلبى ديمكله مشهور در

Beg. الحمد لله الذى جعل العقل حجة فى خلقه وايّد الشرع فيما يفرق بين الباطل و حقه

This is the last work of the celebrated writer. It was composed, as stated in the appendix, in the month of Ṣafer, A.H. 1067 (about two years before the author's death), and is also the last mentioned in the biographical notice prefixed to the printed edition of the Taḳvīm ut-Tevārīkh.

It consists of a Muḳaddimeh, twenty-one dissertations (Baḥṣ) and a Khātimeh, as follows: Muḳaddimeh. Importance of the rational (as opposed to traditional) sciences, f. 42 *a*. Baḥṣ: I. Is Khiẓr alive? f. 45 *b*. II. Is music lawful? f. 47 *b*. III. Is dancing lawful? f. 49 *a*. IV. On the use of benedictory formulae (Taṣliyah, Tarẓiyah) after the names of prophets and saints, f. 51 *a*. V. On tobacco-smoking, f. 52 *a*. VI. On the use of coffee, f. 56 *a*. VII. On the use of hemp and opium, f. 57 *a*. VIII. Were the parents of the Prophet infidels? f. 57 *b*. IX. On the faith of Pharaoh, f. 61 *a*. X. Conflicting opinions on Sheikh Muḥyi ud-Din Ibn ʿArabi, f. 63 *a*. XI. On the practice of cursing Yezīd, fol. 64 *a*. XII. On Bid'at, or innovation in religious matters, f. 65 *b*. XIII. On the practice of visiting the tombs of saints, f. 66 *b*. XIV. On supererogatory prayers, f. 68 *a*. XV. On the practice of saluting by grasping the hand, f. 69 *a*. XVI. On bowing, by way of salute, f. 69 *b*. XVII. On the duty of prescribing good and forbidding evil, f. 70 *b*. XVIII. On the sense of 'Millet'; can a Muslim call himself a follower of a former prophet, f. 72 *a*. XIX. On bribery, f. 77 *b*. XX. The dispute of Ebu's-Su'ūd Efendi (see p. 15 *b*) with Birgili Muḥammed Efendi (see p. 6 *b*) on the subject of pious legacies in money, f. 78 *b*. XXI. On the controversies between Sīvāsi Efendi ('Abd ul-Mejīd B. Sheikh Muḥarrem, a celebrated mystic and preacher, who died A.H. 1049; see p. 19 *a*) and the orthodox divine Ḳāzi Zādeh Efendi (Sheikh Muḥammed B. Muṣṭafa, who died A.H. 1045; see p. 7 *b*), f. 80 *a*. (Compare Gesch. des Osm. Reiches, vol. v., p. 163). Khātimeh, f. 81 *a*. Account of the author's life and of his numerous writings previous to the present work. It concludes with a vision in which the Prophet appeared to the author, and with four admonitions, severally addressed to the Sultan, to preachers, to Muslims in general, and to students.

For other copies see the Catalogues of Vienna, No. 1063, where the headings are given, of Munich, No. 23, of the Marsigli Collection, p. 19, No. 3318, and of the University Library in S. Petersburg; v. Saleman, Transactions of the Archæological Institute vol. ii., p. 262.

III. Foll. 91 *b*—120 *a*. A memorial addressed to the Sultan on the means of restoring prosperity to the empire, with the heading: نصيحة الملوك

Beg. الحمد لله رب العالمين . . . اما بعد سعادتلو پادشاه عالمپناه حضرتلرينك حضور شريفلرينه اعلام اولنوركه اكر عالم اولكى كبى اولوب و جناب سعادت مآبكز و جميع مسلمانلر حضور ايتمك مراد شريفكز ايسه

The author, whose name does not appear, was evidently a theologian. He sees the cause

of the decline of the empire in the decrease of piety, and looks upon the reverses of Muslim arms as God's punishment for the neglect of his laws. Texts from the Coran and Ḥadīṣ are freely quoted in Arabic and explained in Turkish. Persian and Turkish verses are also frequently inserted.

The Sultan addressed was apparently Murād IV; the author quotes, f. 107 *b*, the Fetva of Es'ad Efendi, who was Mufti A.H. 1024—34, against tobacco smoking, and urges the necessity of the severest punishment against offenders. This makes it probable that he wrote before the rigorous suppression of that practice by Murād IV, A.H. 1045. See Tārikh i Pechevi, vol i., p. 366.

The work is quite distinct from the more statesman-like memorial written for the same Sultan, A.H. 1040, by قوجه بك Ḳoja Beg, and translated by Behrnauer; see Zeitschrift der D. Morg. Ges., vol. xi., p. iii., and vol. xv., p. 272.

IV. Foll. 121 *b*—139 *a*. رساله اهل سنت و جماعت. An elementary treatise, by questions and answers, on the creed and religious duties of the Sunnis, by Ṣun'-ullah B. Sheikh Aḥmed B. Sheikh Beshīr: صنع الله بن شيخ احمد بن شيخ بشير

Beg. الحمد لله الذى هدانا للايمان و الاسلام و جعلنا من امة محمد

The work was compiled, as stated at the end, from the treatises of Birgili Muḥammed Efendi, Rūmi Aḳ Ḥiṣāri Efendi, and Ḳāẓi Zādeh Efendi (see pp .6 *b* and 7 *b*), and from other standard works.

V. Foll. 139 *b*—190 *a*. Gul u Bulbul, a Mesnevi by Faẓli. See p. 177 *b*.

VI. Foll. 191 *b*—199 *b*. A commentary, by A'īneh Zādeh Muḥammed Sīrūzi محمد الشهير بآيينه زاده, on a mystic poem by the "late" Rusūkhī Efendi, رسوخى افندى every beit of which contains a question, and ends with the interrogation ندر.

Beg. حمد نا محدود اول ذات مفيض الخير و الجوده

Beg. of the poem:

اى كه عالمدن خبر دارم ديين دنيا ندر
بو كونك يارينى بلمزسك اكر دون يا ندر

Rusūkhī (Suleimān), of Sofia, was initiated into Sufism by Ṣheikh Bāli, of the same town (who died A.H. 960; see Haj. Khal. iii., p. 429), and lived as religious teacher in Constantinople; but fearing prosecution on account of some heretical verses he had written, he fled and was heard of no more. See Kinali Zādeh, f. 118, and Gesch. der Osm. Dichtkunst, vol. ii., p. 422. A fragment of the same poem is noticed in the Vienna Catalogue, vol. iii., p. 469.

VII. Foll. 200 *b*—207 *b*. Commentary of the same A'īneh Zādeh on a poem of the "late" Chelebi Sulṭān چلبى سلطان.

Beg. حمد فراوان و شكر بى پايان اول خداى كريم و منانه كه علم و عرفان سببى ايله

Beg. of the poem:

اى بيلان حقك كلامن اوّل اسماسى ندر
اوّل اسماسن بلورسن سويله معناسى ندر

The poem consists of questions relating to the names of God. A work on the same subject by A'īneh Zādeh is noticed in Krafft's Catalogue, Nos, 231, 21, and 416.

VIII. Foll. 208 *b*—261 *b*. Tuḥfet ul-Ḥaremein, by Yūsuf Nābi (see p. 113 *b*), slightly imperfect at the end.

IX. Foll. 262 *a*—265 *b*. Three Terkīb-bends of religious character, by 'Āli, Ṣenā'i Efendi and Nābi. The first, imperfect at the beginning, ends with the following line:

الشكر لله الشكر لله
تبت الى الله عما نهى الله

The second begins, آه كيم درد درونم يه بولمدى بزكه اطفال مرد ميدانز ضررى ميدانز; and the third,

The following pieces are written in the margins:

X. Foll. 52 *b*—54 *a*. A poem on the pros and cons of tobacco-smoking, by Futūḥi (who died A.H. 1054; see Osm. Dichtk., vol. iii., p. 366).

Beg. بدعت محض اولوب توتون توتونی
نوش ایدن کمسه بد علامت ایدر

XI. Foll. 63 *b*—68 *a*. Biographical notices of Muḥammed, the first four Khalifs, and the great Imāms, down to Ebu Ḥanīfeh, in Arabic.

XII. Foll. 71 *a*—78 *a*. A versified treatise on prayer, by Sa'di, with the heading: قصیدة سعدی قد یکون لازما للمتعدی. See p. 10 *b*, ii.

XIII. Foll. 79 *a*—87 *b*.

سبحة العشاق

A collection of a hundred Ḥadīṣ, with a paraphrase in Turkish verse, by Laṭīfi (see p. 75 *b*); wrongly ascribed in the heading to Kemāl Pāshā Zādeh: رسالة العشاق من تالیفات کمال پاشا زاده

Beg. ایتدی خالق بزی بحمد الله
قائل لا اله الا الله

The number of Ḥadīṣ included, viz. a hundred, and the title of the work, are stated in the following verses of the prologue, f. 80 *b*;

چون عددده درر حدیث صحیح
اولدی صد دانه نیته کیم تسبیح
دیدم اسمینه سبحة العشاق
تا که الدن قومایه هر مشتاق

The author gives his name in the epilogue:

لطفکیله لطیفی بی یاد ایت
بو قولوکی او کونده آزاد ایت

The Arabic text of each Ḥadīṣ, written with red ink, is followed by a Turkish paraphrase in two distichs. The first Ḥadīṣ is: من اراد ان یتکلم مع الله فلیقرأ القرآن

The work is noticed by Haj. Khal., vol. iii., p. 576. For other copies see the Catalogues of Dresden, No. 232, 2; Upsala, Nos. 207, 508, ii; Vienna, No. 1993, 9, and Gotha, Arab., No. 3, 20.

XIV. Foll. 87 *b*—92 *a*. A collection of sixty-nine Ḥadīṣ and ten sayings of 'Ali, with Turkish paraphrase. See, for another copy, above, p. 175 *b*.

Copyist (f. 120 *a*): السید علی بن السید ابوبکر and (f. 190 *a*) احمد بن الحاج محمد الخطیب بجامع عبدی زاده

Add. 7926.

Foll. 100; 8 in. by 6; made up of two distinct MSS. bound together.

[Rich, No. 180.]

I. Foll. 1—36; 15 lines 3¼ in. long; written in Nestalik, with 'Unvan and gold-ruled margins, apparently in the 17th century.

دیوان حسینی

The Divan of Ḥuseini, consisting of about 140 Ghazels (not alphabetically arranged) in Eastern Turkish.

Beg. ای سعادت مطلعی اول عارض ماهنك سننك
اهل بینش توتیاسی خاکدرکاهنك سننك

Ḥuseini is the takhallus of the last of the Timurides of Iran, Ebul-Ghāzi Sulṭān Ḥusein Beiḳarā, who was born A.H. 842 and reigned A.H. 873—911. Most of the verses quoted by Mīr 'Ali Shīr in the notice which he devoted to his sovereign, Mejālis un-Nefā'is, foll. 112—129, and one quoted by Sām Mīrzā, fol. 12 *b*, are found in the present Divan. It fully confirms also Bāber's statement, who, in his Memoirs, Ilminski's edition, p. 205, while bestowing faint praise upon the Divan, objects that it was all in one and the same metre. Bāber is wrong, however, when he says that Sulṭān Ḥusein used Ḥasan for his takhallus.

Vālih, who praises the verses of Sulṭān Ḥusein Mirza for their sweetness, adds that he composed a Persian, as well as a Turki, Divan. See Riyāẓ ush-Shu'arā, f. 119 *b*.

Some verses of Sulṭān Ḥusein are quoted in the Abushka. See Veliaminof's edition, pp. 17, 39.

It is stated in the subscription that the MS. had been written by order of Muḥammed Taḳi Beg Kesiktāshi Shāmlu. On the last page are two seals dated A.H. 1107 (A.D. 1695).

II. Foll. 38—99; 17 lines 3⅝ in. long; written in Neskhi, dated Rabī' I, A.H. 1195 (A.D. 1781).

ديوان نديم

The Divan of Nedīm in Osmanli Turkish, with the same beginning as another copy described above, p. 203 *b*:

باشليوب جوششه طبعمده مزايای سخن
موج خيز اولدی ينه لجهٔ دريای عدن

Contents: Ḳaṣīdehs, mostly addressed to Ahmed III and the two Grand Vezirs, 'Ali Pasha and Ibrāhīm Pasha, f. 38 *b*. Ghazels in alphabetical order, beginning as in Or. 2836, f. 71 *b*. Rubā'iyyāt, f. 96 *a*. Mufredāt and Muḳaṭṭa'āt, ff. 97 *a*—99 *b*.

Add. 7936.

Foll. 169; 7¾ in. by 5½; 13 lines 3¾ in. long; written in rude and ill-shaped Neskhi, apparently in the 18th century.

[Rich, No. 643.]

I. Foll. 1—28. A Mesnevi by Khāḳāni خاقانی being a paraphrase of the Arabic text known as الحلية النبويّه, or description of the features and personal appearance of the Prophet.

Beg. بسمليله ايدهلم فتح كلام
فتح اوله تا بو معنای بنام

The work, which is generally known as حليهٔ شريف, was written, as stated in the last line, f. 28 *b*, A.H. 1007:

اولمادين بيك يدی تاريخی تمام
بو رسالمده تمام اولدی كلام

There might be some doubt as to the proper designation of the author, who in some copies is called Sheikh Ṣadr ud-Dīn Khāḳāni. See Dorn, S. Petersburg Catalogue, No. 576, and Aumer, Munich Catalogue, No. 262, f. 59. But this arose apparently from a mistaken attribution of the work to Sheikh Ṣadr ud-Dīn, who is quoted in the prologue, f. 7 *b*, as an authority for the efficacy of a diligent reading of the Ḥilyeh:

مشعل قافلهء اهل يقين
حضرت شيخ جهان صدرالدين
ديدی بو حليهء عالی جاهی
كمكه يازب نظر اتسه كاهی

In a Gotha MS., No. 193, the author is more correctly styled Khāḳāni Beg Ilyās Pasha [Zādeh]. The name agrees, but for a slight variation, with that of the author of a Divān, ديوان خاقانی, whom Haj. Khal., vol. iii., p. 277, calls Khāḳāni Iyās Pasha Zādeh, and states to have died A.H. 1015. According to Hammer, who gives the same date, Osm. Dichtk., vol. iii., p. 139, Khāḳāni's proper name was Muḥammed Beg. He was a descendant of the Grand Vezir Iyās Pasha (who died A.H. 944), and he rose to the post of Beg of a Sanjak.

The Ḥilyeh i Sherīf has been printed in Constantinople, A.H. 1264. The contents have been stated by Hammer, Handschriften, No. 359. For other copies see the Catalogues of Leipzig, No. 298, Krafft, No. 305, Lund, No. 10, and Vienna, No. 1229.

II. Foll. 28 *b*—106. Gulshen i Envār, by Yaḥya Beg. See above, p. 181 *a*.

It wants the first part of the prologue, and begins abruptly with this line:

داخی يوغيكن بو زمين اسمان

the first of the section entitled توحيد اول. See Or. 1147, f. 2 *b*.

III. Foll. 108—115.

جواهر الاصداف

A collection of Ḥadīṣ with a Turkish paraphrase in Mesnevi rhyme, without author's name.

Beg. اسمی مولای دلده ياد ايدهلم
ژنكدن قلبموز پاك ايدهلم

The author, who was apparently a Dervish, describes himself in the following lines of the prologue as the meanest of men:

بن فقیر و حقیر هم شیدا
جمله دن کندومی بلوب ادنی
درج ایدوب بو حدیث جمع اتدم
قلب پروانه سنه شمع اتدم

The title is given in the following beit:

حرمت اتسون اکابر اشراف
کاولدی نامی جواهر اصداف

The Arabic text of each Ḥadīṣ is followed by a paraphrase in Mesnevi verses. The first Ḥadīṣ is: من اکرم العلما فقد اکرمنی

Two pages at the end, foll. 115 *b*—116, contain the beginning of a Ta'bīr Nāmeh in prose.

IX. Foll. 117—167.

لیلی مجنون

Leila and Mejnūn, a Mesnevi in Azerbaijāni Turkish by an unknown poet.

Beg. اولمغ ایچون دور شیطان رجیم
یازرم بسم الله الرحمن الرحیم

The author, who appears to have been a Sufi, says in the prologue that he intends to tell a story fraught with spiritual teachings, and, after naming the three masters of verse who had already treated the same theme, namely Nizāmi, Khurrev and Hātifi (see the Persian Catalogue, p. 652 *b*), he bestows especial praise on the poem of the last, which seems to have been his model:

بر حکایت ایده‌یم بنیاد مـــن
بیله ایدم قصه‌ده ارشاد من
ایکی نظم اسّی بونی سیر ایلیه
هم نظامی رحمة الله علیه
خسرو اندن نظم قلدی نامه‌ء
وردیلر پس هاتفینه خامه‌ء
هاتفی دخی نظم اتدی بالتمام
خوش مرتب اتدی اول شیرین کلام

Further on he states that he commenced his poem in the month of Rejeb, A.H. 931:

ابتدا قیلدم بروز ادینه
سویلدم حق اسمنی بنیادنه
ادینه کونی ایدی شهر رجب
اشبو نظمی ایلدی کوکلوم طلب
تاریخ اولدم ظی ایدی لام الف
ساعتی سعد ایدی ایام شریف

The title of the poem and the number of its distichs, viz. 2150, are given at the end:

ایکی منك یوز اللی بیت اولدی همان
ایکی عاشق حالنی اتدم بیان
فضل قلدی چو حق اتمام ایلدم
لیلی مجنون موکا نام ایلدم

Add. 7938.

Foll. 54; 7¾ in. by 5; written by various hands, in Divani and Nestalik, with 'Unvāns and gold-ruled margins, apparently in the 16th century. [Rich, No. 385.]

A scrap-book containing chiefly poetical extracts, Turkish and Persian.

The first, foll. 11—21, consist of Ḳaṣīdehs and Ghazels by Fighāni, Bāḳi, Isḥāḳ Chelebi, Nejāti, Mesīḥi, Muḥibbi, Zāti, Mudāmi, Emri, and some other poets of the tenth century of the Hijreh.

The Persian extracts are Ghazels by Jāmi, Āṣafi, Ḥāfiẓ, Ḥairāni, etc., foll. 23—33, and Ḳaṣīdehs by Kātibi, Khwājū Kirmāni, Fakhr Rāzi, Nāṣir i Khusrev, and Ibn Ḥusām, foll. 34—46.

The MS. appears to have belonged to a Turkish writer, not otherwise known, called Zejri, who has inserted three Ghazels of his own composition, f. 33 *b*, with the heading: من کلام اضعف الشعرا زجری المناستری

At the beginning and end of the volume are miscellaneous extracts, two fragments of Inshās, or letter-writers, foll. 1-2, 6—10, a chronological table of notable events in

Turkish history from Osman to the death of Suleimān, A.H. 974, foll. 3, 4, 54, and some prose pieces of the kind called بحر طويل, foll. 48, 49.

Add. 9705.

Foll. 32; 8½ in. by 6; written in small Neskhi, apparently in the 17th and 18th centuries. [Hodgson.]

I. Foll. 8—15, 17—24. Two perpetual calendars of the Syrian year, the first of which was written apparently A.H. 1086, and the second A.H. 1128.

II. Foll. 26-7. A versified creed, in the form of a Ḳaṣīdeh, with the heading:

كتاب التوحيد على ترتيب مؤمن به

Beg. نه يرلرده نه كوكلرده نه صاغ و صول اوك اردنده بريدر شش جهتدن اول كه يوقدر هيچ مكان الله

It was transcribed by Naṣūḥ B. Rejeb, A.H. 1128.

III. Foll. 28—30. The 'Prayer of the Banner,' دعاء سنجاق.

Add. 23,591.

Foll. 56; 11½ in. by 8½; written by different hands, for the most part A.H. 1069 (A.D. 1659). See foll. 17 *a*, 46 *b*. [Rob. Taylor.]

I. Foll. 1—15. Rūz Nāmeh i Jedīdeh روز نامهء جديده, the improved recension of Sheikh Vefā's calendar, already noticed p. 242 *b*.

II. Foll. 15 *b*—18 *b*. A Persian commentary on the Rūz Nāmeh of Sheikh Vefā by Mullā Muḥyi ud-Dīn el-Jezīri, with the heading: هذه رسالة فى شرح روز نامهء الوفائى لملا محى الدين الجزيرى

This short tract, divided into seven Faṣls and a Khātimeh, is dedicated to Muḥammed Pasha, and A.H. 1027 is given at the end as the current year. It is followed by four pages of the Persian Rūz Nāmeh, ascribed to Sheikh Vefā. The chronogram for his death, which has been given p. 122 *b*, is found in the margin of f. 18 *a*.

III. Fol. 19. A short Arabic tract on the figure and dimensions of the earth after Ptolemy; dated A.H. 1098.

IV. Foll. 20—25. Tables and diagrams relating to the calendar, to the signs of the zodiac, mansions of the moon, etc.

V. Foll. 26—29. A fragment of an early geographical work in Persian, with rude maps.

VI. Foll. 30—31. A Persian treatise on the lunar mansions, without author's name, with the heading: رسالهء تحفة الافاضل فى شرح المنازل

VII. Foll. 35, 36. A Turkish tract on some necessary corrections in the perpetual calendar of Sheikh Vefā, by Kātib Zādeh Muṣṭafa B. Muḥammed, كاتب زاده مصطفى بن محمد

Beg. حاليا بين الناس مستعمل اولان روزنامه‌لرى

VIII. Foll. 38—46. A perpetual calendar of the Syrian year, dated A.H. 1069.

IX. Foll. 47—53. A similar perpetual calendar, apparently of more recent date.

Add. 26,327.

Foll. 65; 11½ in. by 8; written by various hands in Neskhi and Nestalik in the 17th and 18th centuries. [Wm. Erskine.]

I. Foll. 1—15. Historical extracts from the Murūj uz-Zeheb of Mes'ūdi in Arabic, foll. 1-7, and from the Nigāristān of Ghaffāri in Turkish, foll. 8—15. The last are taken, with some degree of condensation, from the Turkish translation described p. 24 *b*.

II. Foll. 18—21. Copies of Arabic letters written to Seyyid el-Ḥāj es-Suhreverdi el-Baghdādi from Mecca, Ḥaleb, Kerkūk, and Baghdād, with the heading: عربى منشآت و صورت مراسلات در كه مكه مكرمه دن شرف وصول در

III. Foll. 25—56. Letters and other prose

compositions in Persian by Naṣīr Hamadāni (see the Persian Catalogue, p. 1093 *b*).

The collection, which is imperfect at beginning and end, commences with the preface of a treatise on prosody entitled لعل قطبی and dedicated to Sultan Muḥammed Ḳuṭubshāh.

IV. Foll. 58—65. Tables showing the concordance of the lunar months with the solar months of the Syrian year.

Add. 26,328.

Foll. 20; 8¾ in. by 6¼. [Wm. Erskine.]

I. Foll. 1—11; about 15 lines 4½ in. long; written in cursive Neskhi early in the 19th century.

Models of letters to the governors of Baghdād, to the Kyayas, Divan Efendis and Khazīnehdārs, of the same city, to the governors of Kurdistān, Mārdīn, Mossul and Baṣrah.

At the end are forms of address to the Sheikhs of the Muntefiḳ and ʿAḳīl tribes and to merchants, in Arabic.

II. Foll. 12—20; 23 lines 2½ in. long; written in small Nestalik, A.H. 1140 (A.D. 1727).

Grammatical dissertation in Arabic on a passage of Beizāvi's commentary relating to the meaning of الّا in the verse of the Coran ما انزلنا علیك القران لتشقی الا تذكرة (chap. xx., v. 1), by Muḥammed B. ʿOmer ed-Derendi الدرندی

The MS. originally belonged to Rich, whose Oriental seal is to be seen on f. 12 *b*.

Or. 34.

Foll. 136; 8 in. by 4½; 17 lines 3 in. long, written in fair Nestalik; dated Jumāda I, A.H. 1136 (A.D. 1724).

[G. C. Renouard].

I. Foll. 1 *b*—94 *a*. Tuhfet ul-Ḥaremein by Nābi. See above, p. 113 *b*.

II. Foll. 95 *b*—136 *b*. An account of the taking of Caminiec (Podolia) by the Grand Vezir Aḥmed Kuprili, A.H. 1083, written in florid prose mixed with verses by the same Yūsuf Nābi, with the heading: تاریخ قمنچه نابی افندی

Beg. بی نام خدا سخنده تأثیر اولز
بی رهبر حمد سوز جهانکیر اولز

The work is mentioned in the appendix to Haj. Khal., vol. vi., p. 537 as تاریخ وقائع قمنچه It is also called فتح نامه قمنچه. See Hammer, Gesch. des Osm. Reiches, vol. vi., p. vi., and vol. ix., p. 207, Krafft's Catalogue, No. 276, Flügel, Vienna Catalogue, vol. ii., p. 281, and vol. i., p. 672. It has been printed in Constantinople, A.H. 1281.

Copyist: محمد سعید

Or. 1157.

Foll. 87; 8 in. by 5¼, containing two distinct MSS. bound together. [Alex. Jaba.]

I. Foll. 3—48; 17 lines 2⅛ in. long; written in small Neskhi; dated Jumāda I, A.H. 1228 (A.D. 1813).

شفاء الفؤاد لحضرت سلطان مراد

A manual of hygiene, treating of the use and properties of the usual articles of food, drink, and clothing, by Zein ul-ʿĀbidīn B. Khalīl, زین العابدین بن خلیل

Beg. حمد بی حد و ثنای بی عد اول حکیم
حی و صمد

The author dedicates the work to Sultan Murād Khān B. Aḥmed Khān. In the epilogue, f. 47 *a*, he mentions A.H. 1039 as the current year, and says further on that he commenced this treatise in the month of Jumāda II of that year, and completed it in the space of seventeen days. He was at the time head-physician of the hospital built in Islambul by Sultan Muḥammed, the conqueror. According to Haj. Khal., vol. iv., p. 56, the date of composition was A.H. 1037.

The work is divided into seventeen Faṣls enumerated in the preface.

The same treatise is noticed in the Leyden Catalogue, vol. iii., p. 283, under the title of شفاء القلوب والفؤاد لحضرت السلطان مراد

II. Foll. 50—87; 13 lines 3⅜ in. long; written in Neskhi with all the vowels; dated 23rd Ramaẓān, A.H. 1015 (A.D. 1606).

The translation of ʿAṭṭār's Pend Nāmeh already noticed, p. 154 *a*.

This copy is slightly imperfect at the beginning; it wants the first half of the Persian prologue. The author's name, Emri, is found, although incorrectly spelt, in the last line but one, which is:

ای قمو دشمشلره سن دست رس
بوی عفوك امرء کمراهه بس

The last line contains the same date of composition as the first copy, viz. A.H. 964.

Or. 1164.

Foll. 87; 8 in. by 5; about 25 lines 4 in. long; written by various hands in cursive Nestalik, apparently in the 18th century.

[Alex. Jaba.]

I. Foll. 3—34. دیوان نیازی مصری

The Divan of Niyāzi Miṣri, with the heading: هذا دیوان النیازی العشاقی المصری الملاطی الحنفی لخلوتی الماذون من شیخ المسمی بامی سنان المالی الماذون من الشیخ الملقب بارآوغلو الماذون من الشیخ عبد الوهاب الالمالی الخ

Beg. ای کوکل غیریدن کچ عشقه ایله اقتدا
زمرهء اهل حقیقت آنی قلمش مقتدا

Sheikh Miṣri Efendi, a native of Malatia, was so called from an early residence in Egypt, where he devoted himself to a contemplative and ascetic life. He became one of the great Sheikhs of the Khalveti order and took up his abode in Brusa. But the stir caused in that city by his preaching led to his banishment, A.H. 1088, to Lemnos, where he died in the month of Rejeb, A.H. 1105. See Tārīkh i Rāshid, vol. i., pp. 86 and 193. Hammer, who gives a detailed account of Sheikh Miṣri's life, Gesch. der Osm. Dichtk., vol. iii., p. 587, does not quote his authority for the later date, A.H. 1111, which he assigns to his death.

The Divan consists of Ghazels of a religious and mystic character, in alphabetical order. The author uses mostly Niyāzi, but often also Miṣri, for his takhallus. At the end are two short Mesnevis.

The Divan of Niyāzi has been printed in Bulak, A.H. 1254 and 1259, and in Constantinople, A.H. 1260. See Hammer, Jahrbücher, vol. 85, p. 36, Journal Asiatique, 4ᵉ Série, vol. viii., p. 261, and, for another copy, the Vienna Catalogue, No. 1982.

II. Foll. 35—54. Religious Ghazels and Mesnevis by various mystic poets, written in slanting lines in two columns.

They appear to have been collected about A.H. 1187 (see f. 42 *a*) by a Dervish called Seyyid Muḥammed ʿĀṣim Baba (ff. 47 *b*, 54 *b*), who in a Ghazel of his own composition (f. 45 *b*) takes the name of Ṣūfi. They include two pieces by the famous saint Ḥāji Behtāsh حضرت خنکار حاجی بکتاش ولی قدس سره to whose order the compiler probably belonged (ff. 44 *b*, 52 *a*), several Ghazels of Seyyid Nesīmi (see p. 165 *a*), and others by Niyāzi Miṣri, Ḥaireti Baba, Ḳabūli Baba, Vaḥdeti Baba, ʿArshi Baba, Miṣāli Baba, etc.

III. Foll. 57—86. Six tracts by Jāmi. See the Persian Catalogue, p. 876 *a*.

Or. 3289.

Foll. 83; 8½ in. by 5½; 17 lines 3¼ in. long; written in Neskhi, apparently in the 18th century.

I. Foll. 1—63. Ḳaṣīdehs and Terjīʿbends by ʿĀli Efendi, with a preface by the author, and with the heading: قصاید عالی افندی الکلیبولی

Beg. الف حمد لملهم علاّم
كان الفا مورّخ الاعوام

This eminent writer, whose prose works have been noticed above, pp. 26 *a*, 28 *a*, 61 *b*, was less successful in his poetical compositions. Kinali Zādeh, who was his personal friend, speaks of them in flattering terms; but the author of the Zubdeh says that he could not find in them a single verse that would scan.

The preface of the present work, which is preceded by a short prologue in Arabic verse, was written at the beginning of Muḥarrem, A.H. 1000. The author had reached the age of fifty-two, having been born, as he says, A.H. 948 (not A.H. 949, as in Osm. Dichtk., vol. iii., p. 115). He states that, having devoted, up to his fortieth year, his leisure hours to poetry, he had collected at that period his verses in a Divan alphabetically arranged. After expatiating on the high value of poetry and on the lamentable neglect of true merit in his day, ʿĀli proceeds to bitterly complain of his fate. He had been for years out of employ, and, while his writings were in all men's hands, he was pining in poverty. In conclusion he says that in the present work he had brought together under the title of لائحات الحقيقه pieces composed from A.H. 988 to 1000.

The previous Divan above referred to is mentioned by Haj. Khal., vol. iii., p. 293, who says that it was compiled A.H. 982 and presented to Sultan Murād III. A copy is noticed in the Vienna Catalogue, No. 698.

Contents of the present work: Preface, f. 1 *b*. A piece in rhymed prose with the heading: قصيدهء بحر طويل f. 6 *b*. Ḳaṣidehs, f. 8 *a*. The first, with the heading قصيدهء توحيد begins:

يا ربّى علم ظاهرى مرآت قيل بكا
باطندهغى مظاهرى اثبات قيل بكا

This section contains poems on personal and general subjects, two of which are entitled قصيدهء شكايهٔ اسلوب or 'Ḳaṣīdehs of complaint,' and laudatory poems addressed to Sultan Murād III, to Sultan Muḥammed (afterwards Muḥammed III), to the Grand Vezīr Siyāvush Pasha, to Aḥmed Pasha, governor of Ḥaleb, to Ghazanfer Agha, Agha of the palace, and to Osman Pasha B. Uzdemir, governor of Shīrvān. It comprises also a diatribe against the Grand Vezir Sinān Pasha, who was deposed A.H. 999, and a long poem in praise of the prophets.

Terjī'bends and Mukhammesāt, foll. 45 *b*—63 *a*. This section includes an extensive Terjī'bend, ff. 50 *a*—57 *b*, entitled خلاصهٔ الاحوال and relating to the circumstances of the author.

II. Foll. 67 *a*—70 *b*. A tract on dogs, by an unknown author.

Beg. سزاوار حمد و ثنا اول پادشاه بى همتا و شهنشاه ذو العز و الكبريادر

The tract concludes with a few verses in which the author calls himself Firāḳi:

شر شيطاندن كر استرسك امان
اى فراقى اولدرر ايت نفسك همان

In the preface he describes himself as a former Aghā of the 'Azeb, attached to the service of 'Īsa Beg, and says that, having on some occasion attended Ibrāhīm Pasha, Beglerbeg of Anatoli, in Kutāhiyeh, the subject of the present tract was suggested to him by the sight of a formidable wolf-killing hound belonging to that Pasha.

It is divided into two Bābs, viz. 1. On the creation of the dog from the remnant of Adam's clay. 2. On the disposition of the dog and his attachment to man.

III. Foll. 70 *b*—83. المثل الايهامات

An astrological tract by Vaḥyi, with the heading: مثل ايهاماة ازان وحيى ابقاه الله المميت والمحيى وهو المشار اليه بالبنان كهلال العيد فى فلك الدوران

Beg. [sic] الحمد لله الذى جعل لكل موجود شبحا فى عالم المثال و الامكان

The author composed it, as stated in an Arabic preamble, in order to supplement and supersede a previous work entitled الرسالة النجوميه and presented it to Sultan Selīm Khān B. Bāyeyīd Khān. It is divided into three Ḳisms, viz. 1. القسم الشريف فى لطائف لخواص 2. القسم الكثيف فى لطائف المحاييب 3. القسم اللطيف فى لطائف العوام

The author begins by announcing the entrance of the sun into Aries, after 11 hours 53 minutes, on the eve of Friday, the 25th of Jumāda II, A.H. 901. He then proceeds to set forth his prognostics for the Sultan, the great office-holders, and other classes of men, in that year.

TURKI OR EASTERN TURKISH.

LEXICOGRAPHY.

Add. 7886.

Foll. 273; $7\frac{1}{2}$ in. by $4\frac{1}{2}$; 12 lines $2\frac{7}{8}$ in. long; written in large and clear Nestalik with red-ruled margins, apparently in the 18th century. The latter part, foll. 267—273, supplied by a later hand, is dated A.H. 1234 (A.D. 1818). [Rich, No. 288.]

A dictionary of Turki words compiled especially from the works of Mīr ʿAli Shīr, (Nevā'i) with copious quotations, and explained in Osmanli Turkish.

Beg. يوز حمد انكا كيم وصفى دا دورايل تيلى لال
كرچه تيل آرا اندين ايرور سوزكا مجال

This is the work commonly known, from the first word explained in it, as Abushḳa, and which in some copies is entitled اللغات النوائيه و الاستشهادات الجغتائيه

The author, who was apparently an Osmanli, but whose name is unknown, compiled it about half a century after the death of Mīr ʿAli Shīr, which happened A.H. 906, and completed it, as stated in the Vienna MS., No. 91, on the third day of Ṣafer A.H. 959. A copy in Munich, No. 221, is dated A.H. 960, and one in S. Petersburg, No. 594, A.H. 967.

A prologue in Oriental Turkish and in Mesnevi verse is prefixed to the vocabulary. After a glowing description of the beauties of Mīr ʿAli Shīr's writings, the author says that, bent upon collecting the words and idioms of the poet, he humbly waited upon his kinsmen, or countrymen (ehli), and wrote down whatever they taught him:

انداق ايلاندى كونكلوما بو هوس
كه لغاتينى جمع ايتاى مين بس
اهلى نينك پاييغه يوزوم سوردوم
شرط خدمت يريكا يتكوردم
هر نى كيم تيلديلار آلار ارشاد
اوشبو دفتر آرا او بولدى سواد

There is no ground for supposing, as might be inferred from the translation of the above passage in Pavet de Courteille's Dictionnaire Turk-Oriental, p. ix, that the author ever met Mīr ʿAli Shīr in person.

Further on, under the word اغا, f. 14 *a*, the author gives a list of twenty-eight works of Nevā'i, which he had collected and made use of in compiling his glossary.

The Abushḳa was first published with a Hungarian translation, but without the poetical quotations, by Prof. Vambéry, Pest, 1862. A complete edition of the text has since been given by M. Veliaminof-Zernof, with a preface containing an exhaustive account of the work and of its sources, St. Petersburg, 1869.

Zenker has made use of Vambéry's edition for his Dictionnaire Turc-Arabe-Persan, and M. Pavet de Courteille has incorporated the entire work, with a French translation of the poetical quotations, in his Dictionnaire Turk-Oriental. See the preface, p. 5.

Notices of the Abushḳa have also been given by Berezin, Zeitschrift der D. Morg. Ges., vol. ii., pp. 243—48, and by Vambéry, C'agataische Sprachstudien, p. 198. For other copies see the Paris Catalogue, p. 325, No. 209, the Leyden Catalogue, vol. i., Nos. 204-6, the Asiatische Museum, p. 379, and Veliaminof's preface, p. 6.

Add. 6646.

Foll. 52; 8¾ in. by 5½; 15 lines 3 in. long; written in neat Nestalik, apparently in the 18th century. [James Grant.]

A Turki vocabulary explained in Persian, with a grammatical introduction, by Faẓl-ullah Khān, فضل الله خان

Beg. سبحان الله هركاه [از] افصح عرب و عجم كل لا احصى ثناء عليك شكفته

The author describes himself as a cousin عموزاده of Seif Khān (an Emir of the reign of Aurengzīb, who died A.H. 1095; see the Persian Catalogue, p. 511 *b*), and a descendant of Chākū (an Emir of Tīmūr). He compiled this work, as stated in the preamble, by order of the reigning sovereign, whom he designates as a namesake of the Prophet همنام سيد المرسلين (Muḥammed Aurengzīb) for the Emperor's son.

Contents: Preface, f. 1 *b*. Verbal and other suffixes, f. 2 *a*. Bāb I. Verbs alphabetically arranged and spelt at full length, with Persian equivalents, f. 5 *b*. Bāb II. Nouns in alphabetical order, according to the initial and final letters, f. 12 *b*. Bāb III. Classed vocabulary, comprising numerals, names of parts of the body, names of animals, metals, fruits, etc., of Turkish tribes and of the component parts of an army, f. 49 *b*.

The work has been edited with some alteration in the arrangement and spelling and with some additional words, but also with many errors, by Munshi 'Abd ur-Raḥīm, Calcutta, 1825. See Pavet de Courteille, Dictionnaire Turk-Oriental, p. x, Vambéry, C'agataische Sprachstudien, p. 200, and Veliaminof, Preface to the Abushḳa, p. 26.

The work of Faẓl-ullah Khān has no special title. On the cover of the present copy is found the following, the last word of which is illegible: رساله فضليه در بيان لغات . . . .

Add. 16,759.

Foll. 94; 9¼ in. by 5½; 9 lines 3¼ in. long; written in fair large Nestalik, with 'Unvān and gold-ruled margins, in the 18th century. [Wm. Yule.]

الفاظ جليّه فى بيان لغات تركيّه

A Turki manual explained in Persian, and dedicated to the Indian emperor Muḥammed Shāh (A.H. 1131—61), by Khwājah Ṭayyib Bukhāri Naḳishbendi خواجه طيب بخارى نقشبندى See the Persian Catalogue, p. 512 *a*.

Beg. حمدى كه اوراق احداق بصاير اولو الابصار از ملاحظه آثار غايت آن عاجز

Contents: Preface, f. 1 *b*. Vocabulary classed by subjects in 25 Faṣls, f. 14 *b*. Grammar in 25 Faṣls, numbered 26—50, f. 35 *b*. (The last of these contains familiar dialogues, foll. 81—85). Khātimeh. Moral sentences, f. 85 *b*.

At the end is written: "Wm. Yule, 1801."

Or. 2892.

Foll. 369; 15¼ in. by 10; 27 lines 6¾ in. long; written by various hands on Italian paper in a more or less cursive Nestalik and Shikesteh-āmīz, apparently in the 19th century. [Sidney Churchill.]

سنگلاخ

'Senglākh,' a Turki-Persian dictionary,

with a grammatical introduction, by Muḥammed Mehdi محمد مهدى

Beg. لحمد لله الذى لا يستقصى حمده بلغات مختلفه والسنه شتى وخلق السموات والارض فى ستة ايام

The author is Mirza Mehdi Khān, the well-known historian of Nādir Shāh (see the Persian Catalogue, p. 192 *a*). In the preface he says that, from his early youth, he had been attracted by the poems of Mīr 'Ali Shīr Nevā'i, and that, after mastering them by constant study, he had formed the plan of collecting and explaining their difficult words. Such glossaries had been previously written, namely by two Osmanli Turks (Rūmi), who had not recorded their names, by Ṭāli' Herevi, Ferāghi, Naẓr 'Ali, Mirza 'Abd ul-Jelīl Naṣīri, and others. Their works, however, were very compendious; they had left out words which they did not understand, had given, in some instances, conjectural meanings based on the wrong readings of incorrect copies, and had failed to distinguish in verbal forms the present from the past or the active from the passive.

After naming Nādir Shāh Efshār as the reigning sovereign, Mehdi Khān says that, although he was engaged in the Shāh's service and his time was taken up with carrying on the business of the Divan, attending the Shāh in peace and war, chronicling events, presenting petitions, drawing up royal letters and transacting weighty affairs far and near, he had undertaken to compile the present work, and had arranged it alphabetically according to the initial letters, each letter forming a book (kitāb), subdivided into three Bābs according to the accompanying vowel. On account of the hardness and stiffness of the words it contained, he had called it Senglākh, or stone-field.

The preface is followed by a Muḳaddimeh in which the author says that he had generally left unnoticed the distinction between ب and پ, ج and چ, ك and گ, and between the full and thin vowels مشبع و غير مشبع, because it was not observed by Nevā'i. He then gives the following list of twelve volumes of verse and nine volumes of prose by Mīr 'Ali Shīr, the words of which were included in the present work, and adds that an appendix would contain such Persian and Arabic words as occur in the twelve poetical works and in the Maḥbūb ul-Ḳulūb:

اما المنظوم غرايب الصغر و نوادر الشباب و بدايع الوسط و فوايد الكبر و حيرت الابرار و فرهاد و شيرين و ليلى مجنون و سبعه سيارة و سد سكندرى و لسان الطير و اربعين منظوم و نظم الجواهر اما المنثور محبوب القلوب و ميزان الاوزان و خمسه المتحيرين و نسايم المحبه و تاريخ الانبياء و تاريخ ملوك عجم و مجالس النفايس ومناجات و وقف نامه مدرسه اخلاصيه .

The grammatical introduction, which occupies foll. 3 *a*—24 *b*, bears a special title, viz. Mebāni'l-Lughah مبانى اللغه. It contains a full exposition of all the grammatical forms of the language, illustrated by poetical quotations, with occasional observations on the peculiarities of the Western branch of Turkish. The author claims the merit of having been the first to deal with that subject in a methodical and exhaustive manner. The grammar is divided into a preliminary chapter ترصيف, and six sections called منباء, with the following headings: 1. On the various verbal suffixes, در بيان وجوه صيغ f. 3 *b*. 2. On the formation of tenses, در بيان كيفيت اشتقاق صيغ f. 12 *a*. 3. On personal and demonstrative pronouns, در بيان ضمايرواسماء اشاره f. 13 *b*. 4. On nominal suffixes and particles, در بيان الفاظى كه بدون تركيب افاده معنى نميكنند وانهارا اهل ادب حروف كويند f. 14 *b*. 5. On words used in a peculiar sense different from their primitive meaning, در بيان كلماتى كه بر معنى خاص موضوعند وافاده معنى غير موضوع له ميكنند f. 16 *b*. 6. On the rules of orthography, در اداب املا ff. 17 *a*—24 *b*.

The Mebāni'l-Lughah has been reproduced in a condensed form by Sheikh Muḥammed

Sāliḥ Iṣfahāni, as an introduction to his Turki-Persian dictionary entitled Āl Tamghāi Nāṣiri, آل تمغای ناصری the first part of which has been lithographed in Teheran, or Tebrīz, without date.

The Turki dictionary, which forms the main bulk of the MS., foll. 25 *b*—355 *a*, begins as follows:

كتاب الالف باب المفتوحات حرف الالف
مع الالف آا بدو معنی می آید اول حرف نداست
چنانکه کوید شعر یولونك اوزره هم کدا مین هم قاری هم
خسته حال ∴ بیر باقیب اوت حالیمه حسنونك زکاتی آ
یيکیت ∴ و درینمعنی با عربی مشترکست دویم
مخفف آن بود که اسم اشاره است و آن با لفظ لار
که علامت جمع است بمعنی ایشان و آنها استعمال
میشود الشاهد علیه شعر ای نبوت خیلیغه خاتم بنی
آدم ارا ∴ کر آلار خاتم سین اول آت کیم بولور
خاتم ارا ∴

Quotations from the works of Mīr ʿAli Shīr abound on every page. Next in frequency are those from the Memoirs of Bāber, designated as Tārīkh i Bāburi. There are also some verses of Luṭfi, of Ḥaider Telbeh, the author of the Makhzen, and of Fuẓūli Baghdādi. In addition to Turki proper, the dictionary includes Western Turkish (Turki Rūmi), Moghol words, chiefly from Tārīkh i Vaṣṣāf, and proper names of men and places. The author frequently points out errors committed by his predecessors, especially by the Rūmi writer (i.e. the author of the Abushḳa), by Ṭāliʿ Herevi and by Naṣīri.

At the end, foll. 355 *a*—369 *a*, is the appendix mentioned in the preface. It contains Arabic and Persian words and metaphorical phrases used by Nevā'i, in alphabetical order.

This extensive compilation, commenced under Nādir Shāh, was not finished till twelve or thirteen years after his death. On the last page are two versified chronograms which give respectively A.H. 1172 and 1173 as the date of its completion. The first is by a contemporary poet, Esīri (Aḳā Ḥusein Khān; see Āteshkedeh, f. 173 *b*), and concludes with the following lines:

چو این فرخنده تالیف نو آئین
پذیرفت اختتام از لطف داور
بتاریخش خرد تالیف خان گفت
ازآن کردید اسیری نغمه گستر

The second chronogram conveys the date in the last line, as follows:

بخاطر خود بهر تاریخ گفت
بکو سنگلاخ در آبدار

Hitherto the Senglākh was only known in Europe through an abridgment entitled Khulāṣah i ʿAbbāsi, the preface of which has been given, in the original Persian, but rather incorrectly, by Vambéry in his C'agataische Sprachstudien, p. 200. The abbreviator, Muḥammed Khuweyyi خویی, who probably gave it the above title in honour of ʿAbbās Mirza, son of Feth ʿAli Shāh and governor of Āzerbāijān, says that, by eliminating from the work of Mirza Mehdi Khan what he calls its redundant matter, viz. the normal derivatives of verbal roots and all the poetical quotations, he had reduced it to rather less than a tenth of its bulk. M. Pavet de Courteille, who has incorporated the whole substance of the Khulāṣah in his Dictionnaire Turk-Oriental, gives an account of the work in the preface, p. iv. The Khulāṣah has also been used by Zenker in his Dictionnaire Turc-Arabe-Persan. See the preface, p. ix.

Egerton 1021.

Foll. 495; 10¼ in. by 6¼; 16 or 18 lines 3⅝ in. long; written in Nestalik, apparently in India, in the 17th century.

A vocabulary of Turki verbs explained in Persian, imperfect at beginning and end. See the Persian Catalogue, p. 512 *a*.

The verbs are arranged alphabetically according to their initial letters. All the verbs

beginning with the same letter form a Bāb, and every separate verb a Faṣl. Each verb is conjugated in tabular form through all its tenses and persons, each person being followed by the corresponding negative. Persian equivalents are written under each person. Most verbs are followed by their causatives, some also by their passives, both forms being treated as separate verbs.

The first complete verb, the thirteenth under letter ا, begins as follows :

اوپی	اوپمادی	اوپتی لار	اوپمادی لار
بوسید	نبوسید	بوسیدند	نبوسیدند
اوپوبیدی	اوپمابیدی	اوپوبیدی لار	اوپمابیدی لار
بوسیده بود	نبوسیده بود	بوسیده بودند	نبوسیده بودند

The following table shows the number of verbs given under each initial letter :—ا f. 2 *a*, 151 verbs (the first eleven of which are lost). ب f. 132 *b*, 34 verbs. ت f. 166 *b*, 81 verbs. ج or چ f. 253 *a*, 28 verbs. د f. 282 *a*, 4 verbs. س f. 286 *a*, 50 verbs. ش f. 388 *a*, 6 verbs. ف f. 345 *a*, 2 verbs. ق f. 346 *b*, 63 verbs. ك f. 412 *a*, 22 verbs. م f. 435 *a*, 2 verbs. و f. 437 *a*, 2 verbs. ى f. 439 *a*, 6 verbs. ى f. 445 *a*, 51 verbs (the last of these breaks off after the first person, ییدی ییمادی).

On the first page is written by a later hand : کتاب لغات فی الترکی یعنی قاموس

Or. 1712.

Foll. 148; 8¾ in. by 5¼; 13 lines 3¾ in. long; written in Nestalik about A.D. 1850. [Sir Henry M. Elliot.]

I. Foll. 1—111.

هفت اختر

A grammar of Turki explained in Persian, with copious poetical quotations, by Kāsi, son of Bīrbal, a Kāyath of Lucknow. See the Persian Catalogue, p. 1011 *b*.

Beg. ای برنعت از حد انداز فکرت برتری
حکمت و حکم تو از آمیزش نقصان بری

Most of the poetical quotations are from Emīr Nevā'i, Mevlana Fuẓūli and Emīr Shāhi.

The present copy, transcribed from a MS. in the library of the Raja of Balamgarh, is too incorrect to be of much use.

II. Foll. 112—148. Miftāḥ ul-Futūḥ, a Persian poem by Emir Khusrev.

Or. 1912.

Foll. 456 ; 6¼ in. by 4 ; 9 lines 2 in. long; written in Nestalik by the Munshi of Sir Henry Miers Elliot, about A.D. 1850.

I. Foll. 2—197. Turkish grammar and vocabulary, explained in Persian; written at Dacca, A.H. 1198, for Seyyid Aḥmed 'Ali Khān Behādur, by Muḥammed Mehdi Tebrīzi, with the heading: قواعد ترکی. See the Persian Catalogue, p. 998 *a*.

Beg. حمد و سپاس بیحد و قیاس متکلمیرا سزد
که بقدرت کامله

The author states that he had confined himself to "that form of speech which is now current in Iran and Āzerbā'ijan," بوضعی که بالفعل در ایران و اذربایجان دایر و مصطلح است اکتفا نمود. The grammatical forms do not substantially differ from those of Osmanli Turkish.

Contents : Grammatical introduction in fifteen Faṣls, f. 4 *a*. Vocabulary, including both nouns and verbs, alphabetically arranged according to the initial and final letters, f. 25 *b*. Khātimeh. Turkish proverbs, foll. 190 *a*—197 *b*.

II. Foll. 199—236. Turki grammar and vocabulary, explained in Persian, with the heading : صرف و نحو مع لغات ترکی, without author's name.

Beg. الحمد لله رب العالمين ... بدان اسعدك الله تعالى فى الدنيا بين الانام كه كلمات لغات زبان تورکى مانند عربى نيز بر سه قسم است

It is divided into short chapters, each beginning with بدانكه, and it gives occasionally forms peculiar to the dialects of Kāshghar, of the Turkomans and of the Noghai نغو. It concludes with a vocabulary containing prepositions combined with the pronouns, adverbs, short sentences and the numerals, in Arabic, Persian, and Turki, foll. 224 *b*—236.

III. Foll. 238—368. Turki vocabulary explained in Persian, by Muḥammed Yaʿḳūb Jengi, with the heading: كتاب زبان تركى تاليف محمد يعقوب جنكى

Beg. سپاس برتر از قياس واجب الوجودى را درخورد و سزاوار است كه بمحض قدرت كامله

The author says that Turki was the language of his forefathers, but that, having been born in Hindustan, he had to learn it from the works of the masters. He concludes his preface with a eulogy on ʿĀlemgīr Pādishāh Ghāzi (Aurengzīb), as reigning sovereign, and with a piece of Turki verse in his praise.

The work consists of fourteen Bābs in tabular form. The first thirteen contain 163 verbs arranged in alphabetical order, according to the initial letters, and conjugated through their main tenses. The fourteenth and last Bāb, foll. 342 *a*—368 *b*, contains nouns classed under the following headings: 1. Heaven; 2. Earth; 3. Horses; 4. Hawks; 5. Parts of the body; 6. Kinship; 7. Weapons; 8. Numerals; 9. Particles, pronouns and miscellaneous words.

IV. Foll. 370—456. A Turki vocabulary explained in Persian, with the heading: لغات تركى تصنيف اهل الدين تركمان بن بيرم على

Beg. حمد و سپاس و ستايش مران معبودرا كه از انواع طين تراب ادم عليه السلام را بوجود اورده

In the passage of the preface quoted below, the author states his name in full; but it is doubtful whether اهل دين is to be taken as a proper name, as in the above heading, or in its natural sense and in connection with خاكسار. Āghur آغر is a Turkish name occurring in India, and it is possible that the name should be read Āghur B. Beiram ʿAli Bī.

The author says at the outset that the language of people of Turkish race is confined to two forms of speech, viz. the Chaghatā'i, now called language of the Aimaḳs, and the Turkoman dialect: اما بعد بدانكه خاكسار اهل دين تركمان بن بيرم على بى اغر بقدرت و استطاعت خويش است كه لسان جميع تركيه كه از دو زبان بيرون نيست تقرير دهد يكى چغتائيه كه درين عصر بايماقيه منصوبست و زبان دوم بتركمانيه رايج است

While the Aimaḳs say قنده and قيده for "where?", the Turkomans say خنده and هانده. Again, the latter say غلى instead of قلى, and داش instead of تاش.

After some observations of the same kind, which, owing to the lamentable incorrectness of the present copy, are not very clear, the author concludes by saying that he had collected in the present work the words common to both Aimāḳs and Turkomans.

The vocabulary is divided, according to the letters used in Turkish, into eighteen Bābs, in which the words are arranged according to their final letters.

Or. 404.

Foll. 110; 11¼ in. by 6; 17 lines 4⅛ in. long; written in Nestalik; dated Puth پوٹھہ (District of Mīrath), 17 Muḥarram and 6 Rebīʿ I, A.H. 1253 (A.D. 1837).

[G. W. Hamilton.]

I. Foll. 6—27. A Turki grammar explained in Persian, by ʿAshūr Beg, son of Niyāz Beg. See the Persian Catalogue, p. 512 *b*.

Beg. الحمد لله الذى خلق الانسان واعطى له اللسان و علمه البيان

The author enumerates the following dialects of the Turkish language: تورانی و اوزبکی و ایرانی و قیزلباشی و رومی و قاشقاری و اهل نغو که ایشانرا نغوی نیز کویند, *i.e.* Turāni, Uzbeki, Īrāni, Ḳizilbāshi, Rūmi, Kāshghari, and Noghai. He deals principally with the first two, which he considers as the standard languages; but he occasionally points out the peculiarities of the others, and gives also some colloquial forms, as, for instance, كيليب تورلار for كيليب تولا. In the subscription the work is designated as فوايد تركى

II. Foll. 28—68. Familiar dialogues in Turki, with Persian translation, compiled, apparently by the same author, for his pupil, Mīr Muḥsin Khān.

Beg. فصل در بیان کلام مرکب ترکی برای یاد دهانیدن برخوردار کامکار و شاکرد نامدار

III. Foll. 69—79. Fragment of a Turki Mesnevi, the hero of which is a king called Hūmān B. Ḳaifūr.

It consists of two sections, the first of which has the following rubric: هومان بن قیفور یونان لیق نینك اوروش قیلغانی توماش بن هرمس دهشتان لیق بیلان اوزال کوندا او ایکاو شاه نینك باتورلیك و ایرلیك دادینی بیرکانی اوروشلاق ازاسیندا و فلیقون و سام باتورلیغی و اولدورولمیش لار عددی

"How Hūmān B. Ḳaifūr, of Yūnān (Greece), did battle with Tūmāsh B. Hermes, of Dihishtān, on the first day, and how both kings displayed prowess and bravery on the battle-field; also the doughty feats of Felīḳūn and Sām, and the number of the slain."

Beg. چیقار بیردین ایرته چون چیقتی کون
کیلیب توردی میداندا ایکاو قوشون

The second section, f. 72 *b*, describes the distribution of robes of honour and presents by Hūmān on the second day, and the resumption of the fight on the third.

The poet's name, Gharībi, occurs in the last lines:

غریبی یانا بیرماکین درد عام
بو جنك حالی نی مونچه قیل کین تمام
اوچونچی اوروش چورچاکی قیل ادا
اکر بیرسه توفیق تینکری سکا

IV. Foll. 80—92. A Turki and Persian vocabulary, entitled زبدة الاسماء التركيه

Beg. باب فی بیان اسماء الاشیاء المختلفه فی لسان الاتراك

It is divided into nine Faṣls, in which the words are classed by subjects. See the Persian Catalogue, p. 513 *a*.

V. Foll. 93—110. A versified Turki-Persian vocabulary, entitled نصاب قطبيه, by Kelimet-ullah, son of Khwājah Raḥmet-ullah B. Khwājah Ni'met-ullah, with a prose preface.

Beg. of the Preface: الحمد لله ذی الجلال والاکرام مصرف الالسنة بانواع اللغات واصناف الکلام

The author composed it at the request of a royal prince, Mirza Ḳuṭb ud-Dīn, and included in it the words which he had heard from Turki speaking persons or found in books.

It consists of nine Ḳiṭ'ahs of different measure, and comprises 274 beits. The first Ḳiṭ'ah begins as follows:

اوغان و تینکری و ایزی خدا ورق یافراغ
یالاووچ است پیمبر زمان باشد چاغ

The Turḳi and Persian words are respectively marked with the letters ت and ف written over them.

PROSE WORKS.

Add. 7851.

Foll. 249; 8½ in. by 6¾; 21 lines 4¾ in. long; written partly in an old and angular Nestalik, partly (foll. 80—206) in a Neskhi character of the same period, apparently in the 15th century, with the exception of foll. 1—3, which have been supplied by a later hand. [Rieu, No. 558.]

قصص ربغوزي

History of the prophets by Ḳāẓi Nāṣir, son

of Burhān, of Ribāṭ Oghūz, رباط اوغوزلوغ برهان اوغلی قاضی ناصر

Beg. سانسیز حمد ثنالار و ساقیش سیز کوب شکرلار اول تنکریغه کیم جل جلاله کیم قدرتی برله بزنی ادمی یرتدی و یلقی قرا یرتمادی

In the pieces of verse, frequently inserted in the work, the author calls himself simply Nāṣir Rabghūzi ناصر ربغوزی (see foll. 68 *b*, 77 *b*, 238 *b*); also in the last verse of the epilogue:

کون توغاردین کون بتارغا کاشکی تیکسا سوزلاریم
ایشتکاندین دعا قولدوم مسکین ناصر ربغوزی

His Nisbeh, Rabghūzi, is derived by contraction from his place of birth or residence, Ribāṭ Oghūz, which has not been identified. In the subscription his name is written Nāṣir ud-Dīn Rabghūzi, and is preceded by honorific titles describing him as an eminent divine: مولانا العالم الربانی والحبر الصمدانی کاشف المشکلات مفتاح العجایبات امام الائمة تاج الشریعة مرجع الخاص والعام و حالّ مشکلات حلال و حرام ناصر الدین ربغوزی قدس الله روحه

The preface contains a panegyric in prose and verse on a powerful prince, Emīr Nāṣir ud-Dīn Tuḳ Bughā, بیکیمز امیر اجل تاج الامرا محب العلما بیکلار اولوغی یکت لار اریغی اولوغ آت لیغ قوتلیغ ذات لیغ . . . ناصردین توق بوغ whose high sounding titles fall only short of the regal style, and of whom it is said in the following lines that, although by race a Moghol, he had become a follower of the Prophet, and was engaged in devotion day and night:

اصلی موغول ایرکان کورونك
اسلام اوچون توتدی بقا
بولدی رسول لونك امتی
طاعت قیلورتون کوندوزون

From him the author received, A.H. 709, at the beginning of the year of the dog (A.H. 1310), a message stating the prince's eager desire for a history of the prophets, and requesting him to write one for his use. The present work was composed in compliance with that wish, and we learn from the epilogue that it was completed in the ensuing year, A.H. 710: یتی یوز اون اردی ییل غاکیم ییتلدی بو کتاب and "was sent to His Highness Nāṣir ud-Dīn Tuḳ Bughā Beg, to be liked or disliked, as he thought best":

بریب ایذتیم ناصر الدین توقبوغا بیك تبوغیغا
تیلاییور مو تیلامس مو بیلکولوك بیلسون اوزی

This Emir, who is described by Rabghūzi, f. 26, as young in years یاشی کیچیك, is probably the same that Ibn Batutah met, about A.H. 733, in the camp of Termashirin, near Nakhsheb. The traveller calls him الامیر تقبغا and says that he was then Nā'ib, or Regent, in the absence of the Sultan. See Voyages d'Ibn Batutah, vol. iii., p. 29.

Rabghūzi's history of the prophets is a rich repertory of the fanciful legends which in Muslim tradition have overgrown the scanty narratives of the Coran, and the quaint and naive language in which they are told must have made it a highly entertaining, as well as edifying, book for Turkish readers. It includes, among others, the curious story of Noah's daughter and her three counterfeits, the Arabic original of which has been given by Goldziher in the Zeitschrift der D. Morg. Ges., vol. xxiv., p. 210.

Contents: Creation, f. 3 *a*. Adam, f. 5 *a*. Abel and Cain, f. 15 *a*. Seth, f. 17 *b*. Idrīs, f. 19 *b*. Hārūt and Mārūt, f. 21 *a*. Nūḥ, f. 22 *b*. ʿUj B. ʿAnaḳ, f. 28 *a*. Hūd, f. 28 *b*. Ṣāliḥ, f. 31 *a*. Ibrāhīm, f. 37 *b*. Ismāʿīl, f. 47 *b*. Isḥāḳ, f. 53 *b*. Lūṭ, f. 56 *b*. Yaʿḳūb, f. 61 *b*. Yūsuf, f. 65 *a*. Mūsa (wanting the beginning), f. 111 *a*. Dā'ūd, f. 131 *a*. Suleimān, f. 137 *a*. Yūnus, f. 151 *b*. Ilyās, f. 158 *a*. Jirjīs, f. 161 *a*. Luḳmān Ḥakīm, f. 163 *b*. ʿOzeir, f. 165 *a*. Zakariyyā, Yaḥya and Maryam, f. 166 *a*. ʿĪsa, f. 168 *b*. Zulḳarnein, f. 172 *b*. Aṣḥāb ul-Kehf, f. 178 *a*. Aṣḥāb ul-Fīl, f. 179 *b*. Birth and early life of Muḥammed, f. 181 *a*. His prophetic mission, f. 193 *b*. Merits of

Abu Bekr, ʿOmar, ʿOsman and ʿAli, f. 200 *a*. Predication of Muḥammed, f. 202 *a*. The Miʿrāj, f. 208 *b*. The Hijreh, f. 219 *b*. The first battle of Bedr, f. 221 *a*. Battle of Oḥod, f. 222 *b*. The taking of Mecca, f. 225 *a*. Victory of the Greeks over the Persians, f. 230 *a*. Battle of Tebūk, f. 232 *a*. False accusation against ʿĀʾisheh, f. 234 *a*. Death of Muḥammed, f. 235 *b*. Death of Abu Bekr, f. 238 *b*. Martyrdoms of ʿOmar, f. 239 *a*, ʿOsmān, f. 239 *b*, ʿAli, f. 241 *b*, Ḥasan, f. 242 *a*, and Ḥusein, ff. 243 *a*—248 *b*.

The early date of Rabghūzi's work gives it a great linguistic value. It forms an intermediate link between the old Turḳi, or so called Uighur, of the Ḳudatḳu Bilik, and the Chaghatāi of Mīr ʿAli Shīr and Baber. Although written two centuries and a half after the former work, it preserves, with slight phonetic changes, much of its archaic vocabulary. It may be considered, in that respect, its lineal descendant, and a careful study of its language would throw light on many obscure points, which, in spite of the brilliant decipherment and interpretation of Prof. Vambéry, still remain in the earliest document of the Turkish language.

The following alphabetical list gives a few instances of Uighur words, lost or obsolete in Chaghatāi, and still used by Rabghūzi, the meaning of which is determined by the context. The corresponding words of the Ḳudatḳu Bilik are given in parenthesis, as transcribed by Vambéry, with occasional reference to the pages of the Uigurische Sprachmonumente:

ابوشقه 'old, an old man' (*abuc'ḳa*).
ادیز or ایدیز 'high, lofty' (*etiz*).
اذکو 'good' (*etkü*), Osm. ایو
اذین 'other' (*atin*); Yakut, *atyn*.
اردم 'ability, skill' (*artam*).
اژون 'the world' (*ag'un*).
اسیز or ایسیز 'bad, wicked' (*asiz*).
اشنو 'first, before' (*as'nu*).
اغین 'dumb' (*aḳin*).
انوق 'ready' (*anuḳ*).
اوتاجی 'physician' (*üteg'i*, p. 151, v. 26; *ötemek*, to heal).
ایذماق 'to send' (*itmaḳ*).
اوزاقی 'former, ancient' (*usaḳi*, p. 159, v. 19).
بغرساق 'merciful' (*bagirsaḳ*, p. 65, v. 8, p. 97, v. 41; wrongly translated '*edel*').
بود 'wall, fence' (*böt*, *büt*).
بوذون 'people, tribe' (*butun*).
بولون 'captive, slave' (*bolun*, p. 145, v. 14, p. 147, v. 12; translated '*Verwirrung*,' '*Unglück*').
تبا 'to, towards' (*tapa*,*taba*), as post-position.
ترك 'quick, quickly' (*terk*).
توریتماك 'to create' (*töretmek*).
تیکما 'every,' تیکما بر 'every one' (*tegme bir*; this word has not been rightly understood; see p. 45, l. 12, p. 47, l. 2, p. 49, v. 21, p. 53, v. 66. See Miradj Nameh, p. 33, and *Dögma bir*, in the Seljuki verses of Sultan Veled, Zeitschrift der D. Morg. Ges., vol. 20, p. 579, v. 84).
قراغو 'blind' (*ḳaraḳu*).
قیرا 'back, backwards (*ḳira*, p. 223; not 'auf die Seite').
کمیشماك 'to cast, to throw' (*kemishmek*, 'to throw forward,' p. 115, v. 17, p. 127, v. 153; 'to throw away,' p. 109, v. 24, p. 167, v. 25).
کوساماك 'to wish, to desire' (*kösemek*).
کونك 'bondmaid, slave-girl (*ḳul küng*, p. 218; translate 'male and female slaves,' instead of 'Sklaven, Würden').
کونی 'true, right' (*küni*); Yakut, *könö*, 'straight.'
منکو 'eternally' (*mingu*, *mengu*; v. p. 72, v. 49, 51, p. 90, v. 20).
مونك 'need, want' (*munk*). Hence مونکلوق (*munkluḳ*, 'subject to want,' instead of 'mühsam'), and مونك سوز, corresponding to the Persian بی‌نیاز (*mung suz*, 'free

from want,' instead of 'mühelos'; v. p. 61, v. 5. p. 63, v. 23, and p. 91, v. 20).

مونه 'here is, behold' (*muni*, p. 99, v. 57, 59, p. 153, v. 30).

نلوك 'why?' (*nelük*, p. 85, v. 13, p. 119, v. 61; not 'wie').

يغيز 'dark,' يغيز يير, Persian تيره خاك (*jaḳiz*).

يفلاق 'very, most' (*jaulaḳ*, p. 45, l. 5. *Bu kitaba turur ati jaulaḳ tangsuḳ*, 'this is a book very highly marvellous,' instead of 'Dieses Buches Name ist das grosse Wunderding').

يولوغ 'ransom' (*joluḳ*).

ييما 'also, and' (*jime*, p. 55, l. 11, *jime ni*, 'and whatever,' p. 45, l. 2).

A striking feature of the dialect of Rabghūzi is that it preserves in many words a dental consonant, medial or final, which in Chaghatāi has been replaced by ى; but that primitive consonant, which in the Ḳudatḳu Bilik appears as *t* or *d*, has been softened down to the lisping letter ذ.[a] Thus we find:

اذاق 'foot' (Ḳud. Bil. *ataḳ*; Yakut, *atakh*). Chag. اياق

اوذيماق 'to sleep' (Ḳ B. *otimaḳ*; Yakut, *utui-*). Chag. اويوماق

بوذ 'stature' (*bot*). Chag. بوى

تيذماق 'to restrain,' 'to check' (*titmaḳ*). Chag. تيماق

جيذان 'scorpion' (*c'itan*). Chag. چيان

قذقو 'sorrow, sadness' (*ḳatḳu*). Chag. قايغو

قوذماق 'to lay, to put down' (*ḳotmaḳ*). Chag. قويماق

قوذروق 'tail' (Yakut, *ḳuturuḳ*). Chag. قويروق

كذماك 'to put on a garment' (*ketmek*). Chag. كيماك

كوذاكو 'son-in-law' (*kudeki*; v. p. 66, v. 2). Chag. كوياو

كذين or كيذين 'after' (*katin*; p. 62, v. 8, 17). Chag. كيين *kiyin*.

Another peculiarity of this dialect, as represented in our MS., is the frequent substitution of *f* for a medial or final *b* or *v*, as, for instance, in the following words: سف or سوف 'water' (Ḳud. Bil. *sub*); سفماك or سوفماك 'to love' (*sevmek*); ايف 'house' (*ev*); سافجى 'prophet' (*sauc'i, savg'i*). Chag. يلافچى; ياووز 'prophet' (*jalauc'*); يفوز 'bad, wicked' (*jabus, javus*), Chag. كوفانماك; كوانماك 'to be proud' (*küvenmek*), Chag. تلفا 'mad' (*tilbe*), Chag. تيلبه, and many others.

Lastly we may mention the use of such archaic words as ايشكاك 'ass' (Chag. ايشاك; گوگارجكون 'dove' (Osm. كوكرجين); يدورغاق 'leaf' (Chag. يافراق); and, with regard to grammatical forms, the occasional use of the dative in كار,[b] as مونكار (f. 6 *a*), انكار (f. 28 *a*), the adverbial or instrumental termination *un* or *in*, as ارقان 'secretly,' يوزين 'on the face,' ياشورون 'on the back,' يمان تيلين 'with evil tongue'; the verbal nouns in *ikli*, as بريكلى 'giver' (donator or donaturus), اشيتكلى 'hearer,' and a double set of derivative forms from numerals, as اوچاكو 'three persons,' and اوچالاسى 'all three.'

The copyist, Ḥāji Muḥammed B. Dūst Muḥammed Ḥāji Vezīri, states at the end that the copy was finished on the 27th of Ramaẓān; but the date of the year, which was written lower down, is lost.

The Ḳiṣaṣ i Rabghūzi has been edited by Ilminsky from a MS. belonging to the Imperial Academy of S. Petersburg, Kasan, A.H. 1275 (A.D. 1859). See the Zeitschrift der D. Morg. Ges. vol. xiii., p. 504, vol. xiv., p. 349. But that edition is extremely rare, and no copy was accessible for purposes of comparison. It is frequently quoted by Pavet de Courteille in his notes to the Mirâdj Nâmeh. Another copy, belonging to the Imperial Library of S. Petersburg, gives a later date of composition, viz A.H. 809. See Dorn's Cat., p. 458.

[a] See Ilminsky, Mélanges Asiatiques, vol. iii., p. 478.

[b] See Pavet de Courteille Journal, Asiatique, 1882, p. 273.

A MS. described as قصص الانبياء بزبان تركى in the Persian Catalogue of the Library of the Asiatic Society of Calcutta, 1837, p. 180, may contain the same work.

Add. 7875.

Foll. 129; 9½ in. by 6; 12 lines 2¾ in. long; written in elegant Nestalik, with 'Unvān, gold-ruled margins and gold headings; dated A.H. 987 (A.D. 1579).

[Rich, No. 380.]

مجالس النفائس

Notices of contemporary poets, Persian and Turki, by Mīr 'Ali Shīr Nevā'i, مير علیشير نوائی

Beg. يوز حمد اونكا كيم يا ساب جهان بستانی
ايلاب يوز و زلف دين كل و ريحانی

Mīr 'Ali Shīr has done more than any other to raise Turki to the rank of a literary language, and is universally considered as the most elegant, as he certainly is the most prolific, of Chaghatāi writers. His contemporary, Baber, who gives an account of him in his Memoirs, Ilminsky edition, p. 213, remarks in another place, p. 3, that, although born and reared in Herat, Mīr 'Ali Shīr made use in his writings of the Turki dialect spoken in Endijān, the chief town of Ferghānah.

For notices of his life see the Persian Catalogue, p. 366, and, especially, the full and interesting biography published by Belin in the Journal Asiatique, 5e Série, tom. xvii., pp. 175—238. A list of his works, drawn up by Mirza Mehdi Khan, has been given p. 265 *b*.

They have been also enumerated by Berezin, Zeitschrift der D. Morg. Ges., vol. ii., pp. 249—251, by Véliaminof-Zernof in his preface to the Abushka, pp. 10—16, and by Belin, l. c., pp. 233—36.

The author mentions in his preface two previous biographies of poets, namely Jāmi's Behāristān and the Tezkiret ush-Shu'arā of Devlet Shāh, and describes the present work as a continuation of the same, including poets who lived in the period extending from the birth of the reigning sovereign, Sultan Ḥusein (A.H. 842), to the date of composition, which was, as stated further on, A.H. 896. The preface has been published in text and translation by Belin, l. c., pp. 239—46.

Mīr 'Ali Shīr stands alone among Tezkireh-writers for the supercilious and disparaging tone which he adopts towards most contemporary poets. His notices are scanty and deal more with the social status and private life of their subjects than with their poetical merit. The quotations are mostly confined to one verse or two.

The work consists of eight books (Mejlis), the headings of which have been translated by Belin, l. c., p. 177. The contents of the present copy are as follows: Preface, f. 1 *b*. Mejlis I. Great poets who died in the author's lifetime, but whom he never met, f. 3 *b*. Mejlis II. Poets whom the author knew in his youth, and who died before A.H. 896, f. 19 *a*. Mejlis III. Living poets whose tuition or friendship the author enjoyed, f. 46 *b*. Mejlis IV. (Mejlis VI. of other copies). Poets of other countries than Khorasan, f. 62 *b*. Mejlis V. (Mejlis IV. of other copies). Men of letters who, although not famed as poets, have made verses, fol. 73 *a*. Mejlis VI. (Mejlis V. of other copies). Noblemen of Khorasan and other countries who occasionally composed poetry, f. 89 *b*. Mejlis VII. Sultans and princes who had poetical taste, f. 105 *a*. Mejlis VIII. Poetical compositions of His Majesty (Sultan Ḥusein), ff. 112 *b*—129 *a*.

The present copy appears to have been transcribed from a MS. the leaves of which had been transposed. The order of the books has been interverted, their ordinal numbers have been altered, and a considerable portion of Mejlis III. has been transferred to Mejlis VI.

Copyist: ملك محمد الكاتب التبريزى

The sixth Mejlis contains, f. 92 *a*, a notice of Muḥammed Ṣāliḥ, the author of the Sheibāni Nāmch lately published by Prof. Vambéry. Mīr ʿAli Shīr says that he used Ṣāliḥ as a poetical surname, and that his father, Nūr Saʿīd Beg, was a powerful Emīr in the reign of Sultan Ebu Saʿīd, but a wicked man. The son was, unlike his father, a gentle and well-behaved youth; but, in consequence of some indiscretion, he had lately deserted the service of the Sultan (Sulṭān Ḥusein) and taken to evil ways.

Nūr Saʿīd Beg was a son or grandson of Shāh Melik, the greatest Emīr of Tīmūr. We learn from the Maṭlaʿ us-Saʿdein, f. 364, that he held command in Khwārezm, and was recalled by Sultan Ebu Saʿīd, A.H. 872, on suspicion of having secretly favoured the cause of Sulṭān Ḥusein.

Mīr Muḥammed Ṣāliḥ is also mentioned by Sām Mirzā, Tuḥfeh i Sāmi, f. 151, and in the Āteshkedeh, f. 9, where it is stated that he died in Bukhara, A.H. 941. The same date is given by Riza Ḳuli Khān, Mejmaʿul-Fuṣaḥā, vol. i., p. 56.

The seventh Mejlis has been published, with a French translation, by Belin, Journal Asiatique, 5ᵉ Série, vol. xvii, pp. 247—56, 281—99. Extracts from the third have been given by Berezin in his Chrestomathie Turque, pp. 146—161. The contents of the whole work have been stated by Hammer, Handschriften, No. 243, pp. 326—30. A Persian translation, with a continuation, by Fakhri, is noticed in the Persian Catalogue, p. 365 *b*. A recently acquired MS., Or. 3396, contains a later Persian version by Shāh ʿAli B. ʿAbd ul-ʿAli. For copies of the original see the Catalogues of Paris, p. 297, No. 285, 4, p. 331, No. 298, p. 333, No. 327; Vienna, vol. ii., p. 373; S. Petersburg, Nos. 553, 558, 9; Munich, No. 148, and Saleman's list of the MSS. of the University Library in S. Petersburg, Transactions of the Archæological Institute, vol. ii., p. 262.

Or. 403.

Foll. 111; 9 in. by 5½; 15 lines 3½ in. long; written in cursive, but distinct, Nestalik, apparently in India; dated 16 Ṣafer, A.H. 1232 (A.D. 1817).

[Geo. Wm. Hamilton.]

Another copy of the same work.

The order of the eight Mejlis is the same as in Belin's table. They begin respectively as follows: I., fol. 4 *b*. II., f. 16 *a*. III. 39 *a*. IV., f. 59 *a*. V., f. 75 *a*. VI., f. 79 *b*. VII., fol. 86 *b*. VIII., f. 92 *a*.

Although complete in appearance, this copy wants the concluding portion of Mejlis VIII. (ff. 126 *a*—128 *b*, of the preceding MS.) in which are related some instances of the critical acumen of Sultan Husein in matters of poetry.

Or. 402.

Foll. 238; 9½ in. by 6; 15 lines 4⅛ in. long; written in fair Nestalik, apparently in India, in the 17th or 18th century.

[Geo. Wm. Hamilton.]

نسايم المحبة من شمايم الفتوة

Jāmi's Nafaḥāt ul-Uns, or lives of saints (see the Persian Catalogue, p. 349 *a*) translated into Turki by Mīr ʿAli Shīr Nevā'i.

Beg. الحمد لله الذى فتح قلوب اوليايه من نسايم رياض المحبة و التوفيق

This is one of the last works of Mīr ʿAli Shīr. He says in the preface that ever since A.H. 881, when his revered master, Nūr ud-Dīn ʿAbd ur-Raḥmān Jāmi, had written, at his request, the Nafaḥāt ul-Uns, he had contemplated translating that work in an easier style, for the benefit of Turkish readers, but had for a long time been deterred by the difficulties of the task. It was not until A.H. 901, twenty years after the former date, that he put his hand to the work. He added, he says, in their appropriate places, some Sheikhs mentioned in the Tezkiret ul-

Evliyā of Ferīd ud-Dīn ʿAṭṭār, but omitted by Jāmi, also Indian saints from Sheikh Ferīd Sheker Genj downwards, some Turkish Sheikhs from Khwājah Aḥmed Yesevi to his own time, lastly Jāmi himself and some of his disciples, while he left out some passages which appeared to him less needful for his contemporaries.

The original work is considerably abridged in the translation, both with regard to the number of notices and to their extent. There are, moreover, two lacunae, apparently caused by the loss of some leaves in the MS. from which the present copy was transcribed. The first occurs at f. 88 *b*, and extends from the notice of Ibrāhīm B. Sheibān to that of Abul-Khair Māliki (Calcutta edition, pp. 241—264). The second occurs at f. 236 *a*, and extends from the end of the notice of Abu'r-Rebīʿ el-Kefīf el-Mālaḳi to the beginning of the notice of Shems ud-Dīn Ḥāfiẓ Shīrāzi (Calcutta edition, pp. 617—715). The notices of female saints are omitted.

The translator's additions consist (1) of brief notices of thirty-three Indian saints, inserted after the life of Sheikh Niẓām ud-Dīn Khālidi Dihlevi (Calcutta edition, p. 584), beginning with Sheikh Ferīd Sheker Genj, f. 213 *b*, and ending with Sheikh Shādi, f. 226 *a*, and (2) of a notice of Jāmi, which immediately follows that of Ḥāfiẓ Shīrāzi, and concludes the work, foll. 236 *b*—237 *a*. In this last notice the translator refers to his previous work, Khamset ul-Mutaḥayyirīn (see Belin, Journal Asiatique, 5ᵉ Série, tom. xvii., pp. 300—357). The notices of Turkish Sheikhs announced in the preface are wanting.

The Nesā'im ul-Maḥabbet is one of the few works of Nevā'i which Veliaminof was not able to procure for the collation of passages quoted in the Abushka. See his preface, p. 16. The work is mentioned by Haj. Khal., vol. vi., pp. 340, 368, and by Belin, Journal Asiatique, 5ᵉ Série, tome xvii., pp. 233, 237.

Or. 2871

Foll. 124; 8 in. by 4¾; 13 lines 2⅝ in. long; written in clear and elegant Nestalik, with ʿUnvan and gold-ruled margins; dated A.H. 1050 (A.D. 1640). [Sidney Churchill.]

محبوب القلوب

A work on morals and manners, by Mīr ʿAli Shīr Nevā'i عليشير الملقب بالنوايي

Beg. حمد انكا كيم ذاتيغه حمد آنچه كيم سزاوار دور آيتسه بولماس

It is divided into three parts (Ḳism), viz. 1. On the conditions and dealings of all classes of men, in forty chapters (Faṣl), f. 6 *a*. 2. On praiseworthy actions and blameable qualities, in ten Bābs, f. 41 *b*. 3. Divers maxims and proverbs, fol. 68 *b*.

In his biography of Mīr ʿAli Shīr, entitled Mekārim ul-Akhlāḳ (Persian Catalogue, p. 367 *a*), Khwānd Emīr says, f. 141 *b*, that the Maḥbūb ul-Ḳulūb had been written in the last days of the author's life. This is confirmed by the conclusion of the work, where Mīr ʿAli Shīr gives A.H. 906, the very year in which he died, as the date of composition. It is expressed by the chronogram خوش in the following lines:

بو نامه غه كيم لسانيم اولدى قايل
كلكيم تيلى هر نوع ايل ايشيكا ناقل
تاريخى جو خوش لفظى دين اولدى حاصل
هر كيم اوقوسه آلهى اولغاى خوش دل

A full notice of the work, with a translation of the preface and of some chapters, was published, by M. Belin, in the Journal Asiatique, 6ᵉ Série, vol. vii., pp. 523—552, vol. viii., pp. 126—154. The preface has been given by Vambéry, with a German translation, in his C'agataische Sprachstudien, pp. 173—177. Extracts have been published by Berezin in his Chrestomathie Turque, vol. i., pp. 202—225. Two copies are included in the collected works of ʿAli Shīr, in S. Peters-

burg, one in the Imperial Library, the other in the Asiatic Museum. See Dorn, Catalogue, p. 510, No. 558, Asiatisches Museum, p. 101, and Veliaminof-Zernof, Dictionnaire Djaghataï-Turc, preface, p. 21. A third copy, in the University Library, is mentioned by Saleman, Transactions of the Archæological Institute, vol. ii., p. 262.

Copyist : شیخ ندر

Or. 3222.

Foll. 149; 14 in. by 9¼; 19 lines 5¼ in. long; written in a fine bold Nestalik, with a broad illuminated border inclosing the first two pages, gold-ruled margins and gilt headings, apparently in the 16th century. It has been to some extent discoloured by damp, and the gold headings are so faded as to be in part illegible.

تواریخ گزیده نصرت نامه

A history of Chingīz Khān and his descendants, down to Sheibāni Khān.

Beg. الحمد لله الذی توتی [sic] ملکه من تشاء بشمول قوته ورحمته وتنزع الملك ممن تشاء بکمال قدرته و سطوته

This work, no other copy of which appears to be known, was written, A.H. 908, by some dependent of Sheibāni Khān, whose name has not been inserted in the blank space reserved for it in the preface, f. 4 *a*.

The preface begins with a doxology in prose and verse, and a Mesnevi in praise of Sheibāni Khān (here designated by his original name, Shāh Bakht Khān), the first lines of which are :

جهان افروز صاحب تاج خاقان
عدالت تختی اوزره شاه بخت خان
شه دانا ایرور شاه جوان بخت
که برخوردار انکا هم تاج وهم تخت

The next following section, f. 3 *b*, sets forth the origin of the work. The history of Chingīz Khān and his successors being but imperfectly known, it occurred to His Majesty (Sheibāni Khān), after he had conquered Transoxiana and ascended the throne, to have a work compiled from select records in order to acquaint his subjects with the true history of the world-conqueror and of his descendants. The task was committed to the author, who completed the work in the month of Jumāda I, A.H. 908. It received the name of Tevārīkh Guzīdeh i Nuṣret Nāmeh. The account which the author gives of his sources appears to include the Jehāngushāi of Juveini, the Guzīdeh, an abridgment of the Jāmi' ut-Tevārīkh Reshīdi dedicated to Ulugh Beg, and records written in the Mogol (Uighur?) character by Mogol Bakhshis. But those works are not very clearly designated, and it will not be superfluous to give the whole passage in the original text :

اما بعد بیل کیل کیم بو کتاب نینك تصنیفی غه بو تواریخ نینك تالیفیغه سبب اول بولدی کیم جلالت برجی نینك افتابی و سعادت اوجی نینك ماه جهان تابی صاحب قران زمان جنکیز خان زمانیدین مدت مدید و عهد بعید کیچیب ایشتیلکان و کورولکان تواریخ لارنینك حکایت لاریدین و بو بادشاه معظم نینك کیچکان داستان لاریدین و الاردین سونك کیچکان خاتون لار و اوغلان لاری نینك ذکری و کیفیت لاری تحقیق بولمایدور ایردی بو وقت دا بو بادشاه معظم صاحب السیف و القلم امام الزمان و خلیفه الرحمن همتین عالی توتوب و دولت رکابین باسیب ماوراالنهر ولایتین الیب و دولت و سعادت برلا تختکاهی دا اولتوروب خطبه و سکه‌نی امام الزمان و خلیفه الرحمن القابی برله مزین و مکرم قیلغاندا مبارك خاطری غه انداغ کیلدی کیم تا کریده تاریخ لاردین انتخاب قیلیب بر کزیده سوزلارنی جمع ایتیب ترتیب دائره سیغه کلتورکای و اول بادشاه کشورستان نینك حقیقتین و اولاد کرامی نینك ماهیتین ایلکا بیلدورکای اول سبب دین بو فقیر حقیر ضعیف النحیف الراجی غه فرمان بولدی کیم تواریخ جهان کشای منکو خان بن تولوی خان و تواریخ کزیدهء اسلام

شاه غازان خان نینك قیری (؟) و تقی منتخب جامع
و تواریخ شاهی کیم الغ بیك میرزا نینك اتیغه بتیلکان
تقی مغول بخشی لاری مغول خطی بیرلا بتیلکان لارنی
آسان بولماق اوجون تقی فارسی تیلی برلا بتیلکان لارنی
ترکیکا اوروب ترتیب بیریلدی تقی کتاب غه تواریخ
کزیده نصرت نامه ات بریلدی بو تواریخ هجرت توقوز
یوز سکیز دا جمادی الاول آیی جمع ایتلیب بتیلدی

The account of the Turkish tribes and of the early reigns from Chingīz Khān to Ghāzān, is evidently based upon the Jāmi' ut-Tevārīkh of Reshīd ud-Dīn. The author follows its general arrangement and preserves its division of every reign into three parts (Ḳism). But there are some additions. A special prominence is given to the ancestor of Sheibāni, Sheibān Khān, to whose history some sections are devoted. The genealogies, especially that of Yūji, are fully given and brought down to the author's time. Other late notices incidentally occur, as, for instance, at f. 40 *a*, where Muḥammed Ṣāliḥ (the author of the Sheibāni Nāmeh), his father Nūr Sa'īd, and his ancestor, Shāh Melik, are mentioned as descendants of Bogotai, elder brother of Dubun Bayan.

The most important part of the work, however, is undoubtedly the last, which has all the value of a contemporary and official record of the life of Sheibāni Khān. It affords detailed information on his eventful career, supplies some precise dates, and, notwithstanding the defective state of the present copy, may usefully supplement existing histories. The anonymous Sheibāni Nāmeh, published by Berezin, with a Russian translation, in the first volume of his Library of Oriental Historians, is partly textually transcribed, partly abridged, from it, but leaves out all the dates. The versified Sheibāni Nāmeh of Muḥammed Ṣālih, lately edited, with a German translation, by Vambéry, is much more diffuse; but it comprises only a small portion of the same period, and is equally destitute of dates.

The MS. was in a state of great confusion when it reached the Museum, and, although the leaves have since been re-arranged, its present condition is still far from perfect. There are several gaps of more or less extent, and, in some places, the want of proper sequence was found to be beyond remedy, inasmuch as it was due to transpositions in some earlier MS. from which the present copy is derived. The following description shows the contents of each set of consecutive folios.

Foll. 1—5. Preface of the author. Utterances of Mevlana (Jelāl ud-Dīn) Rūmi respecting the irruption of the Mogols and their subsequent conversion to Islamism, recorded by his son, Sultān Veled, f. 4 *a*. Names of the sons and grandsons of Ūghūz Khān, and of the tribes which united with them and embraced Islamism, f. 5 *a* (breaking off, f. 5 *b*, in a list of tribes issued from Ūghūz Khān).

Foll. 6—27. Beginning abruptly with a general account of the Turkish races, of the countries over which they spread, and of their descent from Abuljah Khān, son of Noah. اوغوز خان نینك شعبه سی. Names of the six sons of Ūghūz Khān, and of the tribes that sprung from them, f. 6 *b*. اولغی فصل اوغوز خان نینك تاریخ و حکایت لاری و انینك قوم لاری Faṣl 1. History of Ūghūz Khān and of his tribes, viz. Uighūr, Ḳangli, Ḳipchāḳ, Ḳalaj, Ḳārlūḳ and Āghājeri, f. 7 *b*. Faṣl 2. Account of the Turkish tribes now called Mogols, viz. Jelāir, Sū'it, Tātār, Mergīt, Kūrluāt, Turghūt, Uirāt, Burḳūt, Ūrāsūt, Ḳūrḳān, Kerāit, Nāimān, Bāyāut, Kingit, f. 11 *a*. Faṣl 3. Account of the Nīrūn Turks, or Mogol tribes descended from Alānḳuā, viz. Ḳīghān, Sāljiūt, Tānjiūt, Hertegān and Sinjiūt, Jīnes, Tumaḳin Ūrūt and Mengḳūt, Dūrmān, Bārīn, Sūḳnūt, Berūlās, Jūriāt, Būdāut, Dūḳlāb (Dūḳlāt), Bīsūt, and Kingḳiāt, f. 19 *a*. (The incident of Temujīn's captivity, and his release by Surghān Shīreh, is inserted out of its proper place, ff. 17 *a*—18 *b*).

Foll. 28, 29. A fragment of the early history of Chingīz Khān, beginning with his victories over the Tānjiūt and over the Mergīt, and ending with the plots of Jāmūḳah and Sengūn against him (A.H. 599). The first rubric is: جنكيز خان مركيت ايلى برلا اوروشوب ظفر تابيب اونك خان غه باغيشلكانى

Foll. 30—36. Battle of Ḳalājīn Alt. Defeat and death of Ung Khān (A.H. 600), f. 30 *a*. Submission of the Uighūr and gifts conferred by Chingīz Khan upon their king, Idi Kūt, f. 31 *a*. Tabular statement of the corps (Hezāreh) commanded by the sons and brothers of Chingīz Khān, f. 31 *b*. A misplaced fragment of the history of Tīmūr, beginning, f. 35 *a*, with the rubric: حكايت توقتاميش خان اوروس خان دين اوروشوب قچيب تيمور بيك كا كلكانى. 'Toḳtamish Khān, after fighting with Urus Khān, takes to flight and repairs to Tīmūr Beg' (A.H. 780; see Maṭla'-us-Sa'dein, f. 157). It ends with the dispatch by Tīmūr of Mevlana Jelāl ud-Dīn to Ḥusein Ṣūfi in Khwārezm, f. 36 *b*.

Foll. 37, 38. Another fragment of Tīmur's history relating to his dealings with Yūsuf Ṣūfi, prince of Khwārezm, and to the conquest of that country by Tīmūr, A.H. 775—780.

Foll. 39—80. End of Yesugai, father of Chingīz Khān. Genealogy of Chingīz traced upwards to قوامرال, son of the Prophet Suleimān, or, according to others, of Noah, f. 39 *a*. Precepts given by Chingīz Khān to each of his four sons, Yūji, Chaghatāi, Ogotāi and Tului, and countries assigned to each of them, f. 41 *b*. اغاز داستان باتو خان لقب سايين. Conquest of Bulgaria, Russia, etc., by Bātū Khān, surnamed Sā'īn, f. 44 *b*. Age and length of reign of Chingīz Khān, and of his sons, f. 46 *a*. داستان اوكتاى قاآن كيم اوچ قسم غه ترتيب بولندى History of Ogotāi Ḳā'ān, divided into three sections (Ḳism), viz. (1) His genealogy, his wives and children. (2) Events of his reign. (3) His character, f. 46 *b*. This division, however, is but imperfectly observed in the MS., and there is some confusion in the contents, which are as follows: Ḳism I. Genealogy, ending with the fourth son of Ogotāi, Sārbān, who is stated to have fled to Badakhshān, A.H. 702, f. 47 *a*. Expedition of Kuyuk Khān and Ilchidāi Nūyān to Ḳūlḳān, f. 51 *a*. Conquest of Khiṭā, A.H. 627, ib. Expedition of Tului to Ḳahalḳah قهلقه, and his death, f. 51 *b*. حكايت تو تولقو حربى. Battle of Tuḳulḳu and siege of Nankin نمكينك, A.H. 631, f. 54 *a*. War with Sultan Jelāl ud-Dīn, f. 55 *a*. Death of Ogotāi, A.H. 638, and expeditions sent by him before his death, f. 58 *b*. Feats performed by Sheibān Khān in conjunction with his brothers, A.H. 634, 635, f. 59 *a*. Ḳism II. Buildings of Ogotāi Khān, f. 60 *a*. Second account of Ogotāi Khān's death, f. 61 *a*. Bātū Khān's wars in Russia and Bāshghirt, A.H. 637, f. 61 *b*. Account of the Begs who succeeded Chin Timur in Khorasan, f. 62 *a*. Ḳism III. Character of Ogatāi Khān, f. 63 *b*.

History of Yūji Khān, Ḳism I, containing a detailed account of his sons and their descendants, f. 64 *b*. The genealogy of the numerous descendants of Yūji's fifth son, Sheibān Khān, ancestor of Sheibāni Khān, begins with a special heading: داستان شبان خان و فرزندلارى نينك ذكرى and occupies ff. 69 *b*—75 *b*. End of Yūji Khān, f. 75 *b*. Reign of Bātu Khān, who dies A.H. 650, f. 77 *a*. Beregai Khān, who dies A.H. 665, f. 78 *a*. Mūngā Tīmūr, second son of Bātu, who dies A.H. 681. Tuda Mangu, Bula Buḳa, and Tuḳtāi, from f. 79 *a* to f. 80 *b*, where this section breaks off.

Foll. 81—115. Descendants of Chaghatāi Khān, imperfect at the beginning (the first rubric is شعبه بيسون توا ابن ميتوكان), f. 81 *a*. History of Chaghatāi Khān from A.H. 622 to his death, A.H. 638, f. 84 *b*. His successors from Ḳara Hulagu to Duwa, f. 86 *b*. The Nā'ibs of Chaghatāi Khān, f. 89 *a*.

History of Tului Khān. Kism I. His wives and sons, f. 90 *b*. His reign, f. 93 *a*. History

of Munga Ḳā'ān B. Tului Khān, f. 95 *b*. History of Ḳubilāi Ḳā'ān B. Tului Khān. His wives and sons, f. 98 *a*. His reign, A.H. 655—693, f. 98 *b*. History of Tīmūr Ḳā'ān B. Jimkim B. Ḳubilāi Ḳā'ān, also called Oljāitu, f. 99 *b*. History of Hulāgu Khān B. Tului Khān. His wives and sons, f. 100 *b*. His conquests. The taking of Baghdād, f. 101 *b* (one folio is wanting after f. 102). Defeat and death of Kebtuḳā Nūyān, f. 104 *a*. Building of the observatory of Merāghah, f. 104 *b*. History of Abaḳa Khān, f. 105 *b*. History of Tekudār B. Hulāgu Khān, called, after his accession, Sultan Aḥmed, f. 109 *a*. History of Arghūn Khān, f. 110 *b*. History of Keikhātū, f. 111 *b*. History of Ghāzān Khān, f. 112 *a*. This last section breaks off with the first victory gained by Ghāzān over the army of Egypt and Syria, f. 115 *b*.

Foll. 116—121. Doxology in verse and prose, beginning:

عديم المثل يكتا كردكاريم

عليم الغيب دانا بير و باريم

followed by a panegyric upon the reigning sovereign, Ebul-Fatḥ Muḥammed Sheibāni Khān, f. 116 *b*. داستان ابو لخير خان History of Ebul-Khair Khān, f. 117 *b*. History of Shāh Budāgh Sulṭān B. Ebul Khair Khān, stating, in four lines, that he died young, leaving two sons, Ebul-Fatḥ Muḥammed Sheibāni Khān and Maḥmūd Sulṭān Behādur, f. 119 *b*.

A new doxology in verse, followed by a Mesnevi in praise of Sheibāni Khān, f. 120 *a*. داستان ابو الفتح محمد شيبانى خان بن شاه بداغ سلطان بن ابو لخير خان. History of Sheibāni Khān, f. 121 *a*. The first portion extends from the death of Sheibāni's father to the time when Ḳāsim Khān, then besieged in Astrakhan, sends out the two orphan princes in charge of Ḳarāchin Behādur. It is reproduced, with some verbal alterations, in the Sheibani Nameh edited by Berezin, pp. 60—62.

Foll. 122—133. A further portion of the history of Sheibāni Khān, beginning with the rout of the army of Khorasan before the gates of Vezīr, A.H. 891, and ending with Sheibāni's capture of Dabusi by storm, A.H. 906. It corresponds with pp. 68—88 of Berezin's text; but there are lacunae of small extent after ff. 129, 130, and 132; the account of Sheibāni's first attempt to seize upon Samarḳand (p. 85) is partly lost.

Foll. 134—139. Continuation of the history of Sheibāni, from his winter raid upon Shahrukhia, after the taking of Samarḳand, A.H. 907, to his defeat of the two Mogol Khāns in Arkhiyān, Zulḳa'deh, A.H. 908, his capture of Tāshkend and his return to Samarḳand. The account of the same period is condensed to one page in Berezin's text, pp. 89, 90.

Foll. 140—145. History of Sheibani Khān's expedition against Aḥmed Tenbel. Here the author adopts the pompous tone of a Court-chronicler, and gives a circumstantial account of his hero's progress, of the stages where he encamped, and of the troops that joined him on the way. According to his statement, Sheibāni set out from Samarḳand on the 20th of Shevvāl, A.H. 909, and he marshalled his forces before Endijān on Thursday, the 17th of Zulḳa'deh, in the same year. Tenbel, who had taken position on a hill outside the fortress, was routed and driven into the place. The narrative breaks off at that first encounter. This last section is a subsequent addition to the work; for the expedition it describes took place more than a year after the date of composition stated in the preface.

The campaign against Tenbel is dismissed with a single line in Berezin's text, p. 90; but it is fully described in Muḥammed Ṣāliḥ's Sheibāni Nāmeh, pp. 322—338.

Fol. 146. Notice of Muḥammed Tīmūr Behādur Khān, Sheibāni's son, and of his wives.

Foll. 147-8. داستان محمود بهادر سلطان بن شاه بداغ سلطان بن ابو لخير خان. Account of Maḥmūd Behādur Sulṭān, the younger brother of Sheibāni, and of his wives.

In the above history of Sheibāni Khān the narrative is now and then interrupted by verses, some of which are of his own composition, and still more frequently by curious comments called Temṣīl تمثيل, or parables, also ascribed to the Khān. In the latter the battles he fought are turned into allegories, the various actors being represented as symbolical types of the good and evil principles of spiritual life. One of these Temṣīls has been versified by Muḥammed Sāliḥ in his Sheibāni Nāmeh, p. 282. The poetical surname taken by Sheibāni in his verses is Shebāni شبانی, with a short first syllable for the convenience of the metre. See ff. 133 *b*, 134 *b*, 135 *b*, etc. According to Ebul-Ghāzi Khān, Desmaisons' translation, p. 192, Shāh Bakht was his real name and Sheibāni was only a takhallus.

The MS. contains sixteen whole-page miniatures of a fair style of execution, but more or less damaged by damp. Its date is uncertain; at the end of the notice of Maḥmūd Sultan, f. 148 *b*, is written تمت تم ١٧, probably because that notice originally concluded the section dealing with A.H. 907. The next leaf, the last of the MS., is a detached folio containing at the top the last two lines of an enumeration of the five wives of Chingīz Khān; at the end of these is written سنه ٩٧٠, A.H. 970, which may be meant for the date of transcription.

On the first page is a seal with the name of Ebu Ṭalīb ul-Ḥuseini, and the date 1059; lower down is written the name of Muḥammed Ṣāliḥ, but in what connection does not appear, and at the bottom is an ʿArzdīdeh, the date of which is lost.

Add. 26,324.

Foll. 118; 8 in. by $4\frac{3}{4}$; 15 lines $2\frac{7}{8}$ in. long; written in neat Nestalik; dated the third year of Julūs (Shāhjehān) A.H. 1039 (A.D. 1630). [Wm. Erskine.]

واقعات بابري

Detached fragments of the Memoirs of Bāber, apparently transcribed from a MS. in which some leaves had been transposed.

The following table will show the contents of each fragment by a reference to the corresponding pages of the text edited by Ilminsky, Kasan, 1827:

Fol. 4 *b*; page 146, lines 9—20. This fragment begins with the rubric of A.H. 910 (instead of 909 as in the printed text), and continues thus: محرم آیی فرغانه ولایتی دین خراسان عزیمتی بیله اتلاك یایلاغی غه کیم حصار ولایتی نینك یابانلاریدین دور کیلیب توشتوم

Foll. 5—65; from p. 153, line 13 to p. 223, line 6.

There are in the above section two small gaps extending from p. 216, line 18, to p. 217, line 5, and from line 9 to line 17 of the latter page.

Foll. 66 *b*—67; from p. 276, line 9 to page 278, line 2.

Foll. 68—73; from p. 295, line 11 to p. 301, line 17.

Foll. 74—79; from p. 302, line 21 to p. 309, line 6.

Foll. 80—87; from p. 356, line 12 to p. 366, line 9.

Foll. 88—117; from p. 385, line 9 to p. 420, line 2.

The concluding part of this last fragment, corresponding to lines 2—15 of p. 420, is found on fol. 66 *a*.

Fol. 118 contains only the subscription by the copyist: کمترین خانزادان داود بن علی الکشمیری and, on the obverse, some ʿArzdīdehs of the reign of Shāhjehān and Aurengzīb.

On the fly-leaf is written, "Presented by Major Wm. Yule to Mr. Erskine, Sept. 1836."

Fol. 3 contains a notice of the contents signed "Wm. Erskine, Edin. 25 Dec. 1848."

From this it will be seen that the accomplished translator of Baber's Memoirs did not come into possession of this MS. until after the publication of his English version.

Add. 18,548.

Foll. 498; 11½ in. by 7½; 19 lines 4 in. long; written in elegant Nestalik, with gilding of the first page, gold-ruled margins, and headings alternately blue and gold, apparently in the 16th century. [T. H. Sternschuss.]

Life of Sheikh Ṣafī ud-Dīn Isḥāḳ el-Ḥuseini, ancestor of the Ṣafevis, translated from Persian by Muḥammed el-Kātib, surnamed Neshāṭi محمد الكاتب يعرف بنشاطى

The first leaf, which contained the beginning of the doxology, is lost. In the extant portion of the preface the translator, who describes himself as a humble Dervish leading a life of devotion in Shiraz, bestows exuberant praises, in prose and verse, on the reigning sovereign, Shāh Ṭahmāsp, and says that, having read, A.H. 949, in the Tezkiret ul-Auliyā, the life of the holy Sheikh Ṣafi ud-Dīn Ishāḳ, recorded for the most part in the words of Sheikh Ṣadr ud-Dīn Musa, and written down in Persian under the latter's eyes, it occurred to him that it would be a good work to translate it into Turki for the benefit of Turki Murīds, and generally of the people of Turkistan. He was encouraged to carry out that intention by the desire expressed to the same effect by a powerful Emir, described as a favourite of the sovereign, Ḳāverghalu Shāh Ḳuli Khalīfah, signet bearer of the Shāhinshah, قاورغه‌لو شاه قلى خليفه شاهنشه قول و مهردارى

The year above stated is given, f. 5 *a*, as the date of the translation. It is expressed by the words حال شيخ in the following chronogram:

بحمد الله كه شيخونك همتندن
بو نسخه صورت اتمام بولدى
چو شيخونك حالى اولدى مونده مذكور
مونونك تاريخى حال شيخ اولدى

The original work, which the translator does not call by its proper title, is the Ṣafvet uṣ-Ṣafā, by Dervīsh Tevekkul, described in the Persian Catalogue, p. 345 *b*.

Its division into twelve Bābs, subdivided into numerous Faṣls, is preserved in the translation. A full table of contents occupies foll. 5 *a*—7 *b*.

The MS. wants a few leaves at the end. It breaks off in the second Faṣl of Bāb XII, at a passage corresponding with f. 803 *b* of the Persian text, Add. 11,745.

The language of the translation is not pure Chaghatāi; it has softened forms resembling those of Azerbaijāni Turkish. In a copy mentioned in Mélanges Asiatiques, vol. v., p. 249, the first words are: هر نامه كاتونك اولى بسم الله دور, and the author is called Shīrāzlu Mevlana Muḥammed Kātib.

Add. 11,725.

Foll. 134; 6¾ in. by 4; 9 lines 2½ in. long; written in a rude Neskhi, on bluish paper of European manufacture, apparently early in the 19th century.

I. Foll. 1 *b*—70 *a*. A legendary history of Chingīz Khān, with the heading: هذا قيصهء چنكُز حان [*sic*]

Beg. دستان چنگز حان نوح ع م ننك تورت اوغلى بار ايردى تقى تورت قزى بار ايردى اما اوغلان لارى برى حام برى سام الخ

This is the work which has been edited, together with a history of Tīmūr, by Ibrāhīm Khalfīn, Kazan, 1819, under the title of احوال جنكز خان و اقساق تمر (Ibrāhīm Khalfīn died A.D. 1828; v. Bulletin de l'Académie de S. Pétersbourg, 1867, p. 306).

The text corresponds with pp. 9—60 of the Kazan edition, with which it is in substantial agreement, although presenting many verbal variations and different dialectical forms. The work is evidently a late composition. In the introduction the descendance of Chingīz is traced downwards to Uzbek Khān, and from the latter, proceding from father to son, as follows: Janbek Khān, Berdibek Khān, She-

bāḳ Khān, Murteẓā Khān, Kuchūm Khān, ʿAlī Khān, Arslān Khān, and Burhān Sulṭān, and it is said of the last that he fell into the hands of the Russians and became a renegade, اما برهان سلطان اوروس تولنده مرتد بولدی. See the Kaẓan edition, p. 11.

Arslān Khān, and his son Burhān Khān, figure in the list of the Khāns of Kasimof. The latter is said to have turned Christian about A.D. 1653, and to have died in 1679. See Howorth, History of the Mongols, Part II., p. 437, who refers to Velyaminof's history of the Khāns of Kasimof, vol. iii., p. 186 seqq.

A Tatar history of Chingīz Khān and Timur is noticed by Dorn, S. Petersburg Catalogue, p. 472. See also Berezin, Zeitschrift der D. Morg. Ges., vol. i., p. 346.

II. Foll. 70 *b*—75 *b*. Extracts from the Shejereh i Turk of Ebu'l-Ghāzi Khān, beginning: دخی شجرهٔ ترکی خوارزمیده مصنفی ابو الغازی بهادور خان اوشانداق نقل قیلادور

They relate to the dates of birth, accession, and death of Chingīz Khān, and to the genealogy of Ebu'l-Ghāzi Khān (died 1074). The corresponding passages are to be found in the edition published by Baron Desmaisons, S. Petersburg, 1871, pp. 68, 80, 293-4.

III. Foll. 76 *a*—134 *a*. A chronologically arranged history of Chingīz Khān, without preface or author's name.

Beg. داستان جنکڭز حان بن یسوکا بهادور جنکڭز حان ننك اوز آتاسی ایردی مغول تیلی برلا ایچکه دیب ایتورلار

Contents: Genealogy of Chingīz Khān traced up to Būdenjer, his ancestor in the eighth degree, f. 76 *a*. His sons, daughters and wives, f. 77 *a*. His birth and early life, f. 88 *b*. His history, told year by year, from the year of the hare, corresponding to A.H. 591, when he had reached his 41st year, to his death, f. 93 *a*. His dying exhortation to his sons, f. 131 *b*.

The death of Chingīz, which had been kept some time secret, was divulged, it is said, f. 131 *a*, on the 14th of Ramazān, A.H. 624.

In the above history the years of the Turkish cycle are designated by peculiar names, most of which differ altogether from the usual forms. They are as follows: قولقنه ییل year of the rat; هوکار ییل year of the ox; بارس ییل year of the tiger; تولی ییل year of the hare; لو ییل year of the crocodile; موغای ییل year of the snake; موریین ییل year of the horse; قونین ییل year of the sheep; پیچین ییل year of the ape; تاقیقو ییل year of the hen; نوقای ییل year of the dog; قاقای ییل year of the hog.

Add. 11,726.

Foll. 51; 6¾ in. by 4; 10 lines 3 in. long; written by the same hand as the preceding MS.

I. Fol. 1 *b*—26 *a*. An extract from the Turki version of the Jāmiʿ ut-Tevārīkh of Reshīd ud-Dīn, with the heading: هذا در بیان اوغوز نامه اوّل از کتاب جامع التواریخ

Beg. حکایت طاهر اتراك و کیفیت اشعاب انلارننك بقباییل مختلفه و شرح حال آبا و اجداد هر قوم بر سبیلی کلی و این باب مشتملت [*sic*] بر دیباجه

This translation was written in Kermān, A.H. 1005, by Ḳādir ʿAlī Beg, a dependant of the Khān of the Tatars, Urāz Muḥammed Khān B. Ondan Sultan (see Howorth, Part II., p. 436), with a dedication to the Tzar Boris Fedorovich. It has been published by Berezin in the second volume of his Library of Oriental Historians, Kazan, A.D. 1851. The present extract, which agrees closely with the printed text, pp. 11—24, comprises the Dībājeh and part of the first Faṣl of Bāb I, relating to the origin of the Turkish race and the history of Oghūz Khān. It corresponds with foll. 414 *b*—418 *a* of the MS. of the Persian original, Add. 7628.

II. Foll. 26 *a*—29 *a*. Short extracts from Ebu'l-Ghāzi Khān. They relate to Oghūz Khān, his descendants, and the Ḳiyāt tribe. The corresponding passages are found in Desmaisons' edition, pp. 18, 12, 19, 22, 51, 66-7.

III. Fol. 30 *b*—43 *a*. An account of the Turkish races, from the Jehān Numā of Ḥāji Khalīfah, with the heading : هذا قيصّهٔ اوغوز نامه جهان نامه كتابنده نقل قيلا دور

Beg. كتب تواريخده يازولدوغى اوزره ترك بن يافث طوفاندن صونكرا

The extract concludes with an article on Kazan. It corresponds with pp. 369—374 of the Constantinople edition of A.H. 1145.

IV. Foll. 44 *b*—51 *b*. A poem on the Mi'rāj, or ascension of Muḥammed, with the heading : هذا معراج النبى عليه الصلوات و السلام

Beg الا اى عاشق حضرت نه قلر قل نظر الله بصيرت كوزيله كوزله چو ورمشدور بصر الله

The first part is in the form of a Ḳaṣīdeh rhyming in اه ; the remainder is in Mesnevi verse.

The last two articles are in Osmanli Turkish, more or less disfigured by Tatar spelling.

Or. 38.

Foll. 117 : 13¾ in. by 8¼ ; 17 lines 5⅝ in. long ; written in large Indian Nestalik, apparently about the close of the 18th century. [G. C. Renouard.]

I. Foll. 2—22.

تاليف الامير

Turki gammar and vocabulary, explained in Persian, by Khwājah Emīr خواجه امير

Beg. حمد بيعد و سپاس بيحد موداى جناب حكيمى است

The author describes himself as a descendant of the famous Naḳishbendi Sheikh 'Obeid-ullah Aḥrār (who died in Samarḳand, A.H. 895; see the Persian Catalogue, pp. 353 *b*, 1085 *b*). His family had migrated from Turkistan to India, and, having been settled for a long period in the latter country, had, to some extent, lost the use of their native language. The writer, however, became intimate with the eminent poet Mirza Muḥammed Ḥasan Ḳatīl (see the Persian Catalogue, p. 64 *b*), "who had attained perfect proficiency in every tongue," and who insisted that they should converse together in the Turki language. The present work was compiled under his direction, and received some additions derived from the Turki treatise of the late Navvāb 'Imād ul-Mulk Behādur (Ghāzi ud-Dīn Khān, who died c. A.H. 1207 ; see Pers. Catal., p. 1092 *b*), from the Medār ul-Efāẓil and from the Niṣāb of Emīr Khusrev.

In the preface of the next-following work, art. ii., fol. 26 *b*, Mirza Ḳatīl calls the author a daughter's son of the Vezīr Ḳamar ud-Dīn Khān, and gives his genealogy as follows : خواجه امير خان ابن خواجه بادشاه خان بن خواجه محمود خان ابن خواجه نصير الدّيخان بخارائى

The work is divided into sixty chapters (Ḳism) as follows :

I. Suffixes, f. 3 *a*. II. Conjugation of the verb كيلماك, f. 5 *b*. IV.—XL. Vocabulary of verbs classed under such headings as "actions connected with the hand, with the foot, with the eye, with the lips, with the tongue, etc." f. 7 *b*. XLI.—LX. Vocabulary of nouns arranged under the following classes : numerals, names of kinship, conditions of men, trades, tribes, miscellaneous, parts of the body, weapons, ornaments, colours, dress, food, vessels, habitations, rivers, plants, music, heaven, animals, and adjectives common to men and animals, ff. 11 *a*—22 *b*.

II. Foll. 24—63. The love-story of Prince Māhrū, son of king Fīrūzbakht, and of Khūbchihreh, daughter of a rich merchant called Khwājah Merkez, in Turki prose, by Mirza Ḳatīl.

Beg. يوز مينك نشتليق و يخشيليق اول تنكريني كيم اون مخلوق قيلدى و كوك نينك سقفنى يلدوزلار اينجودين جواهرنكار ايلدى

The author says in the preamble that he had met, in Kālpi, Khwājah Emīr Khān (the author of the preceding work), an eager collector of Turki writings, who had given him a charming tale on the above subject, and had requested him to re-write it in the language of his forefathers.

Persian and Hindustani glosses are written under the Turki text in this as well as in the following article.

III. Foll. 64—117. The adventures of Shīrīn Shemā'il, son of the merchant Kāmrān, and of his wife Melīḥah Khātūn, in Turki, apparently by the same author.

Beg. يكنماق بيز يتشسون اول بيشوز الميكان نينك كيم برچه اوزكاچ نى عدم نينك يازيدين اوزلوك نى بالايق يانى كيلتوردى

TURKI POETRY.

Or. 2079.

Foll. 33; 8¾ in. by 6; 15 lines 4 in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century.

ديوان سكاكى

The Divan of Sekkāki.

Beg. يوقتين ايكى دنيانى بار ايكتوجى اول بيروبا اوزنى يوق ايتماك بيله عاشق لاريغه افتخار

Sekkāki is mentioned by Mir 'Ali Shīr in the Mejālis un-Nefā'is, f. 42 *b*, among the poets who lived down to his own time; but he appears to have died before Mir 'Ali Shīr's stay in Samarḳand (A.H. 870—873). He was a native of Māverā'nnehr, and the men of Samarḳand were loud in his praise; but Mir 'Ali Shīr could not discover in his poems anything to bear out their high estimation. "All that his partisans could say was that Maulana Luṭfi had stolen from him all his good verses, one of the silly boasts in which they are wont to indulge."

The Divan affords ample evidence that Sekkāki lived in Samarḳand in the first half of the ninth century of the Hijreh. One of his Ḳaṣīdehs is addressed to Khalīl Sultan, who held Samarḳand A.H. 807—811, on the occasion of the birth of a prince, A.H. 810. Another is addressed to the famous Sheikh, Khwājah Muḥammed Pārsā, who died A.H. 822. There are, besides, five Ḳaṣīdehs in praise of Ulugh Beg Mirza, who was Viceroy of Māverā'nnehr A.H. 814—850, and four addressed to Arslān Khwājah Terkhān, who is mentioned in the Maṭla' us-Sa'dein, A.H. 824 and 828, as one of the Emirs of Ulugh Beg, and who appears to have been a special patron of the poet.

There is a considerable lacuna in the body of the MS. Foll. 3—17 contain the first thirteen Ḳaṣīdehs, the last of which breaks off at the twelfth line. Foll. 18—33 contain only the latter part of an alphabetical series of Ghazels, beginning in the middle of the last but one of those which rhyme in ن.

Add. 7914.

Foll. 337; 9 in. by 6¼; 11 lines 3¾ in. long; written in fair large Nestalik; dated (foll. 114, 141, 157) Herat, A.H. 914 (A.D. 1509). [Rich, No. 189.]

I. Foll. 1—22.

بحر الهدى

A poem in the form of a Ḳaṣīdeh, containing praises of God and the Prophet, and considerations on the vanity of earthly things, concluding with moral and religious precepts.

Beg. تينكريكا تيل بيرلا ايغيل اى كونكول حمد و ثنا كيم سپاس و شكر لايق دور انكا بى منتها

The author, who calls himself, in several passages, Shebāni شبانى (for Sheibāni, the first syllable being shortened to suit the metre) is the well-known Uzbek prince,

Ebul-Fatḥ Muḥammed Sheibāni Khān (originally called Shāhbakht Khān), who established his rule in Transoxiana A.H. 906, conquered Khorasan after the death of Sulṭān Ḥusein, A.H. 913, and was finally defeated and slain by Shāh Ismā'īl Ṣafevi, A.H. 916. He describes himself in the following lines, f. 16*a*, as sovereign of Iran and Turan :

پادشاه‌لیغدا شبانی فقر دین ایریلماغیل
فقر شاهی ایکی عالم ایچرا بولور پادشا
تینکری کر بیردی سنکا ایران و توران شاه لیغین
بنده‌لیق طورین شبانی بیرماکیل ایلدین رها

Further on, f. 21 *b*, he gives the title of this Ḳaṣīdeh, adding that it expresses the number of distichs of which the poem consists, viz. 260 :

جون هدایت یولینی کورساتمیشام بو شعر دا
بو قصیده آتی بولدی غیب دین بحر الهدی
ایکی یوز دور بیتی داغی آلتمیش انی کیبی
ایکی یوز آلتمیش تورور بحر الهدی نی هم سنا

In conclusion, f. 22 *a*, the author states that it was composed in the year of the crocodile, from the first to the fifth day of Muḥarrem, A.H. 914, while he was staying in Besṭām and Damaghān :

ییلی لو ییل ایدی و آی محرم آیی کیم
ابتدا سی غره‌دا بیشیندا بولدی انتها
ایردی توقوز یوز تقی اون تورت هجرت وقتیدین
کیم بو گلشن ایچرا تابتی بلبل طبعم نوا
منزلیم اول وقت ایدی بسطام بیلا دامغاندا
کیم منکا قیلدی مدد ارواح پاك انبیا

The fame of Sheibāni Khān rests more on his warlike deeds than on his literary performances. Baber, in his memoirs, speaks very disparagingly of the poetical talent of his great adversary, and the short notice devoted to him by Sām Mirza is not more flattering. See Ilminsky's edition, p. 262, Pavet de Courteille's translation, vol. ii., p. 10, and Tuḥfeh i Sāmi, f. 19. But his panegyrist, the author of the Sheibāni Nāmeh, bestows exuberant praise upon the elegance of his style in prose and poetry ; see Vambéry's edition, p. 28 and p. 22, v. 25.

II. Foll. 23—49.

تحفة السلاطين

Select verses from the Divans of Mir 'Ali Shīr Nevā'i, collected by 'Abd ul-Jemīl Kātib, with a preface by the latter :

Beg. سپاس و ستایش حضرت واجب الوجودقه کیم
جمیع مخلوقات نی کتم عدم دین موجود قیلدی

The editor had always taken a delight in transcribing the Kulliyyāt of Mir 'Ali Shīr, and often used to write out his love-stirring Ghazels for friends and princes, especially for Yādgār Ferrukh Mirza (a descendant of Mīrān Shāh, and husband of Fāṭimeh Sultan, daughter of Ebul-Ghāzi Sulṭān Ḥusein ; see Ḥabīb us-Siyer, vol. iii., Juz 3, p. 327). It occurred to him to draw up a table of headings and to distribute under them verses selected from the early Divans of the poet. Mir 'Ali Shīr having mentioned the plan to Sulṭān Ḥusein, a copy was submitted by Khwājah 'Abdullah Mervārīd (see Persian Catalogue, p. 1094 *a*) to His Majesty, who bestowed rewards on the compiler. The collection, subsequently increased by verses from the later Divans, consists of forty-five sections called Tuḥfeh, a table of which concludes the preface, ff. 25 *b*—26 *b*.

Each Tuḥfeh contains a few verses only, without any indication of their source. The first has the heading تحفه تینکری حمدیدا اوّل, and begins with the following verse :

ای صفحه رخسارینك ازل خطیدین انشا
دیباجه حسنونکدا ابد نقطه‌سی پیدا

III. Foll. 50—114.

گل و نوروز

Gul u Naurūz, or the love-tale of Prince Naurūz, son of Ferrukh, king of Naushād, and of the Princess Gul, daughter of Shāh Mushkīn, king of Ferkhār, a Meṣnevi in the metre of the Khusrau u Shīrīn of Niẓāmi.

Beg. سپاس اول کردکار ذو المنن غه
که جان همدم لیغینی بیردی تن غه

The author says in the prologue that his lucky star had brought him to the notice of the Shahinshah, who, casting upon him, his ancient servant, a merciful glance, ordered him to turn the tale of Gul and Naurūz into the Turkish tongue:

مکر اختر مبارك اوردی فالیم
که شاهنشه اونکینه سالدی حالیم
ترحم قیلدی اوز ایسکی قولینه
نظر قیلدی نواسیز بلبلینه
بویوردی کیم بو کل فصلیندا در حال
کل و نوروز نینك افسانه سین سال
ایت اول قصه‌نی ترکی تیلینه
که تابقان تیل تاتیغیدین تیلینه

The next section contains a eulogy on the prince, whose full name is thus given:

جلال دین و دنیا بو المظفر
بهادر بادشه سلطان سکندر

The date of composition, A.H. 814, stated at the end,

تاریخ سیکیز یوز اون تورت ایردی هجرت
که نقش ایتیم بو منظور محبت

leaves no doubt as to his identity: he can be no other than Iskender Mirza, son of 'Omer Sheikh, and grandson of Tīmūr, who occupied the viceregal throne of Fārs from A.H. 812 to 817.

The author, whose name does not appear in the text, is undoubtedly Maulana Luṭfi. Verses quoted from his Gul u Naurūz in the Abushka, Veliaminof's edition, pp. 35, 49, 108, are found in our MS., foll. 64 *a*, 99 *a*, and 93 *a*. A copy of the same poem, described by Flügel, Vienna Catalogue, vol. i., p. 614, has a heading in which the author is called "Luṭfi, master of Nevā'i," کتاب کل نوروز لطفی اوستاد حضرت نوائی, in spite of which, by a strange oversight, the poem has been ascribed to Mir 'Ali Shīr.

In the Mejālis un-Nefā'is Mir 'Ali Shīr includes Luṭfi among the poets who died in his time, *i.e.* after A.H. 844, and whom he personally knew. Khondemir notices him in Ḥabīb us-Siyer, vol. iii., Juz 3, p. 199, as one of the contemporaries of Sultan Ebu Sa'īd (A.H. 855—872), and 'Ali B. Ḥusein Kāshifi mentions him in his Laṭā'if uṭ-Ṭavā'if as a protégé of Mirza Bāisunghur, who died A.H. 837. See Schefer, Chrestomathie, vol. i., p. 110. Mir 'Ali Shīr calls him the 'king of speech' ملك الكلام in his day, and says that he was unequalled in Persian and Turki poetry, but more renowned as a Turki poet. "He had written a poetical version of the Ẓafer Nāmeh in upwards of two thousand Mesnevi lines, which, from want of a final revision, was little known, and imitations of difficult Ḳaṣīdehs by many masters of the art. In his 99th year he composed a poem, rhyming in آفتاب, which all the poets of the age strove in vain to equal, and, at the approach of death, he commenced a Ghazel which, in compliance with his dying wish, Nūr ud-Dīn Jāmi completed and inserted in his Divan. In his youth Luṭfi had been initiated into Sufism by Maulana Shihāb ud-Dīn Khiyābāni. He was buried at a place called Deh Kinār, near Herat." (See Mejālis, f. 40 *b*, and again in Mejlis VIII. f. 128 *a*).

Luṭfi's Divan begins with poems in praise of Bāisunghur Mirza, son of Shāhrukh. See Pertsch, Türkische Handschriften, No. 211.

The original from which this version of Gul u Naurūz is derived is not mentioned. It is evidently the poem of the same name by Jelāl Ṭabīb (see the Persian Catalogue, p. 867 *a*), which is closely followed by the translator.

The present copy contains ten half-page miniatures of a middling style of execution.

IV. Foll. 115—141.

مخزن الاسرار

A religious poem written in imitation of the Makhzen ul-Esrār of Niẓāmi, and in the same metre, by Ḥaider Telbeh, with the heading: حیدر تیلبه نینك مسنو یسی

Beg. بسم الله الرحمن الرحيم
فتح و ظفر ايتى دورای حكيم

The poet's name occurs three times, viz. in the following lines, foll. 121 *a*, 124 *a*, 141 *b*:

توتتی جهان زمزمه حيدری
تولدی صدا كنبد نيلوفری
دنيادا جون حيدر صاحب هنر
كيم جو ادی موجه توكانماس كهر
سوغه باليق اوتقه سمندر كيراك
غم غه محب دردغه حيدر كيراك

Mīr Ḥaider Mejzūb, in Turkish Ḥaider Telbeh, or 'Mad Haider,' was, like Luṭfi, a senior contemporary of Mīr 'Ali Shīr, and a panegyrist of Sultan Isḳender (see Mejālis un-Nefā'is, f. 107 *b*, Laṭā'if Nāmeh, f. 76 *a*, where a verse from the present poem, f. 139 *a*, is quoted). "He lived outside the Dervāzeh i Khosh, one of the gates of Herat, in the monument of Emīr Fakhr, where he was also buried. A trance or ecstasy جذبه had unhinged his mind in early life. In lucid intervals he held sensible converse with the learned; but he would suddenly break out in wild talk, his fixed idea being that he was to bring the whole world under his sway." (Mejālis un-Nefā'is, f. 22 *b*, Laṭā'if Nāmeh, f. 17 *b*).

The prologue includes a long panegyric on the poet's royal patron, who is addressed by name in these lines:

تورت بولونكث يتى اولوس سلطانی
التی جهت ايكی جهانينك خانی
بادشه اسكندر دارا حشم
داور دوران شه صاحب كرم
ملك ايلسی برلاس اوماق ليق قيات
سايهء حق مظهر ذات و صفات

Further on Ḥaider mentions Niẓāmi as the source of his inspiration:

شيخ نظامی دميدين جان تابيب
معنی سيدين يرليق و فرمان تابيب

The body of the poem is divided into eleven short sections entitled حكايت, and, in two instances, مقالت, with an epilogue called سوز باشی

Nine extracts from this poem, most skilfully deciphered in an Uighur MS., have been published, with a French translation, by M. Pavet de Courteille in his Mirādj Nāmeh, Paris, 1882. The corresponding passages begin respectively at foll. 116 *a*, 117 *b*, 131 *b*, 124 *b*, 127 *b*, 133 *b*, 138 *a*, and 140 *b* of the present MS. Some puzzles, which have baffled the ingenuity of the learned decipherer, will find a ready solution in the more lucid character of this copy, which makes it clear, for instance, that in this line, p. 65,

سينه‌يی بورتاردی بلا خونی دين

the enigmatical second word is simply the Persian پر درد

The Makhzen ul-Esrār has been published by Dr. Gottwaldt, Kazan, 1858. See Zeitschrift der D. Morg. Ges., vol. xiii, p. 503, vol. xvii., p. 184, and Veliaminof's Notice sur le Makhzen ul-esrar, Mélanges Asiatiques vol. vi., pp. 261—67. It is often quoted in the Abushka; see Veliaminof's edition, pp. 9, 10, 26, 35, 47, etc.

A MS. of the same poem, Hammer, No. 148, has been described, without author's name, in the Vienna Catalogue, vol. i., p. 612, and a fragment has been edited from that copy by Berezin in his Chrestomathie Turque, vol. i., pp. 273—287, where the work is wrongly ascribed to Mir 'Ali Shīr. A poem of the same title is also attributed to the last named author by Belin, Journal Asiatique, 5e Série, vol. xvii., p. 236.

V. Foll. 142—157.

لطافت نامه

An erotic poem in Mesnevi verse by Khujendi خجندی

Beg. ثنا قادرغه كيم جان بيردی بيزكا
عنايت قيلدی ايمان بيردی بيزكا

The poet, apparently a native of Khujend, designates himself only by the above Nisbeh, which he uses as a poetical surname. In the prologue, under the heading سبب نظم لطافت نامه, he gives a fanciful account of the origin of the poem. A love-sick youth, distracted by the pangs of separation, entreats him, as a renowned poet, to soothe his aching heart with poesy, to quaff a cup of the wine of love, and to compose, for his sake, a poem that would match the Maḥabbet Nāmeh :

سینی شاعر تیب اینورلار خلایق
سوزونك دین تحفه کیلتور بیزکا لایق
تیلارمین سیندین ای کان ملاحت
که برسانك سوز بیلان جانیم غه راحت
محبت جامی دین ایچسانك شرابی
محبت نامه غا ایسانك جوابی

A poem entitled Maḥabbet Nāmeh, which was composed A.H. 754 by Khwārezmi (see further on, art. ix.), is no doubt here meant ; for in the epilogue of the present work, f. 157 *b*, that poet is referred to by name. Khujendi says, in a boasting vein, that Khwārezmi, could he hear his verses, would warmly applaud them :

خجندی سوزلارین خوارزمی مسکین
اشیت سه یولّییب قیلغایدی تحسین

He refers in the same connection to another earlier poet, Shems i Ḳaṣṣār, who is not otherwise known :

ایشیت سه سوزلاریمنی شمس قصار
علی تاك بولغادی مسکین هوادار

The prologue concludes with a panegyric on Emīr Zādeh Maḥmūd Terkhān مدح امیر زاده محمود ترخان, to whom the poem is dedicated, and who is addressed as a powerful Prince :

ایا فخر سلاطین شاه دوران
زمانه مفخری محمود ترخان
اوجون بحری شهنشاه زمانه
صفاتینك صولتی تولدی جهانه

The poem consists of ten letters written by a lover to his absent mistress.

Some Persian verses by Maulana Khujendi are quoted in the Riyāẓ us-Shuʿarā, f. 172 *b*, but without any further notice of the poet.

VI. Foll. 158—227.

دیوان لطفی

The Divan of Luṭfi ; see above, p. 286 *a*.

Beg. ای ایکی جهان برلیکینك اثباتینه کویا
ذرّات جهان مظهریده کون کیبی بیدا

The first two pieces in praise of God and the prophet are followed by Ghazels in alphabetical order, the first of which begins :

ای یوزونك الیده خجل حسن ایلی روم و چین ارا
ولوله سالدی کوزلارینك کافر اهل دین ارا

The Ghazels break off, f. 220 *b*, towards the end of letter ن. The sequel, ff. 221—227, consists of Rubāʿis without alphabetical arrangement.

Verses of Luṭfi are frequently quoted in the Abushka ; see pp. 20, 21, 25, 34, etc.

VII. Foll. 228—272.

ده نامه

Deh Nāmeh, or 'The Ten Letters,' an erotic poem in Mesnevi verse, by Emīri, امیری

Beg. سپاس و شکر انکا کیم جان یراتتی
کونکول تن نی ارا سلطان یراتتی

Mīr ʿAli Shīr mentions Maulana Emīri in the Mejālis un-Nefā'īs, f. 13 *b*, as one of the poets who died in the time of his youth, and he quotes a line from his Deh Nāmeh : "Emīri, he says, was a Turk by birth, and his verses are good, but little known. He wrote also Persian verses in imitation of Sheikh Kemāl. He was buried in ارهنك و سراي, Badakshān." He appears to be identical with Maulana Yūsuf Emīri, twice mentioned by Dauletshāh (vi., 3, and vii., 6) as a panegyrist of Bāisunghur Mirza, son of Shāhrukh.

That prince was the patron of the author

of the present poem, who, in the prologue, f. 230 *b*, calls him:

غیاث الحق والدین بایسنغر
که سوزیکا قولاق توتغوجی درّدر

and dwells at length on his glorious deeds, his virtues and his accomplishments.

In the epilogue, f. 270 *b*, he recurs to the same theme, and expresses his gratitude to the sovereign whose protection he had for many years enjoyed, and through whose fostering care he had become the prince of the realm of poetry:

بو دریا پرورش قیلدی بسی ییل
که کورکوزدوم اریغ کوهر اجیب تیل
بو جمشید اولدی جانیم دستکیری
که بولدوم شعر ملکی نینك امیری
خدایا تا یاروتور جرخ بی مهر
اوزین ضحاك کورکوزور منوچهر
یاروتسون یر یوزینی بی تغیر
یوروتوب حکم سلطان بایسنغر

The prologue is followed by three introductory sections in which the poet describes a festive gathering in the house of a friend, his meeting with the fair one, and the first kindling of his love. After these come the ten love-letters from which the poem takes its name. Each letter concludes with a Ghazel, and is followed by the answer of the beloved, who, in the end, yields to the lover's entreaties and visits him in his abode.

The date of composition ضبطی واجب = A.H. 833, the title of the poem, and the poet's name, are found in the following lines of the epilogue:

بیتی تیك ایدی تاریخی نی کاتب
ایرور تاریخی اوجون ضبطی واجب
آلهی سیندین اوزکا یوق پناهیم
ایسنیب حضرتینکدا جیقتی آهیم
کهی کیم بیر سانك ایوکولوك براتین
امیری کا نشان بیر اندا آتین
انکا بیردینك جو دیوان دفترینی
عطا قیلدینك معانی کشورینی
نظامی تیك ایشین بی درد و رنج ایت
انینك ده نامه سینی بنج کنج ایت

There are Persian poems bearing the same title by Auḥadi, 'Ārifi (Persian Catalogue, pp. 619 *a*, 639 *b*), Humām Tebrīzi (Schefer's Chrestomathie, vol. ii., p. 255) and Ibn 'Imād (Dauletshāh V., 15, and Pertsch, Berlin Verz., p. 716).

VIII. Foll. 273—289.

تعشق نامه

An erotic poem in Mesnevi verse, comprising, like the preceding, ten love-letters, by Sidi Aḥmed, سیدی احمد

Beg. ثنا و حمد اول تینکریکا کیم جان
تن ایچرا اشکارا قیلدی پنهان

Mīr 'Ali Shīr mentions Seyyid, or Sidi, Aḥmed Mirza in the seventh of his Mejālis, f. 109 *b*, as one of the princely poets of his time, and as the author of well-known Turki and Persian Ghazels, and of a Mesnevi called Laṭāfet Nāmeh. (See Belin, Journal Asiatique, 5^e^ Série, vol. xvii., p. 293).

In the conclusion of the present poem, f. 289 *a*, the author calls himself a son of Mīrānshāh (son of Tīmūr):

اجوندا تا انینك تیك شاه بولغای
دعا کو ابن میرانشاه بولغای

The prologue ends with a short address to the reigning sovereign, Shāhrukh:

اولغ سلطان معظم شاه رخ خان
محمد خلق و سلطان بن سلطان

in the course of which the author gives his own name and the title of the poem:

آلهی بولماسون هیچ انتهاسی
قبول ایت سیدی احمد نینك دعاسی
جو شاهنشه دعاسین ختم قیلدیم
تعشق نامه ساری عزم قیلدیم

Each of the ten letters concludes with a

Ghazel in which the poet introduces his takhallus, سیدی or سیدی احمد, and it may be remarked that, in every case, the metre requires the first word to be pronounced in two syllables, viz. Sidi, not Seyyidi.

The author states at the end that he had completed the poem in the space of a week, in the year 839:

تعشق نامه نی همت بولوب یار
توکاتتیم یتی کوندا بی مددکار
سیکیز یوز اوتوز و توقوز دا ایردی
که سوزپایانه ایلتمك دست بیردی

IX. Foll. 290—313.

محبت نامه

An erotic poem in Mesnevi verse, including eleven love-letters, by Khwārezmi خوارزمی

Beg. اولغ تینکری نینك آتین یاد قیلدیم
محبّت نامه‌نی بنیاد قیلدیم

In the prologue the poet describes, under the heading اوّل کوروشکانین ایتور, his first interview with Muḥammed Khwājah Beg, and quotes three Ghazels of his composition, which, on that occasion, were sung or recited before that prince. He relates how the Beg addressed him as a great poet, whose Persian verses had a world-wide fame, and expressed a wish that he would stay with him that winter and write a book in the language of the Beg's people, as a lasting memorial of his name:

کونکول بحریندا کوب کوهرلارینك بار
اجوندا بارسی دفترلارینك بار
محبت نردینی کوب لار دین اوتونك
شکرتیك تیل بیله عالم نی توتونك
تیلار مین کیم بیزنینك تیل برلا بیدا
کتابی ایلاسانك بو قیش قاتیم دا
کیم اوش ییل تیك کچر ایام فانی
جهانده قالسه بیزدین ازمعانی [ارمغانی ؟]

A subsequent section is devoted to the praises of the Beg, who is said to be of the Ḳongrat tribe, and is described as a powerful ruler and the mainstay of the Shahinshāh Jāni Beg (of the Golden Horde):

زهی ارسلان یوراك قونکرات اوروغی
کیجیك یاشدین اولغ لار نینك اولوغی
محمد خواجه بیك عالم کونجی
سعادت معدنی اقبال کنجی
اوزا جان سیز تن ایردی ملك سین سیز
شهنشه جانی بیك خان غا تیان سیز

The prince thus addressed is apparently Emīr Muḥammed Khwājah Aperdi, who held Endekhūd, Shiburghān and Balkh, and fell, A.H. 759, in a battle fought, with Sitilmish Beg, Emīr of Ḳuhistān, against Melik Mo'izz ud-Dīn Ḥusein Kert. See Maṭla' us-Sa'dein, f. 100, and Ḥabīb us-Siyer, vol. iii., Juz 2, p. 76. The present poem was composed a few years previously, A.H. 754, as stated at the end, f. 312 *a*:

بو دفتر کیم بولوبتور مصر قندی
یتی یوز ایلی تورت ایجره توکاندی

Although the poem is said, f. 293 *b*, to contain ten letters:

بو خوان اوزرا صلای عامه قیلدیم
محبت نامه نی اون نامه قیلدیم

there are in reality eleven. In a Persian Mesnevi at the end the author relates an adventure which he and a Seyyid, his travelling companion, met with on their pilgrimage, his object being to inculcate love and regard towards the descendants of the Prophet.

X. Foll. 314—321.

اوق یای نینك مناظره سی

"The contest of the arrow and the bow," in prose and verse, by Yaḳīni یقینی.

Maulana Yaḳīni is noticed in the Mejālis un-Nefā'is immediately after Luṭfi. "He wrote verses in Turki and in Persian. He was a fierce-tempered and arrogant man; but he turned penitent at last, and Mir 'Ali Shir hopes that he may have been forgiven. He was buried in Dereh i Du-birāderān." In

the Riyāẓ ush-Shu'arā, f. 507 *b*, he is called Yaḳīni Herevi.

In a preamble, the beginning of which is lost, the author describes the archery practice of a youthful rider who was shooting arrows at a pumpkin, and whose sight suggested to him the theme of this Munāẓareh, a subject which, he says, had never been handled before.

The Munāẓareh begins as follows:

بیر کون بیر نیچه صاحب طریق اهل قبضه آتیمجی
بهادر بیکیت لار یا دیك مجلس اسبابین قوروب

At the end the author begs the readers to pray for his soul, and gives his name in the following verse:

یقینی نینك روانین شاد قیلغای
دعاء خیر بیرلان یاد قیلغای

Verses of Sekkāki (see above, p. 284 *a*), and of Luṭfi, are incidentally quoted, f. 319 *b*, and the former is called the Mujtehid, or supreme arbiter, of Turki poets, سکاکی کیم ترك شاعرلارنینك مجتهدی دور

XI. Foll. 321 *b*—328. A contest between the lute طنبوره and other stringed instruments, a Mesnevi by Aḥmedi.

Beg. سپاس بی قیاس حضرت ذوالجلال غه جل جلاله که خالق کل اشیا و رازق جمیع احیا ایرور

In a short prose preamble the author states the subject of the poem, and his name, as follows: اما بعد بو بیر نیچه اوراقی احباب التماسیندین رودجامه نینك اراسیندا مناظره و مباحثه تصنیف قیلیندی و هر سازنی اوزکا اوصاف بیرلا علی قدر حال تعریف قیلیندی تا اهل طبیعت لار اندین اندك تلذذی کسب قیلسون دیب و لیکن بو فن نینك صاحب رازی و بو قصه نینك سخن پردازی و بو مناظره نینك مرشدی الداعی المسلمین احمدی احسن الله خاتمته

The poem begins:

بیر کیجه غم بیرله خرامان ایدیم
محنت دوران بیله شادان ایدیم

In the contest the lute plays the leading part. The names of the other instruments which in turn assert their superior claims against it are: عود چنك قوبوز یاتوغان رباب غیجك کنکره

XII. Foll. 329—337. A contest between wine and the opiate called 'beng,' in mixed prose and verse, by Yūsuf Emīri.

Beg. سپاس و ستایش تینکری تبارك و تعالی غه جل جلاله و عم نواله کیم مرحمتی آدم غه عقل چراغین بیردی

The author, who in the preface calls himself by the above name, is evidently the poet already mentioned, art. vii. The subject was suggested to him, he says, by a friend who requested him to treat it "after the manner of the Persians but in the language of the Turks, no one having yet done so:" ترغیب قیلدی کیم فرس اسلوبی بیلان ترك الفاظینی ترکیب ایتیب بنك و چاغیر اراسیندا مناظره ترتیب قیلغیل کیم بو جاق قه تیکرو هیچ ایرسه بو طور نینك عهده سیدین جیقمای تورور

The contending parties appear in the garb of a green-clad Sufi and a youth in rose-coloured raiment.

The copyist calls himself, in one place, f. 22*b*, حافظ محمد الکاتب, and in another, f. 141 *b*, محمد بن حسن جمعان انصاری. On f. 272 *b* is written the name of a former owner of the MS. صاحبه و مالکه امیر سلطان مراد مد ظله العلی. Emīr Sulṭān Murād, son of Emīr Shāhi, of the Ḳivāmi Seyyids of Māzenderān, lived at the Court of Shāh Tahmāsp, who sent him to that country, A.H. 969, to supersede his cousin, Emīr 'Abdullah, as tributary prince. See Jehān-ārā, f. 74 *b*, and Tārikh i Elchi Nizāmshāh, Schefer's Chrestomathie, vol. ii., p. 95. Another note, f. 2 *a*, states that the MS. was bought in Ḳazvīn, A.H. 1218, by Muḥammed B. Ḥāji 'Ali.

Add. 7908.

Foll. 250; 13¼ in. by 9; 27 lines 6 in. long; written in four gold-ruled columns, in a small and neat Nestalik, with five 'Unvans, apparently early in the 16th century.

[Rich, No. 166.]

خمسهء نوائی

The five Mesnevis of Nevā'i, *i.e.* Mir ʿAli Shīr; see above, p. 273 *a*.

I. Fol. 1.

حیرات الابرار

Ḥairet ul-Ebrār, a poem composed in imitation of the Makhzen ul-Esrār of Niẓāmi, and in the same metre. It is the first of Khamseh.

Beg. بسم الله الرحمن الرحیم
رشتغه چیکتی نیچه دریتیم

A prologue of inordinate length includes a eulogy on the three prototypes of the present poem, viz. the Makhzen ul-Esrār, the Maṭlaʿ ul-Envār of Khusrev Dihlevi, and the Tuḥfet ul-Aḥrār of Jāmi, which last Mir ʿAli Shīr says he had received from the hand of its author; also a panegyric on the reigning sovereign, Ebul-Ghāzi Sulṭān Ḥusein Behādur Khan. The poem is divided, like the Makhzen ul-Esrār, into twenty sections called Maḳāleh.

The title of the poem, and the date of its composition, A.H. 888, are found in the following lines at the end:

حیرت ابرار کوروپ ذاتینی
حیرت ابرار دیدیم آتینی
نکتهء تاریخ که احسن ایدی
سکیزوسکیزیوزوسکسان ایدی

II. Fol. 42.

سدّ اسکندری

Seddi Iskenderi, a poem in imitation of the Iskender Nāmeh of Niẓāmi, and in the same metre. It is the fifth poem of the Khamseh.

Beg. خدایا مسلم خدالیغ سنکا
بیراوشه که دابی کدالیغ سنکا

The date of composition, although not expressly stated, may be inferred from the following passages. It appears from the epilogue, fol. 111 *b*, that the five parts of the Khamseh were composed in the same order as the corresponding poems of Niẓāmi, and that the Seddi Iskenderi was the last:

جو حیرت قه سالدیم کونکول رغبتن
انکا غالب ایتیم اولوس حیرتن
جو فرهادقه بولدوم اندیشهور
توزاتتیم بسی تاغ اولوب تیشه ور
جو مجنون حدیثی غه توزدوم فسون
بسی خلقنی قیلدی شیدا جنون
ینه سبعه غه طبعیم اولغاج قرین
ایشتیم یتی جرخ دین آفرین
سکندرکا تیل تارتیب آذر کبی
دیدیم آنی سد سکندر کبی
تناسب بیله عقل نام آوری
دیدی آتینی سدّ اسکندری

As the following passage, f. 112 *a*, shows that Nevā'i had not spent more than two years on the composition of the whole Khamseh, the first part of which was written A.H. 888, the date of the Seddi Iskenderi cannot be later than A.H. 890:

بو محنت لار ایچره جیکیب سوزکا تیل
زمان دین کمابیش اوتوب ایکی ییل
جیکیب خامه بو نامه اتمامی غه
ییتورکای سین آغازین انجامی غه

In the prologue are found again praises of Niẓāmi, Khusrev and Jāmi, and a panegyric on Ebul-Ghāzi Sulṭān Ḥusein and the heir presumptive, Bedīʿ uz-Zemān.

III. Fol. 114.

سبعه سیاره

"The seven Planets," the fourth poem of the Khamseh, imitated from the Heft Peiker of Niẓāmi, in the same measure.

Beg. ای سپاسینك دیماکدا ایل تیلی لال
ایل کا تیل سیندین اولدی تیلکا مقال

The prologue contains eulogies on Niẓāmi, Khusrev and Jāmi, with a full enumeration of the latter's works, and panegyrics on Sulṭān Ḥusein and on his favourite wife (Khadījeh Bīgim). The poem was completed in the

month of Jumāda II, A.H. 889, and consists of about five thousand beits, as stated at the end:

كرچه تاريخى ايردى سكيز يوز
سيكسان اوتميش ايدى يانا توقوز
آيى آنينك جمادى الثانى
پنجشنبه يازيلدى عنوانى
ورق و سطرين ايلابان تعيين
بيتى نى بيش مينك ايلاديم تخمين

A copy of the same poem is mentioned in the Vienna Catalogue, vol. i., p. 613, under the title of بهرام و دلارام, and is said to be dated A.H. 887.

IV. Fol. 160.

مجنون و ليلى

Mejnūn u Leilā, the third poem of the Khamseh, in the same metre as the Leilā u Mejnūn of Niẓāmi.

Beg. اى بخشى آتينك بيله سر آغاز
انجاميغه كيم يتار هر آغاز

The prologue contains eulogies on Jāmi, on Sulṭān Ḥusein and on his eldest son, Bedī' uz-Zemān.

A section of the epilogue is devoted to the praise of Sulṭān Uveis Behādur, to whom the poet addresses also some moral advice. This prince was a son of Baiḳara Mirza, the elder brother of Sulṭān Ḥusein. See Baber, Ilminsky's edition, p. 203.

Two pages at the end contain a few lines of Mir 'Ali Shīr's translation, in Turki quatrains, of the sayings of 'Ali, with the heading ميرعليشير كلامدين نثر اللآلى ترجمه لارى. The proper title of the translation, written A.H. 890, is نظم الجواهر. See Belin, Journal Asiatique, 5e Série, vol. xvii., pp. 233, 237.

V. Fol. 194.

فرهاد و شيرين

Ferhād u Shīrīn, the second poem of the Khamseh, in the metre of the Khusrev u Shīrīn of Niẓāmi.

Beg. بحمدك فتح ابواب المعانى
نصيب ايت كونكلومه فتح اولماغ آنى

Three sections of the prologue are respectively devoted to praises of Jāmi, of Sulṭān-Ḥusein and of Bedī' uz-Zemān. In the epilogue there is a eulogy of Shāh Gharīb Behādur, followed by moral exhortations addressed to that prince. Shāh Gharīb, the second son of Sulṭān Ḥusein, died young. His poetical talent is noticed by 'Ali Shīr in the Mejālis (Belin, l.c. p. 297) and by Baber, Ilminsky edition, p. 206.

The MS. breaks off at f. 249. It wants the last hundred beits. A few verses, written by a modern hand, f. 250 *a*, with the date A.H. 1221, do not supply the deficiency.

The date of composition, lost in the present copy, is found in two of the following MSS., Or. 400, f. 83 *b*, and Add. 26,325, f. 198 *b*. It is A.H. 889, as stated in the following lines:

توكانماى نامهء عمروم نى ايام
وصال ايامى يانكليغ تابتى اتمام
جو تاريخى ييلين انكلاى ديديم توز
سكيز يوز سيكسان ايردى داغى توقوز

A MS. of the Khamseh, written by Sulṭān 'Ali, A.H. 898, is described by Dorn, S. Petersburg Catalogue, No. 560. The Khamseh is included in the copies of the Kulliyyāt which have been mentioned, p. 275 *b*. See also Sprenger's Catalogue, Nos. 1651-2.

Fragments of the Ḥairet ul-Ebrār, Ferhād u Shīrīn, and Mejnūn u Leilā, have been published by Berezin in his Chrestomathie Turque, vol. i., pp. 288—319, and a section of Ferhād, with German translation, will be found in Vambéry's C'agataische Studien, pp. 180—87.

Or. 400.

Foll. 291; 10 in. by 6½; 19 lines 4¼ in. long; written in four red-ruled columns, in a small cursive Nestalik, apparently in India, in the 17th century. [George W. Hamilton.]

The last four poems of the Khamseh of Nevā'i, in the following order: Ferhād u Shīrīn, f. 2; Mejnūn u Leilā, f. 84; Seb'ah Seyyāreh, f. 134; Sedd i Iskenderi, f. 202.

On the first page is impressed the seal of Fakhr ud-Dīn Aḥmed Khān, with the date A.H. 1188. On the same page are the vermilion stamps of the kings of Oude.

Add. 7909.

Foll. 157; 9½ in. by 5½; 12 lines 3¼ in. long; written in two columns, in fair Nestalik, with an 'Unvān, gold-ruled margins and thirteen half-page miniatures; dated Isfahan, in the reign of Shāh 'Abbās, 22 Shevvāl, A.H. 1006 (A.D. 1598). [Rich, No. 165.]

حیرت الابرار

Ḥairet ul-Ebrār, the first poem of the Khamseh of Mīr 'Ali Shīr Nevā'i. See p. 292.

Copyist : سلطان النحیفی الجوهری الفارسی

On the last page is a note relating to the purchase of the MS. in Ḳazvīn on the 11th of Jumāda II, A.H. 1161.

Add. 26,325.

Foll. 199; 6¾ in. by 4½; 15 lines 2½ in. long; written in two gold-ruled columns, on brown-tinted paper, in a minute and neat Nestalik, apparently in the 16th century.

[Wm. Erskine.]

Ferhād u Shīrīn, the second poem of the Khamseh of Nevā'i (see p. 293 *a*), slightly imperfect at the beginning. The first 118 Beits of the prologue are missing. The first folio, which has lost two lines at the bottom, begins with the following line :

الهی باقماغیل مجنون‌لوغوم غه
کرم دین جاره قیل محزون لوغوم غه

See Add. 7908, f. 195 *b*, line 18.

Or. 401.

Foll. 233; 9¼ in. by 6; 14 lines 3¼ in. long; written in very fine Nestalik, with two 'Unvāns and gold-ruled columns; dated Rebī' I, A.H. 887 (A.D. 1482).

[Geo. Wm. Hamilton.]

دیوان نوائی

The Divan of Nevā'i (Mīr 'Ali Shīr), with a prose preface by the author beginning :

فصاحت دیوانی نینك غزل سرای لاری طبع مخزنی دین
شوربده حال عاشق لار خرمن جانیغه اوت سالغودیك
بیر آتشین لعل نظم سلکی کا تارتا آلماغای لار

The Divan begins as follows :

اشرقت من عکس شمس الکاس انوار الهدی
یار عکسین می دا کور دیب جام دین جیقتی صدا

This valuable copy, written in the author's lifetime, contains probably the earliest collection of his shorter poems. From the preface it appears that Mir 'Ali Shīr's youthful compositions had been mostly committed to writing from time to time by his friend and admirer, Muḥammed Sulṭān,[a] and that the scattered pieces were first collected and arranged in alphabetical order by the author at the desire of his sovereign, Ebul Ghāzi Sulṭān Ḥusein, then newly established on the throne, who took pleasure in reading, and occasionally correcting, the verses of Mīr 'Ali Shīr.

The Divan bears no special title in this copy. It appears to have been entitled بدایع البدایه, and the preface is probably the same as that of the Khanikof MS. described by Veliaminof in his preface to the Abushka, p. 15. It is known that the poet subsequently arranged all his shorter compositions in

[a] This prince, commonly called Kichik, or Kuchuk Mirza, was a son of Sulṭān Aḥmed Mirza, grandson of Mīrānshāh, and of Aḳa Bīgim, sister of Sulṭān Ḥusein. He died in the prime of life, A.H. 889. See Ḥabīb us-Siyer, vol. iii., Juz 3; p. 240. His literary taste and accomplishments are noticed by both 'Ali Shīr and Bāber. See Belin, Journal Asiatique, 5e Série, vol. xvii., p. 295, and Ilminsky's Bāber Nāmeh, p. 203.

four Divans, to which he gave titles corresponding to the periods of his life, viz. Gharā'ib uṣ-Ṣighar, Nevādir ush-Shebāb, Bedā'iʿ ul-Vesaṭ, and Fevā'id ul-Kiber. See Belin, Journal Asiatique, 5ᵉ Série, vol. xvii., p. 234, and Veliaminof's preface to the Abushka, p. 10.

Contents: Preface, fol. 1 *b*. Ghazels in alphabetical order, f. 13 *b*. Mustezāds, Mukhammesāt Terkīb-bends, f. 192 *b*. Muḳaṭṭaʿāt, f. 209 *a*. Rubāʿiyyāt alphabetically arranged, f. 215 *b*. Ḳiṭaʿāt and Ferdiyyāt, f. 224 *a*.

The number of Ghazels under the letter Elif is forty-four.

For MSS. of the Divan of Nevā'i see the Catalogues of Paris, No. 275; Uri, p. 313, No. 59; S. Petersburg, Nos. 561—4, Munich, Nos. 161-2, and Berlin (Pertsch), No. 18, 5.

Or. 1374.

Foll. 189; 9½ in. by 6; 13 lines, 3⅜ in. long; written in elegant Nestalik, on gold-sprinkled paper, with an illuminated border of the highest finish enclosing the first two pages, five ʿUnvans in the body of the volume, and ornamental headings on every page, probably in the first half of the 16th century; bound in rich covers, with stamped and gilt patterns inside and glazed paintings outside.

[Sir Charles A. Murray.]

The Divan of Nevā'i, without preface.

The first five Ghazels, out of twenty-two rhyming in ا, are the same as in the preceding MS. and are in the same order. The rest of the volume shows a considerable degree of agreement with the same copy, from which it chiefly differs by frequent omissions.

Contents: Ghazels, f. 1 *b*. Terkībs, f. 157 *a*. Rubāʿis in alphabetical order, f. 160 *b*. Riddles on objects, f. 168 *b*. Riddles on proper names, f. 170 *b*. Quatrains of the kind called تویوق, f. 174 *b*. Terjīʿāt and Ḳiṭʿahs, foll. 176 *b*—188.

On fol. 190 is a Persian note by a modern hand stating that some judges of writing were of opinion that the MS. was by the pen of Mīr ʿAli Kātib, while others ascribed it to Shāh Maḥmūd, the best pupil of Mīr ʿImād (see the Persian Catalogue, p. 574).

The first page has a highly finished circular ornament, which probably enclosed the name of the princely owner of the MS. But, if so, the writing has been obliterated, as well as a seal above, another beneath, and a note at the bottom of the page.

In an English notice by Sir Charles A. Murray, dated Tehran, Oct. 1858, and appended at the end, it is stated that the lower of the two seals above mentioned is that of Mirza Mehdi Khān, secretary to Nādir Shah.

The painting on the right hand cover represents a youthful king seated on a throne, with attendants. On the steps of the throne is written: عمل بنده درگاه سیدی علی نقاش "Done by His Majesty's servant, Sidi ʿAli, the painter."

Or. 1375.

Foll. 368; 10 in. by 6; 17 lines 2½ in. long, with twelve diagonal half-lines in the margins; written in fair Nestalik, with gold-ruled margins and blue headings; apparently about the close of the 16th century.

[Sir Charles A. Murray.]

The Divan of Nevā'i, without preface.

The first nine Ghazels agree with those of Or. 401, but there is considerable difference in the rest of the contents, the present copy being by far the more copious. It contains forty-eight Ghazels under letter Elif.

The Ghazels are followed by Mustezāds, f. 362 *b*, Mukhammesāt, f. 363 *b*, and Rubāʿiyyāt, f. 365 *b*.

The original MS. is defective at beginning and end. Foll. 1—17 and 365—368 have been supplied by a later hand. The latter portion

was written A.H. 1272 (A.D. 1854) by ʿAbd ul-Ḥamīd Ṣafā for the 'Prince of poets,' Riẓā Ḳuli Khān Hidāyet.

Ṣafāi Tefrishi (ʿAbd ul-Ḥamīd) is noticed as a poet and skilled penman in the Mejmaʿ ul-Fuṣaḥā, vol. ii., p. 327.

Add. 7910.

Foll. 230; 9¼ in. by 5; 14 lines 2⅞ in. long; written in neat Nestalik, with two ʿUnvāns, gilt marginal ornaments and gold-ruled margins; dated end of Jumāda II, A.H. 1041 (A.D. 1632). [Rich, No. 177 *b*.]

The Divan of Nevā'i, with the same preface as in Or. 401.

Beginning of the Divan :

زهی ظهور جمالنك قویاش کیمی پیدا
یوزنك قویاشی غه ذرات کون اولوب شیدا

Contents: Preface, f. 1 *b*. Ghazels in alphabetical order, f. 12 *b*. Terjīʿbends, Mukhammesāt, Ḳiṭʿahs, and Maṭāliʿ, f. 218 *a*.

The number of Ghazels rhyming in Elif is forty-nine. The contents differ very materially from those of Or. 401. The first Ghazel of this copy occurs in another MS., Add. 7827, f. 44 *b*, as part of the second Divan, Nevādir ush-Shebāb.

Add. 7912.

Foll. 222; 8½ in. by 5¾; 14 lines, 3⅞ in. long; written in rather cursive Nestalik, apparently in the 17th century. [Rich, No. 177 *a*.]

The Divan of Nevā'i, with the same preface and the same beginning as in Or. 401.

This copy contains only Ghazels, but in larger number than most of the preceding MSS. There are no less than fifty-two under the letter Elif. These include the first twelve Ghazels of Or. 401, arranged in the same order. But further on there is considerable divergence between the contents of the two MSS.

Add. 7911.

Foll. 180; 9½ in. by 6¾; 17 lines 4½ in. long; written in Nestalik, apparently in the 18th century. [Rich, No. 177.]

The Divan of Nevā'i, with the same preface as in Or. 401.

The preface is followed, without any break or heading, by another prose composition of considerable extent, foll. 9 *b*—20 *b*, which, but for being by the same author, has no connection with the Divan. It begins: چون حق سبحانه و تعالی نینك حکمت بالغه و قدرت شایعه‌سی انما امره اذا اراد شیئا, and is a memorial addressed by Mīr ʿAli Shīr to Sulṭān Ḥusein with the object of obtaining his discharge from office, and leave to go to Mecca.

It is written in turgid and laboured prose, freely interspersed with verses. After the customary panegyric, and a record of the urgent appeal which, at the very beginning of the reign, had summoned him to Court, the writer dwells at length on his constant devotion, on the disinterested character of his services, and on the liberal use made of his wealth for charitable purposes. He mentions especially, with full particulars, his pious foundations, the mosque and the Ikhlāṣiyyeh Medreseh,[a] which he had built on land given him by the Sultan, A.H. 881, close to the Kushk i Murghābi, north of Herat. Thanks to royal favour, all his desires had been fulfilled beyond expectation; all but two, namely the opportunity of performing the Ḥajj[b] (one of the five fundamental obligations

[a] One of Mīr ʿAli Shīr's writings, the Vaḳfiyyeh, contains his dispositions respecting the above two foundations and their endowments. See Belin, Journal Asiatique, 5ᵉ Série, vol. xvii., p. 228. Both buildings are mentioned by Bāber in his Memoirs, Ilminsky's edition, p. 242.

[b] That wish was not destined to be realized: Mīr ʿAli Shīr set out for Mecca, A.H. 904; but he did not proceed beyond Meshhed, when, seeing the reluctance of his sovereign to let him go on so distant a journey, he retraced his steps to Serakhs, where he joined the royal camp. See Khwānd-Emīr, Life of Mīr ʿAli Shīr, Add. 7669, f. 152, and Habīb us-Siyer, vol. iii., Juz 3, p. 280.

of Islām, and sufficient leisure to devote himself to the composition, in prose and verse, of writings worthy to perpetuate His Majesty's memory. He concludes with a long enumeration of the distracting cares and ceaseless importunities entailed upon him by his official position.

The first three Ghazels of this copy are the same as in Or. 401; but there is considerable divergence in the remaining contents, and the number of pieces common to both MSS. is very small. The letter Elif contains only twenty-three Ghazels against the forty-four of Or. 401, and there is a proportionate inferiority of numbers throughout the Divan.

The alphabetical series of Ghazels is followed by Mustezāds, f. 160 *b*; Mukhammesāt, f. 162 *a*; a Sāḳi Nāmeh, f. 170 *a*; Terjī's, f. 171 *b*, and Muḳaṭṭa'āt, f. 176 *b*.

Or. 1158.

Foll. 140; 8¾ in. by 6½; 17 lines 3¾ in. long; written in elegant Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century. [Alex. Jaba.]

A Divan by Nevā'i, with the heading نوادر الشباب

Beg. ای نو بهار عارضینك صبحی غه جان پرور هوا
اندین کل و بلبل تابیب یوز برك بیرله مینك نوا

The Nevādir ush-Shebāb is the second of the four Divans of Nevā'i. See p. 295 *a*.

The contents are almost entirely different from those of the preceding copies. There are twenty-six Ghazels under the letter Elif. The alphabetical series of Ghazels breaks off, f. 138 *b*, before the end of the letter ز, after the first two lines of a Ghazel beginning:

کیشی وصال تونی یاری بیرله یاتقونچه
جمالی شمعی غه قیلسون نظر تانك آتقونچه

The last two leaves contain Terkībs.

Add. 7913.

Foll. 184; 10¾ in. by 6¾; 14 lines about 3¾ in. long; written in plain Nestalik, apparently in the 17th century.

[Rich, No. 177.]

I. Foll. 1—44. A glossary to the poetical works of Nevā'i, explained in Osmanli Turkish, without title or author's name.

Beg. عشق و محبت میخانه سیننك رند قدح
پیمای فصاحت و بلاغت کاشانه سیننك طوطی
شکرخای امیر علیشیر نوای قدس انوار اسراره

After an observation on the 'scriptio plena' which prevails in copies of Nevā'i's works, the glossary proper begins as follows:

باب الالف المفتوحه ابوشقه عورت اریدور شوی
معناسنه در لیلی مجنونده مجنوننك اتاسی وفات
ایتدوکده مادرینك احوالی ذکرنده کلور

Although agreeing with the Abushka (see p. 263 *a*) with regard to its beginning and a large proportion of the poetical quotations, the present glossary cannot be described as an abridgment of that work. It differs from it both in matter and in arrangement.

Though generally less copious, it contains many words not found in the Abushka. The general arrangement is the same as in the latter work. Each letter is divided, according to the accompanying vowel, into three sections called Bābs; but the order of words in those sections is quite different. Most quotations are from the poems of the Khamseh. There are comparatively few from Nevā'i's Divan, and apparently none from his prose works.

The work has been described by M. Pavet de Courteille in his preface to the Dictionnaire Turk-Oriental, p. ix, from a specimen sent to him by Shināsi Efendi, the beginning of which is the same as that of the present copy.

II. Foll. 45—56 *a*. Preface to Nevā'i's Divan, agreeing with that of Or. 401, except that it has before the ordinary beginning:

فصاحت دیوانی نینك الخ a short doxology in five Mesnevi distichs, the first of which is:

حمد انکا کیم کلام خیر مآل
قیلدی ایلکا رسولدین ارسال

III. Foll. 56 *b*—184. The Divan, consisting only of Ghazels, and imperfect at the end. This copy is richer than most of the preceding MSS. It has forty-five Ghazels under the letter Elif, the first twelve of which are the same as in Or. 401, and in the same order.

It ends abruptly with the forty-fifth Ghazel under letter ن, which begins:

تولا قاندر کوزوم نینك حلقه‌سی تا قالدی یاریمدین
مکر توشمیش قراسی تازه داغ انتظاریمدین

Or. 3492.

Foll. 89; 9¼ in. by 5½; 17 lines 3¾ in. long; written in cursive and inelegant Nestalik, probably in India; dated A.H. 1227 (A.D. 1812). [Sidney Churchill.]

The Divan of Nevā'i, with a metrical Persian translation by Sā'il, سایل

It has the same beginning as Or. 401, and contains about 250 Ghazels in alphabetical order. Each Ghazel is followed by a Persian translation in the same metre as the original, and mostly, though not invariably, with the same rhyme. In the last Beit of each Persian Ghazel the translator's takhallus, Sā'il, is substituted for Nevā'i.

The translation of the first Ghazel begins as follows:

اشرقت من عکس شمس الکاس انوار الهدا
عکس یار از در می افتد خیزد از ساغر صدا

Most of the twenty-two Ghazels rhyming in Elif are found, and nearly in the same order, in Add. 7910. The alphabetical series is not carried on to the end; it concludes with thirty-three Ghazels rhyming in Nūn, to which is added at the end one in Vāv.

The translator, who is only designated by his takhallus, is probably identical with the Persian poet Sā'il Hamadāni, who lived under Sulṭān Ḥusein Mirza, and died under Shah Ṭahmāsp, A.H. 940 or 950. See Tuḥfeh i Sāmi, f. 112 *a*, Riyāẓ ush-Shu'arā, f. 207 *b*, the Oude Catalogue, pp. 22, 50, 77, and Ṣubḥ i Gulshen, p. 196.

Or. 3491.

Foll. 33; 9½ in. by 6; 12 lines 3⅛ in. long; written in elegant Nestalik, with a rich 'Unvān, illuminated borders and headings, and with six highly finished miniatures, nearly whole-page, in the Persian style, apparently in the 16th century; mounted on tinted paper, alternately red, blue, and green, with designs of flowers and animals in gold. [Sidney Churchill.]

مخزن الاسرار

'Makhzen ul-Esrār,' by Mīr Ḥaider Telbeh. See above, p. 286 *b*.

The text differs considerably from the copy already described, not only by the occasional omission of single lines, and the addition of others, but also with regard to the order of the various sections of the poem. A portion of the prologue, corresponding with foll. 123 *a*—124 *a* of the first copy, is transferred in an abridged form to the end.

There are also two lacunae, apparently due to the loss of some leaves. The first consists of the eulogy on Sultan Iskender (Add. 7914, foll. 121 *a*—123 *a*). The second corresponds with foll. 129 *a*—133 *b* of the same MS., and comprises the anecdote of Suleiman and the handful of clay, and the story of Sultan Maḥmūd and the old hermit (the third extract of Pavet de Courteille, Miradj Nameh, p. 59).

From what is left of the subscription it appears that the MS. was written for some great personage, the governor of a province; but the latter part, which contained his name,

that of the scribe, and probably the date, has been purposely obliterated. The extant portion is as follows : مشرف شد باتمام این نسخه حسب الامر نواب معلی جناب نامدار کردون وقار خورشید اشتهار رکن السلطنة القاهرة عضد الدولة الباهرة شجاعا للایالة . . . .

Or. 3379.

Foll. 75 ; 11¾ in. by 8 ; 15 lines 4¾ in. long ; written in elegant Nestalik, with gold-ruled margin and two 'Unvāns, early in the 18th century. [Sidney Churchill.]

دیوان حسینی

The Divan of Ḥuseini, i.e. Ebul-Ghāzi Sultān-Ḥusein Beiḳarā (see p. 256 *b*), with a literal Persian translation and explanatory notes by Muḥammed Refī' B. Muḥammed Yaḥya, Munshī ul-Memālik.

The translator's preface which occupies the first four pages begins :

نو شکفته شکوفه که فروغ افزای بزم فرمانروایان کشور معنی تواند بود

After a wordy panegyric on the reigning sovereign, Shāh Sulṭān-Ḥusein Ṣafevi (A.H. 1105—1135) he says, that His Majesty had a liking for the Divan i Ghazeliyyāt of his namesake, Sulṭān-Ḥusein Mirza Beikarā ; but, finding himself precluded by the difficulties of the Jaghatā'i language from a full enjoyment of its beauties, he ordered his born servant, Muhammed Refī', "who was proficient in most tongues," to dress them in a Persian garb.

The MS. contains only a selection from the complete Divan ; it comprises no more than 144 Ghazels, a small portion of those the Maṭla's, or opening lines, of which are given in alphabetical order by Mīr 'Ali Shīr in the concluding section of the Mejālis un-Nefā'is, Add. 7875, foll. 112—126. It begins, fol. 4 *b*, with the following distich :

تا توشوبتور مین سرشکیم بحریدین کرداب دا
زلفی دیك سرکشته جسمیم بولدی بیچ وتاب دا

under which is written the Persian version as follows :

تا افتاده ام از دریای اشك خود بگرداب
چون زلف او جسم سرکشته ام دربیچ وتاب است

The above line is the sixth of the Maṭla's quoted by Mīr 'Ali Shīr, l. c., f. 114 *b*, while the fifth :

بولدی کل وقتی و مین خار عمیدین مبتلا
هجراوتیدین لاله دیك کونکلیمدا یوز داغ بلا

occurs at the beginning of the third Ghazel of our MS., fol. 5 *b*.

The volume has lost one or more leaves at the end ; it breaks off after the fourth Beit of the Ghazel beginning :

نیچه کیم تارتار کونکل درد و غم و ازاریدی
مهریم آرتار نیچه کیم کورسام مه رخساریدی

which is the 24th of the Ghazels in ی. The same line is quoted by Mīr 'Ali Shīr, l. c., f. 124 *b*.

A literal translation in Persian prose is written in a smaller character under each line of the text. Marginal notes in a still more minute hand, enclosed by golden lines, are added to passages requiring further explanation.

The present MS. bears on the first page the seal of Keikā'ūs Mirzā, with the inscription :

بنده شاه جهان کیکاوس
کمترین چاکر او نوزر و طوس

On the last leaf is a note of acquisition by some princely person (probably the same Keikā'ūs), A.H. 1240.

Keikā'ūs Mirza, one of the numerous sons of Feṭḥ 'Ali Shah, was born A.H. 1222, and was for many years governor of Ḳum. He was still living in Teheran A.H. 1254. See Rūz-nāmcheh i Humāyūn, Or. 1361, fol. 30, and Gulshen i Maḥmūd, Or. 3553, f. 43.

The Divan i Ḥuseini is included in a Paris copy of the Kulliyāt of Nevā'i, Supplé-

ment turc, No. 108, which was written in Herat A.H. 930—933. See Belin, Journal Asiatique, 5e Série, vol. 17, p. 176.

Or. 3493.

Foll. 9; 10¾ in. by 7¾; 4 lines 2¾ in. long; written in a large and elegant Nestalik, probably about the beginning of the 16th century. The first two pages are enclosed in a broad and richly illuminated border, and throughout the volume the spaces between the lines are filled in with gold and coloured designs. [Sidney Churchill.]

Select verses from the same Divan.

Beg. ای دوداغینك شربتی شرمنده‌سی آب حیات
نطقینك آلیدا ایرور عیسی غه دم اورماغ اویات

This is the initial distich of the first Ghazel in ت according to Mir ʿAli Shīr's enumeration in the Mejālis. But the present extract is confined to the first three Beits. It is followed by the beginning of the fourth Ghazel in Elif:

ایرولوب کل باشیغه بلبل وصال اولغای انکا

The rest of the volume, which has evidently lost some leaves, contains no more than two or three consecutive Beits of each of three Ghazels rhyming in ر, namely, the third, the eighth, and the tenth, with a few detached verses.

The MS. is signed by the celebrated penman Sulṭān ʿAli Meshhedi, who lived at the Court of the royal poet: کتبه العبد سلطان علی المشهدی

Add. 7907.

Foll. 78; 9¼ in. by 6; 12 lines 3¼ in. long; written in elegant Nestalik, with ʿUnvān, gilt headings and gold-ruled margins; apparently in the first quarter of the 16th century.

[Rich, No. 175.]

دیوان عبیدی

The Divan of ʿObeidi.

Beg. یا اکرم الکرام لك الجود والعطا
لیس الکریم مثلك فی الجود والسخا

ʿObeidi is the poetical surname of the famous Uzbek prince, ʿObeid Ullah Khān, son of Maḥmūd Sulṭān, the brother of Sheibāni Khān. He was, after the death of Sheibāni Khān, the virtual chief and mainstay of the Uzbek empire; but he was not raised to the Khānship till after the death of his cousin Ebu Saʿīd Khān, A.H. 939. He died A.H. 946, at the age of fifty-six. See Jehān-ārā, ff. 159 and 220, Vambéry, History of Bukhara, p. 281, and Howorth, History of the Mongols, Part II., pp. 720—723.

While the author of Laṭā'if Nāmeh, Add. 7669, f. 117, describes ʿObeid Ullah Khān as a meek and pious prince, fond of the society of poets, and skilled in Persian and Turki poetry, Sām Mirza represents him in the Tuḥfeh i Sāmi, f. 19, as a blood-thirsty and merciless tyrant, who had laid waste most parts of Iran and Khorasan, and slaughtered upwards of forty thousand people. Shah Ṭahmāsp, who often mentions him in his memoirs, speaks of him in the most abusive terms. See Teufel, Zeitschrift der D. Morg. Ges., vol. 37, p. 120.

A Turki verse of ʿObeid Ullah Khān quoted in the Laṭā'if Nāmeh, l. c., and another adduced in the Abushka, p. 60, are both found in the present copy. Some of his Persian verses are given in the Āteshkedeh, f. 10 *a*, and in the Mejmaʿ ul-Fuṣaḥā, vol. i., p. 40.

The Divan consists almost entirely of Ghazels in alphabetical order. At the end are a Terkīb-bend, f. 69 *b*, and an alphabetical series of Rubāʿis which comes to an end with the letter ز.

The MS. is due to the pen of the famous calligrapher, Sulṭān ʿAli Meshhedi, who wrote it by desire of the author, as stated in the following subscription: قد تشرف بکتابته بحسب اشارة ناظمه خلد الله تعالی ظلاله العالی علی مفارق المسلمین سلطان علی المشهدی غفر له

Sulṭān ʿAli lived in Herat in the employ of Sulṭān Husein and Mir ʿAli Shīr. The

date of the MS. must fall between A.H. 913, when Herat was taken by the Uzbeks, and the death of Sulṭān ʿAli, which took place, according to the Ḥabīb us- Siyer, A.H. 919.

On the first page is a miniature representing a hunting scene.

Or. 2872.

Foll. 245; 9½ in. by 5¾; 15 lines from 3 to 3½ in. long; written in two columns, with ʿUnvān and gold-ruled margins, early in the 17th century. [Sidney Churchill,]

ديوان امانى

The Turki and Persian Divans of Emāni.

Beg. اى كريم احد بى همتا
عاجز حمدنك ايرور هر دانا
كنه ذاتنكغه ملك حيران دور
قدرتنك بيرله فلك كردان دور

Four poets of the above name are mentioned in the Tezkirehs, viz. 1. Mīr Emāni (Mīrzā Sherīf) Iṣfahāni, who lived under Shah Ṭahmāsp and stayed twenty years in India (Riyāẓ ush-Shuʿarā, f. 45 *a*, Oude Catalogue, p. 55). 2. Mīr Emāni Herevi, who lived in Kābul, went to India, and died in Jaunpūr, A.H. 981 (Riyāẓ, ib., Oude Catalogue, p. 150). 3. Mirzā Emān Ullah Āṣaf Khān, who died under Shāhjehān, A.H. 1047 (v. Persian Catalogue, p. 509). 4. Mullaʿ Abdullah Emāni, of Kirmān, who attached himself to Muḥammed Saʿīd Mīr Jumlah (Riyāẓ, f. 52 *a*, Ṣubḥ i Gulshen, p. 37).

The author of the present Divan cannot be identified with any of the four, and our knowledge of him is confined to such facts as may be gathered from his poems. He appears to have been Turkish Emir attached to the Persian Court during the reigns of Shāh Ṭahmāsp and Shāh ʿAbbās I., to both of whom, but especially to the latter, laudatory poems are addressed (see foll. 212 *b*, 194 *a*, 209 *b*, 220 *a*). His age can be approximately inferred from a Terkīb-bend composed on the occasion of his pilgrimage to Mecca, A.H. 1006, in which he states that he was then past sixty, f. 222 *a*:

بعد شصت سال زعمرم اين فيض
يافتن راست غنيمت فرصت
لله الحمد كه از لطف آله
سته و الف ز سال هجرت
روزيم كشت طواف حرمين
بس بود اين شرفم در كونين

He must therefore have been born about A.H. 945. But he evidently continued in active service to an advanced age. From some passages of the Divan it appears that he accompanied Shah ʿAbbās in the campaign of Merv, A.H. 1008, and in his expedition against Bāḳi Khān in Balkh, A.H. 1011 (see foll. 164 *a*, 209 *b*, 191 *a*). Frequent references to Herat (foll. 116 *b*, 119 *a*, 202 *a*) show that he must have lived some time in that city. The dates occurring in the text range from A.H. 972 (f. 197 *a*) to A.H. 1014. The latter is found at the end of a Turki Ghazel composed in that year, f. 13 *b*:

اى امانى بو غزل ذوق و صفادين پر زيب
اربع عشر ايله الف ايلدى ديوانومنى

A still later date appears in a marginal addition, f. 211 *b*. It consists of verses relating to the end of Aḳa Khizr, who was mortally wounded and buried in Meshhed, A.H. 1016.

Numerous poems in praise of the Imāms, especially of the great Imām of Meshhed, ʿAli Rizā, show that Emāni was a fervent Shīʿah. We learn his proper name, Muḥammed, from the opening line of a short poem recording the foundation by himself of a sacred or charitable establishment, f. 189 *b*:

اين بقعه كه در جهان نشانيست
بانيش محمد امانيست

The Turki Divan, which forms the first half of the volume, foll. 1—89, begins with a Mesnevi in praise of God, the end of

which is lost. There is great confusion in that part of the MS. and, as several folios are missing, it would not be possible to restore it to its primitive order. Taking it as it stands, the contents are as follows: Foll. 2—8. The last two Ghazels in ن and the whole of the Ghazels in ه. Foll. 9—12. Ghazels in ش, ص, ض, ط, غ. Foll. 13—20. The latter part of the Ghazels in ی. Foll. 21—47. Miscellaneous pieces, Terkībs, Rubā'is, Ferds and Mesnevis, beginning with a Terkīb of religious character, the first line of which is:

حدوم دکل ایلمك تمنا
حسنی جلواتینی فاما

Further on, ff. 30 *a*—36 *a*, is a longer Mesnevi, beginning:

Beg. ابتدای نامه حی قدیم
اولدی بسم الله الرحمن الرحیم

It tells the story of a poor Dervish who was miraculously enriched by the fourth Imām, 'Ali Sejjād, and it was composed, as stated at the end of the prologue, f. 31 *b*, in Meshhed, A.H. 1006:

سته و الف ایردی کیم بو مثنوی
اولدی واقع ایلدی کونکلوم قوی
ثامن ضامن علی موسی رضا
مشهدیندہ رشك فردوس العلا

Foll. 48—55; Ghazels in ا, ب, ت, the first of which begins:

عشق و عاشق طور و موسی دست اصل مدعا

Foll. 56—66. Ghazels from ر to س. Foll. 67—70, Ghazels in ه, و, and ی. Foll. 71—89, Ghazels from ف to ن.

The Persian Divan, which occupies the latter part of the MS., foll. 90—244, contains: 1. A series of Ghazels in alphabetical order from ا to ی, slightly defective at the beginning. The first complete Ghazel begins thus:

بود یا رب دمد صبح وصال این شام هجرانرا
صدا آرد بسوی ما شمیم جعد جانانرا

2. Mesnevis including panegyrics on the Imāms, anecdotes of Bāyezīd Bestāmi, elegies and erotic pieces, f. 176.

3. Rubā'is, in alphabetical order, f. 190. Ḳiṭ'ahs, f. 204. Terji's and Mesnevis, f. 212. Ḳaṣīdehs, f. 225.

There are throughout the volume copious marginal additions, apparently by the same hand as the text, but written in a smaller and more cursive character.

ADDITION TO PAGE 185 *a*.

The story of 'Abd ur-Rezzāḳ, the Sheikh of Ṣan'ān, is taken from Ferīd ud-Dīn 'Aṭṭār, who told it in one of his Mesnevis (see Dr. Pertsch, Berlin Catalogue, No. 674, art. 8) and was probably the inventor of it. 'Aṭṭār borrowed for its hero the name of a real person, a celebrated traditionist called 'Abd ur-Rezzāḳ B. Hemmām Ṣan'āni, or native of Ṣan'ā, who was born A.H. 126 and died A.H. 211 (see Ibn Khallikān, De Slane's translation, vol. ii., p. 163); but he improperly transferred the second *n* of Ṣan'āni, which, in this case, is inserted to form the Nisbeh, to the name of the Saint's native city. Hence the name of Sheikh of Ṣan'ān, or Sheikh Ṣan'ān, adopted by later writers who treated the same theme, as did Mīr 'Āli Shīr in Turki (see Tuḥfeh i Sāmi, f. 149, and Belin, Journal Asiatique, 5e Série, vol. xvii., p. 236), and, before him, a Kurd poet, Faḳīh Ṭairān, who died A.H. 777. (see Jaba, Mélanges Asiatiques, vol. vi., p. 98). Sir William Ouseley describes in his Travels, vol. iii., p. 258, a Persian picture in the Prince's palace at Sari, representing that favourite subject.

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SCHEME OF TRANSCRIPTION.

ء = a', 'i, 'u	چ = ch	ذ = ẕ	ض = ż	ع = 'a 'i, 'u
ث = ṣ	ح = ḥ	ش = sh	ط = ṭ	غ = gh
ج = j	خ = kh	ص = ṣ	ظ = ẓ	ق = ḳ

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